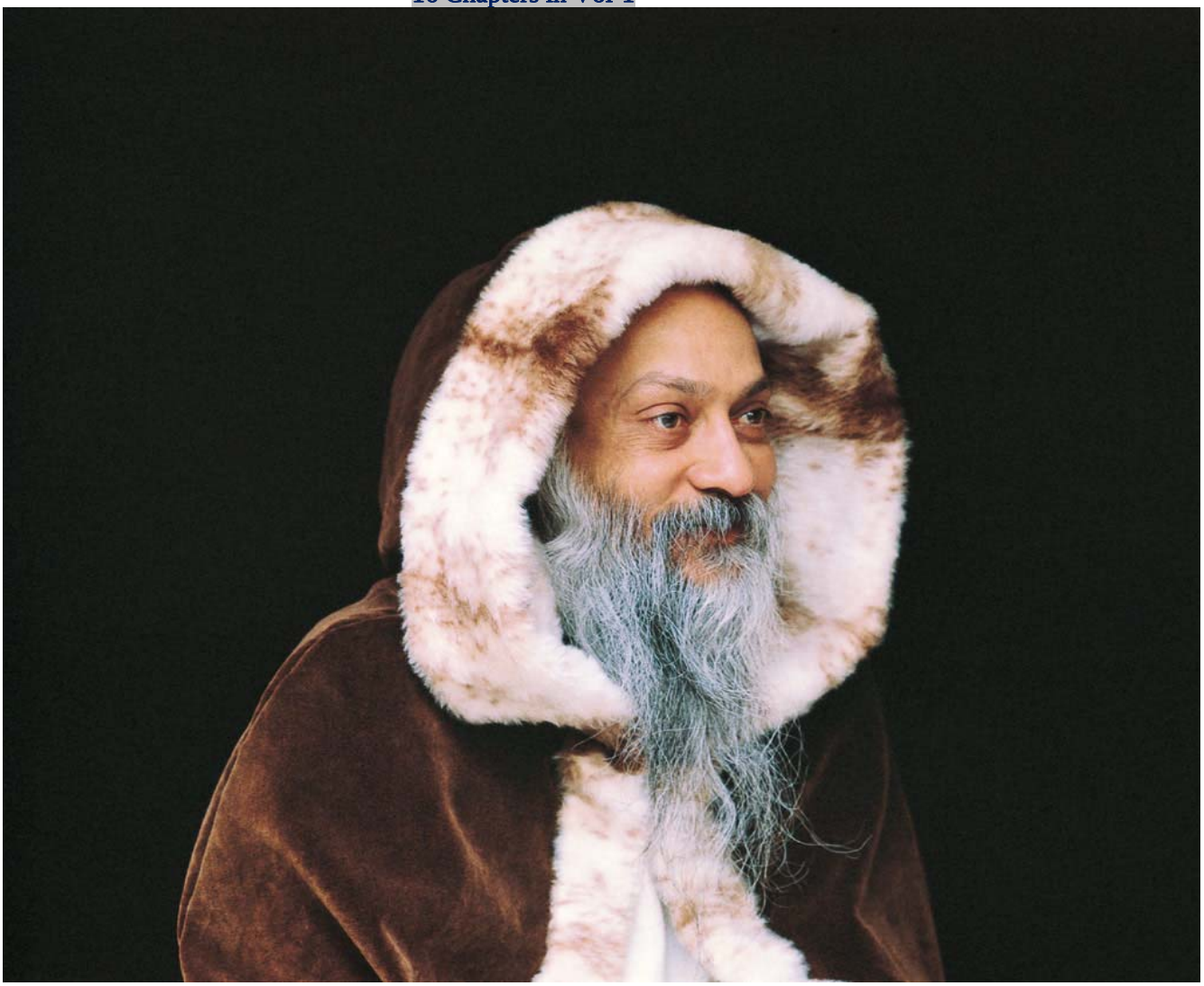
Sufis: The People of the Path, Vol 1

Talks on Sufism, given by OSHO

from 11/08/77 am to 26/08/77 am.

16 Chapters in Vol-1



Sufis: The People of the Path, Vol 1
Chapter #1
Chapter title: A Rare Kind of Magic
11 August 1977 am in Buddha Hall

UWAIS WAS ASKED, 'HOW DO YOU FEEL?'
HE SAID, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING.'
THE OTHER MAN SAID, 'BUT THIS IS THE SITUATION OF ALL MEN.'
UWAIS SAID, 'YES, BUT HOW MANY OF THEM FEEL IT?'

ONCE a learned Mohammedan came to me and asked, "You are not a Mohammedan, then why do you speak on Sufism?' I told him, 'I am not a Mohammedan, obviously, but I am a Sufi all the same.'
A Sufi need not be a Mohammedan. A Sufi can exist anywhere, in any form -- because Sufism is the essential core of all religions. It has nothing to do with Islam in particular. Sufism can exist without Islam; Islam cannot exist without Sufism. Without Sufism, Islam is a corpse. Only with Sufism does it become alive.
Whenever a religion is alive it is because of Sufism. Sufism simply means a love affair with Gd, with the ultimate, a love affair with the whole. It means that one is ready to dissolve into the whole, that one is ready to invite the whole to come into one's heart. It knows no formality. It is not confined by any dogma, doctrine, creed or church. Christ is a Sufi, so is Mohammed. Krishna is a Sufi, so is Buddha. This is the first thing I would like you to remember: that Sufism is the innermost core -- as Zen is, as Hassidism is. These are only different names of the same ultimate relationship with God.
The relationship is dangerous. It is dangerous because the closer you come to God, the more and more you evaporate. And when you have come really close you are no more. It is dangerous because it is suicidal... but the suicide is beautiful. To die in God is the only way to live really. Until you die, until you die voluntarily into love, you live an existence which is simply mediocre; you vegetate, you don't have any meaning. No poetry arises in your heart, no dance, no celebration; you simply grope in the darkness. You live at the minimum, you don't overflow with ecstasy.
That overflow happens only when you are not. You are the hindrance. Sufism is the art of removing the hindrance between you and you, between the self and the self, between the part and the whole.
A few things about this word 'Sufi'. An ancient Persian dictionary has this for the entry 'Sufi'... the definition given goes in rhyme: SUFI CHIST -- SUFI, SUFIST. WHO IS A SUFI? A SUFI IS A SUFI. This is a beautiful definition. The phenomenon is indefinable. 'A Sufi is a Sufi.' It says nothing and yet it says well. It says that the Sufi cannot be defined; there is no other word to define it, there is no other synonym, there is no possibility of defining it linguistically, there is no other indefinable phenomenon. You can live it and you can know it, but through the mind, through the intellect, it is not possible. You can become a Sufi -- that is the only way to know what it is. You can taste the reality yourself, it is available. You need not go into a dictionary, you can go into existence.

I have heard....
A small boy was playing in the garden. He was a very small boy and was very much frightened of the large bulldog that occupied the yard next to his home.

One day, feeling rather adventurous, the little boy climbed the fence, and the huge bulldog rushed up to him and licked his face. The boy began to scream and his mother arrived on the scene almost immediately.
'Did he bite you, darling?'
'No,' whimpered the little boy, 'but he tasted me.'

If you are not ready to have a bite of Sufism you can at least taste it.
And that's what I am going to make available to you -- a little taste. And once you have tasted even a drop of the nectar called Sufism you will become more thirsty for more. For the first time you will start feeling a great appetite for God.
These talks cannot explain to you what Sufism is -- because I am not a philosopher. I am not a theologian either. And I am not really talking on Sufism, I will be talking Sufism. If you are ready, if you are ready to go into this adventure, then you will attain to a taste of it. It is something that will start happening in your heart. It is something like a bud opening. You will start feeling a certain sensation in the heart -- as if something is becoming alert, awake there; as if the heart has been asleep for long and now it is the first glimmer of the morning -- and there you will have the taste.
Sufism is a special kind of magic, a rare kind of magic. It can be transferred only from person to person, not from a book. It cannot be transferred by scriptures. It is also just like Zen -- a transmission beyond words. The Sufis have a special word for it -- they call it silsila. What Hindus call parampara they call silsila. silsila means a transfer from one heart to another heart, from one person to another person It is a very, very personal religion.
You cannot have it without being related to an enlightened Master -- there is no other way. You can read all the literature that exists on Sufism and you will be lost in a jungle of words. Unless you find a guide, unless you fall in love with a guide, you will not have the taste.
I am ready to take you on this far-away journey, if you are courageous, adventurous. I hope you are -- because only courageous people become attracted towards me. This place is not for cowards; this place is not for those so-called religious people; this place is not for so-called Godfearing people -- this place is for those whom I call Godloving people. And they have a totally different quality. A Godfearing person never moves into the deeper realms of religion, he cannot -- because of his fear.
The word 'Godfearing' is so absurd. If you are afraid of God then where are you going to be loving? Whom are you going to love? If you cannot even love God then love will not be possible for you at all. If even with God you are related through fear, then this can't be a relationship.
But we have been taught to be afraid of God. In fact, we have only been taught to be afraid of everything. Our whole life is a trembling, a fear, a cowardice -- fear of hell, fear of God, fear of punishment. We are good, virtuous, because we are afraid. What kind of virtue is it which is based on fear?
And how can you love God if your basic approach is through fear? Out of fear love never arises -- that is an impossibility. And out of love fear never arises. When you love a person all fear disappears. And when you are afraid ail love disappears. You can hate the person if you are afraid of him, but you cannot love him. Down the centuries man has been taught to be afraid of God and the ultimate result is that Nietszche had to declare that God is dead. That is the ultimate result of the fear-oriented mind. How long can you tolerate this God? How long can you remain afraid? One day or other you will have to kill him. That's what Nietszche did. When he said, 'God is dead,' he also said, 'Now man is free.' 'God is dead and now man is free.' Otherwise how can you be free with God if God is only a source of fear? Fear cannot give you freedom.
People who come to me are Godloving people. When I say 'Godloving' I mean they are in search. They want to know. And they want to know authentically, they don't want to have borrowed knowledge about it. They want to have a taste. They want to encounter, they want to face God, they want to look into his eyes.

But before you can become capable of looking into the eyes of God, you will have to become capable of looking into the eyes of a Master. From there you take off. The journey begins.
I will make myself available to you. Sufism is just an excuse. I will not be talking about Sufism, I will be talking Sufism itself. The word 'Sufism' is also beautiful. It has many orientations and all are beautiful. And I would not like to emphasise any one orientation, as it has been done again and again. A few people choose one orientation, a few people choose another, but my understanding is that all those orientations are beautiful and have something special to say. I accept them all.
One old Sufi Master, Abul Hasam, has said, 'Sufism was once a reality without a name and now Sufism is a name without reality.'
For many centuries Sufism existed without a name. It existed as reality. That's why I say Jesus was a Sufi, so was Mohammed. so was Mahavir and so was Krishna. Anyone who has come to know God is a Sufi. Why do I say so? Try to understand the word 'Sufi' and it will become clear to you.
The word 'Sufi' is a new coinage, a German coinage, out of German scholarship. Is not more than one hundred and fifty years old. In Arabic the word is tasawwuf. But both come from a root 'suf' which means wool.
It seems very strange. Why should wool become the symbol of Sufism? The scholars go on saying that it is because Sufis used to wear woollen robes. That's true. But why? Nobody has answered it. Why should they be wearing woollen robes? Mohammed says in the Koran that even Moses was wearing a woollen robe when he encountered God. When God spoke to him he was entirely in a woollen robe. But why?
There is a deep symbolism in it. The symbolism is that wool is the garb of the animals and a Sufi has to become as innocent as an animal. The Sufi has to attain to a primal innocence. He has to drop all kinds of civilisation, he has to drop all kinds of cultures, he has to drop all conditionings, he has to become again an animal. Then the symbol becomes tremendously significant.
When man becomes animal he does not fall back, he goes higher. When man becomes animal he is not just an animal. That is not possible. You cannot fall back. When a man becomes an animal he becomes a saint. He remains conscious but his consciousness is no more burdened by any conditioning. He is no more a Hindu and no more a Mohammedan and no more a Christian. He is in tune with existence as deeply as any animal. He has dropped. all kinds of philosophies, he carries no conceptualisations in his mind, his mind is without any content. He is, but he is no more in the mind. To be without mind -- that is the meaning of the woollen robe. To be like innocent animals, not to know what is good and what is bad... and then the highest good arises, the 'summum bonum'.
When you know this is good and that is bad, and you choose good against bad, you remain divided. When you choose, there is repression. When you say 'I will do this. This has to be done. This should be done', this becomes an 'ought'. Then naturally you have to repress -- you have to repress that which you have condemned as bad. And the repressed part remains inside you and goes on poisoning your system. And sooner or later it will assert, sooner or later it will take revenge. When it explodes, you will go mad.
Hence all civilised people are always on the verge of madness. This earth is a big madhouse. A few have already become mad, a few are potentially ready. The difference between you and the mad people is not of quality, it is only of quantity, only of degree. Maybe they have gone beyond the hundred degrees and you are just lingering somewhere -- at ninety-eight, ninety-nine -- but any moment any situation can push you beyond the boundary. Don't you see it? Can't you observe your mind? Can't you see the madness that goes on and on inside? It is continuously there. You avoid it; you get occupied in a thousand and one things just to avoid it. You don't look at it, you want to forget about it. It is too scary, frightening. But it is there -- and whether you avoid it or not it is growing. It is continuously accumulating momentum. It can come to the peak any time. Any small thing can trigger it. When you choose, you have to repress.

The animal does not choose. Whatsoever is, is. The animal simply accepts it; its acceptance is total. It knows no choice.
So does a Sufi. A Sufi knows no choice. He is choicelessly aware. Whatsoever happens he accepts it as a gift, as a God-given thing. Who is he to choose7 He does not trust in his mind, he trusts in the universal mind That's why when you come across a Sufi you will see such animal innocence in his eyes, in his being; such freedom, such joy, as only animals know -- or trees or rocks or stars.
Idries Shah has condemned the definition of 'sufi' from 'suf' -- wool -- on exactly the same grounds as I am approving of it. He says that Sufis are so alert about symbols how can they choose wool as a symbol? The wool represents the animal and Idries Shah says Sufis cannot choose the animal as a symbol. They are the people of God -- why should they choose the animal? He seems very logical, and he may appeal to many people.
But on exactly the same grounds I approve the definition. To me, to be an animal means to be innocent, not to know morality, not to know immorality. To be an animal is not a condemnation. A saint is more like animals than like you, than like the so called human beings. The human beings are not natural beings, they are very unnatural, artificial, plastic. Their whole life is a life of deception. If you touch somebody's face you will never touch his face, you touch only his mask. And remember, your hand is also not true. It has a glove on it. Even lovers don't touch each other; even in love you are not innocent; even in love you are not without masks. But when you want to love God you have to be without masks. You have to drop all deceptions. You have to be authentically whatsoever you are, to be choicelessly whatsoever you are. In that primal innocence God descends.
So the reasons Idries Shah finds to condemn the definition that 'Sufi' comes from 'suf' are exactly the reasons I approve it.

I have heard....
The Catholic priest was trying to get a Jew converted to his faith.
He said, 'All you have to do is say three times, "I was a Jew, now I'm a Catholic. I was a Jew, now I'm a Catholic. I was a Jew, now I'm a Catholic."'
He said it, but the priest thought he had better check up on his convert one Friday at his home. The Jew was frying chicken. 'Now, you know you can't eat that chicken on Friday.'
'Oh, yes, I can,' he replied. 'I dipped it in a pan three times and said, "Once I was a chicken, now I am a fish."'

That's how we go on living.
All our religion is just like that -- just verbal. It does not penetrate into your being. And you know that whatsoever you say you do exactly the opposite of it. You think one thing, you say another, and you do something else. You are a trinity, you are not one. And all those three persons are going in three different directions. You are a crowd -- hence the misery.
The animal is one -- hence the blissfulness of the animal. The animal has nothing whatsoever to be happy about. He has not a big palace to live in and he has not the TV and the radio and all that. He has nothing and yet you will find great peace, silence, joy, celebration. Why? One thing is there: the animal is not a chooser.
The Sufi is not a chooser. Choose and you deceive; choose and you start going false; choose and you become plastic.

A man was going to attend a Halloween party dressed in the costume of the Devil. On his way it began to rain, so he darted into a church where a revival meeting was in progress. At the sight of his Devil's costume, people began to scatter through the doors and windows.

One lady got her coat sleeve caught on the arm of one of the seats and as the man came closer she pleaded, 'Satan, I've been a member of this church for twenty years, but I've really been on your side all the time.'

But that's the situation of all ladies and of all gentlemen -- they pay lipservice to God but basically they are surrendered to the Devil. The Devil is deeper because the Devil has been repressed. Whenever something is repressed it goes deeper into your being; you become only a hypocrite.

By asserting the symbol of the animal Sufis declare, 'We are simple people. We don't know what is good and what is bad. We know only God, and whatsoever happens is his gift. We accept it. We are not doers on our own accord. ' This is the first meaning of the word 'Sufi'.

There is another possibility: the word 'Sufi' can be derived from 'sufa' -- purity, cleanliness, purification. That too is good. When you live a life of choicelessness a natural purity comes. But remember, this purity has nothing of morality in it. It does not mean pure in the sense of being good; it means pure in the sense of being divine, not in the sense of being good. Pure simply means pure of all ideas, good and bad both. Purity means transcendence. One has no idea at all, no prejudices. One trusts life so utterly that one need not have any ideas, one can live without ideas. When ideas are there in the mind they create impurity, they create wounds. When you are too full of ideas, you are too full of dirt. All ideas are dirty. Yes, even the idea of God is a dirty idea, because ideas are dirty.

For a Sufi, God is not an idea, it is his lived reality. It is not somewhere sitting on a throne high in the heavens, no -- it is herenow, it is all over the place, it is everywhere. God is just a name for the totality of existence.

Purity means a contentless mind -- so please don't be misguided by the word 'purity'. It does not mean a man who has a good character. It does not mean a man who behaves according to the Ten Commandments. It does not mean a man who is respected by the society as a good man.

A Sufi has never been respected by the society. A Sufi lives such a rebellious life that the society has almost always been murdering Sufis, crucifying them -- because the Sufi makes you aware of your falsity. He becomes a constant sermon against your artificiality, against your ugliness, against your inner inhumanity to human beings, against your masks, against all that you are and represent. A Sufi becomes a constant pain the neck to the so-called society and to the so-called respectable people.

I have heard.... It happened that Abu Yasid, a Sufi mystic, was praying -- these are parables, remember, they are not historical facts -- and God spoke to Abu Yasid and said, 'Yasid, now you have become one of my chosen people. Should I declare it to the world?' Abu Yasid laughed. He said, 'Yes, you can -- if you want me to be crucified. Declare. You declared about al-Hillaj and what happened? They crucified him. Whenever you declare that somebody has attained, people crucify him immediately. They don't love you and they cannot tolerate your people. So if you want me to be crucified, declare.' And it is said that God never declared about Abu Yasid. He kept quiet.

This has been the case.

Somebody asked al-Hillaj Mansoor, the greatest mystic ever, 'What is the ultimate in Sufi experience?' Al-Hillaj said, 'Tomorrow, tomorrow you will see what the ultimate in Sufi experience is.' Nobody knew what was going to happen the next day. The man asked, 'Why not today?' Al-Hillaj said, 'You just wait. It is going to happen tomorrow -- the ultimate.' And the next day he was crucified. And when he was crucified he shouted loudly for his friend who had asked the question. He said, 'Where are you hiding in the crowd? Now come on and see the ultimate in Sufism. This is what it is.'

If you start living in God you become intolerable to the so-called society. The society lives in hypocrisy. It cannot tolerate truth. Truth has to be crucified. It can love the Church but it cannot love Christ. It can love the Vatican pope but it cannot love Jesus. When Jesus is gone then it is

good -- you can go on worshipping him. When Mansoor is gone you can go on talking about him. But when he is there he is a fire. Only those who are ready to be consumed by the fire will be ready to fall in love with Mansoor.
'Sufa' means purity; purity in the sense that there is no content in the mind any more. Mind has disappeared. There is no mind, no thinking, no thought. It is a state of satori, samadhi.
There is another possibility and that too is beautiful. And I accept all these possibilities. The third possibility is from another word, 'sufia', which means: chosen as a friend by God.
Sufis say that you cannot search for God unless he has already chosen you. How can you search for God if he has not already searched for you? All initiative is from the side of God. He is searching for you, he is desiring you, he goes on groping for you -- 'Where are you?' When he chooses somebody only then do you start choosing him. You may not know it -- because when he chooses, how can you know?
The same is true about a Master. You think that you choose a Master? Nonsense, just nonsense! It is always the Master who chooses you. The very idea that you choose the Master is egoistic. How can you choose the Master? How will you know in the first place who the Master is? How will you decide? What criterions have you got? You cannot choose a Master, the Master chooses you. You have come to me from far-away lands -- many more are coming, they are on the way. Soon this place is going to become really crowded because I have chosen many who are not yet even alert about it. But they have started moving. They think they are searching for a Master; they think they are seekers. And it is natural. It can be forgiven. But they have been chosen by somebody.
And so is the ultimate case with God. God chooses first, then you start feeling a hunger for him. And it is only Sufis who have told it. No other tradition has said so clearly that man cannot choose God, it is God who chooses man. It is a blessing. Even to feel a thirst for God is a great blessing. You should feel happy that you have been chosen, that God has already called you. The first call is always heard in the deep unconscious so you cannot figure it out -- what it is, from where it is coming. You feel it as if it is coming from you. It is not coming from you.
Man cannot take the initiative. How can man take the initiative? Man is so impotent, man is so helpless. Man cannot start the journey on his own unless he is pulled, unless some magnetic force starts pulling him towards some unknown goal. You can choose only that which you know. How can you choose God? You can take the initiative for other things, the worldly things, because you know them. You can have an idea of how to purchase a beautiful house or how to have this woman as your wife or this man as your husband or how to have more money, more power, more prestige -- you can choose these things. How can you choose God? You have not even had a glimpse, not even in your dreams. How can you choose something so utterly unknown to you? But you are not unknown to God. He can choose you. Whenever he chooses, a great desire arises in you to find him. That is an indication that he has chosen you. You have become a Sufi -- chosen as a friend by God.
That is also beautiful.

The fourth possibility is from the Greek word 'sufiya'. 'Sufiya' means wisdom. Wisdom is not synonymous with knowledge -- knowledge is through scriptures, through others, borrowed. Wisdom arises in your own being; you are a light unto yourself. Wisdom means that you know, not that you believe. Knowledge is belief. Somebody says 'God is' and you believe. You believe the man, hence you believe that he must be saying the truth. Jesus says 'God is' and you believe; I say 'God is' and you believe -- then it is knowledge. You love me, you trust me, you start believing -- but it is knowledge.
And a man becomes a Sufi only when he has known. When he himself has known, when he himself has touched the reality, when he himself has seen the face of God, then he becomes a Sufi. He has become wise. He is no more just knowledgeable, it is his own experience now.

The English term 'philosophy' comes from the same root 'sufiya' but it has gone astray. Sufi also comes from the same root 'sufiya' but it has not gone astray. Philosophy became just speculation -- thinking and thinking and thinking, never arriving at any conclusion. And if you don't arrive at any conclusion your life is not going to be transformed. Just by thinking, nobody is transformed; only when you arrive at some experienced conclusions do you grow. Philosophy is a game with words and logic -- a beautiful game. If you like it you can play it, but you remain the same. It never changes you.

That's why science had to get a divorce from philosophy. The day science got a divorce from philosophy it started growing. It became experimental, it became objective. Science does not depend on thinking any more, it depends on experimentation. That is one possibility of getting a divorce from philosophy.

Another possibility of getting the divorce is Sufism. Science moves towards the object and becomes experimentation, Sufism moves towards the subject and becomes experience. But both are concerned about reality -- science for the reality that is outside and Sufism for the reality that is inside. Both have divorced philosophy.

Science depends on experiment because with the object experiment is possible; Sufism depends on experience because you can only experience the inner consciousness, you cannot experiment upon it. It is not an object, it is your subjectivity.

And the last possibility is from the Hebrew root 'ain sof' which means the absolutely infinite, the search for the absolutely infinite, the search beyond the relative, the search for the unbounded, the eternal, the timeless.

Yes, that's exactly what Sufism is. Sufism is all these things and more. To indicate that more I will repeat the definition in the Persian dictionary: SUFI CHIST -- SUFI, SUFIST. WHO IS A SUFI? A SUFI IS A SUFI. Nothing more can be said about it.

But you can enter into the temple of Sufism and you can taste it.

Before we enter into this small story of today a few more things will be helpful to understand. They will become a background.

The Koran says there are three basic qualities which have to be in the heart of the seeker. The first is khushu. khushu means humility, humbleness. The second is karamat. karamat means charity, sharing, the joy of giving. And the third is sijd. sijd means truthfulness, authenticity, not to pretend but to be whatsoever you are. These three are the three pillars of Sufism.

Humility does not mean the ordinary so-called humbleness. The ordinary humble person is not egoless. He carries a new kind of ego -- of being humble. He thinks he is humble, 'Nobody is as humble as I am. I am the topmost in humility.' But he goes on comparing. The ego has not changed, the ego has only taken a new posture, a new gesture, more subtle.

First the ego was very gross. When you go on bragging about your money. It is very gross. One day you renounce your money and then you start bragging that you have renounced all. This is very subtle, but the bragging continues. First you say, 'I am somebody.' In a thousand and one ways you try to prove that you are somebody. Then one day, seeing the futility of it, you drop the whole trip, you turn back, you take another gesture -- you stand on your head and you start saying, 'I am nobody.' But 'I am' continues. The claim was for somebody, now it is for nobody. The claim was there, the claim is still there. Now it has taken a subtle form.

Humility, khushu, means a man who has understood all the ways of the ego. And by understanding all the ways of the ego, the ego has disappeared. There is no claim, not even of being humble. When there is no claim, there is humility, there is khushu.

This is one of the most essential qualities for those who want to move towards God -- because if you are too much you will not be moving. You have to be liquid, you have to melt; you cannot remain frozen in your ego. Only when you melt will you start moving. And when you start moving where else can you move? All movement is towards God. Only those who are ossified are not reaching towards God -- otherwise, if you are moving, you are moving towards God. There is no other movement.

The second is charity -- karamat. Charity does not mean that you give and you feel very good that you have given, that you give and you oblige the person to whom you have given. Then it is not karamat, then it is not charity. Charity is when you give and you feel obliged that the other has taken it; when you give with no idea that you are obliging anybody in any way; when you give because you have too much -- what else can you do? It is not that the other needs. Charity is when you give out of your affluence, when you give out of your abundance. It is not that the other is needy and you are helping the other; the other is not the question at all. You give because you have -- what else can you do? The flower has bloomed and the fragrance spreads to the winds -- what else can the flower do? The lamp has been lighted and it shares its light, it spreads its light. The cloud is full of water and it showers -- what else can it do?
When you do out of your abundance only then is there charity. And then you don't bother who is worthy of receiving it -- that is not the point at all.

You must have read the beautiful parable of Jesus. Jesus is incomparable as far as parables go. A man, a rich man, called a few labourers to work in his garden. By the afternoon it was felt that they were not enough, that the work would not be completed by the evening. So a few more labourers were called. But by the evening it was felt that even those were not enough so a few more labourers were called.
At sunset the rich man gave them money for all that they had done. But he gave them all alike: those who had come in the morning received the same and those who had come in the afternoon they also received the same and those who had come just when the sun was setting they also received the same. Naturally, the labourers who had come in the morning were angry. They protested. And they said, 'This is unjust. We came in the morning, we did the whole day's work and we received the same award. And these people have just come and they have not done a thing and they are also receiving the same. This is unjust.'
The master laughed and he said, 'Whatsoever you have received is not enough for the work you have done?' They said, 'That is enough. But what about these people who have not done anything and who have also received?' And the master said, 'I give to them out of my abundance. Can't I give my money? It is my money. You have received. For whatsoever you have done you have received. Can't I throw my money away? What protest is there? Shy should you be worried?'

And Jesus used to say, 'This man is the man of charity. He gives out of his abundance.'
This is what Sufis call karamat.
And the third is truthfulness. It does not mean saying the truth, it means being the truth. Saying is only half way; being is the true thing. You can say truth a few times when it doesn't harm you -- that's what people go on doing. When truth is not going to harm them they become truthful. And if sometimes truth is going to harm others they persist in being very, very truthful. But when the truth is not going to help you then you drop it, then it is no more meaningful.
That's why people say 'Honesty is the best policy.' But the man who say 'Honesty is the best policy' is not an honest mall, remember. Policy? The very word is dishonest. Truth cannot be a policy and honesty cannot be a policy. They can only be your very heart -- not policies. Policies can be used and dropped. Policies are political. When honesty pays, you are honest -- that's what it means. 'Honesty is the best policy.' When it does not pay, you become dishonest. You have no relationship with honesty. You use it. That's what it means when you say policy.
SIJD -- the Sufi word means to be truthful, to be true. It is not only a question of policy. Whatsoever happens, whatsoever the result, not thinking of the result at all but just to be whatsoever is true, to risk all for truth -- that's what sijd is. It is to risk everything for truth -- because if truth is saved, all is saved, and if truth is lost, all is lost.

Now this small story.

UWAIS WAS ASKED, 'HOW DO YOU FEEL?'

Uwais is a Sufi Master.

HE SAID, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING.'
THE OTHER MAN SAID, 'BUT THIS IS THE SITUATION OF ALL MEN.'
UWAIS SAID, 'YES, BUT HOW MANY OF THEM FEEL IT?'

Now many things have to be understood.
First, when Uwais said, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING,' he is saying many things. It is a very pregnant statement. You will have to go deep into it.
First he is saying that a Sufi lives moment by moment; he does not bother about what is going to happen the next moment. He has no plan for the next moment. A Sufi has no future. This moment is all. He lives in it, he lives totally in it, because there is nowhere else to go. You cannot live totally in the moment if you have a future -- a part of your being will be flowing towards the future, naturally. If you have a past you cannot live in the present -- part of your mind will be flowing towards the past. You will become fragmented. The major part of. your being will remain hanging somewhere in the past and the remaining greater part will have already moved somewhere in future. Nothing will he left for the present. And the present is so small, so atomic, that you can miss it very easily. People are missing it. People have pasts and people have futures, people don't have any present.
The Sufi lives in the present. To live in the present the basic need is to withdraw yourself from the past, to withdraw yourself from the future. Then there comes a concentration of energies, then this small moment becomes luminous, you pour your total energy into it -- then there is joy and benediction. If you are miserable it is only because you live in the past and in the future. A miserable man has past and future, a man who lives in bliss has only the moment, this moment. He lives in the now.
Ashley Montagu has coined a new word -- it will be very, very helpful to understand. He says that this newness, this constantly being new in the moment, this constantly dropping out of the past and not jumping into the future is a great art. He calls that art 'neoteny'. 'Neo' means new, 'teny' means stretched out, extended.
A man can live his whole life in newness, a man can live his whole life like a child, a man can have the quality of a child extended all over his life -- the art is to live in the moment. The person who lives in the moment never grows old. He matures but he never grows old. He really grows. Growing old is not really growing. Growing old is only dying slowly; growing old is only committing suicide. The man who lives in the moment never becomes old in the sense that people become old. He never becomes knowledgeable; he is always innocent, curious, thrilled, full of wonder. Every moment brings a new surprise. He is ready to explore new dimensions of life. He is always on an adventure. He is an explorer. He is never fed up with life. He is never bored.

In a church the priest declared that after the services there would be a meeting of the Board. Everybody left. Only the Board members were there. But a stranger was also sitting there just in the front row.
The priest was a little puzzled. He said, 'Sir, have you not understood? I said there would be a meeting of the Board.'
And the stranger said, 'Yes. And who is more bored than me? You tell me.'

Look at people. Look at people's eyes. They don't have the glimmer of surprise. Look at their faces. Their faces say that nothing is going to happen any more. They are bored, utterly bored. If

they are not committing suicide it is only because they are cowards. Otherwise there is nothing to live for; there is no meaning, no significance. There seems to be no joy. Just go to any street and stand on the side and see people. Just everybody seems to be so full of dust.
Why do people go on living? -- because they are afraid to commit suicide. Otherwise life has no joy. Or maybe they are so bored that they don't feel that anything is going to happen even in death. They are so bored, nothing is ever going to happen. Nothing ever happens. And the reason? The reason is that they are burdened by the past.
Sufism says: don't be burdened by the past and don't be burdened by the future either. This moment is precious, why waste it in thinking about things which are no more or in thinking about things which are not yet? Let this moment be one of great joy.
And that joy becomes a prayer, that joy becomes jikr, that joy becomes a remembrance of God. It is no use just repeating Allah, Allah, Allah; it is no use just repeating Ram, Ram, Ram. When you are full of joy then you remember Allah in the deepest core of your being. It is not that you repeat it verbally; your whole existence says Allah, your every cell, your every fibre of being, says Allah. It is not that you repeat it; it is not verbal, it is existential. It is there, it is constantly there. It becomes a climate inside you. You start living in that juice, in that joy.
So the first thing Uwais says is, 'This is my feeling. I live moment to moment, without any plan or future. I don't know what is going to happen this evening -- maybe death.' By 'death' he simply means that anything is possible, even death is possible. 'I live in surprise, I live in wonder, I live in mystery. And the greatest mystery is death.'
There are only two mysteries: life and death. And the greatest is certainly death -- because life is spread out and death is very intense. Life happens in seventy, eighty, a hundred years. Naturally it is spread out. Death happens in a single moment, it is very intense. Death is the culmination, the crescendo. Death is the greatest orgasm there is -- hence, by the way, people are afraid of orgasm. It is because they are afraid of death. Many people don't have orgasms. Or even if they do, it is a local orgasm, not very orgasmic -- because of fear. The orgasmic moment is a death moment. And in death happens the. ultimate orgasm. In that moment you utterly disappear into nothingness. It is the greatest experience.
Uwais says, 'I don't know what is going to happen -- maybe death.' Death is a door to God. Those who know how to die know how to enter into God. Clingers clinging to life never know what God is because they don't allow death. And death comes every day. As each moment passes by, something dies. If you are thirty years old you have been dying for thirty years continuously. If you gather those moments of thirty years, those dead moments that you have already lived, if you gather them then you are burdened. Then you start growing old. Then you are carrying such a load -- how can you be in a dance? That load won't allow it. If you can drop that load every day and you are again fresh, again innocent, again a child, then, then you also know death happening every day -- life and death happening both together.
And then one day comes the ultimate death and one accepts it, welcomes it, celebrates it, disappears into it dancing. How you behave at the moment of death will show how you have lived. Your death moment will be a testament.
Uwais is saying, 'I am always facing death and waiting for it. And I am thrilled by the possibility of it.' But to face death means to live courageously. People avoid death. They have even avoided the very idea of it. They think that everybody else dies but they are not going to die.
If you live in such innocence you live in ignorance. Ignorance is a great religious quality. A man of knowledge cannot become religious but an ignorant man can easily become religious.
Uwais says, 'LIKE ONE WHO HAS ARISEN IN THE MORNING AND DOES NOT KNOW WHETHER HE WILL BE DEAD IN THE EVENING.' Nothing is certain, nothing is predictable; everything remains open. For a Sufi all. is possible. Nothing is absolutely certain, everything is possible -- that is what opening, an open mind, means.

THE OTHER MAN SAID, 'BUT THIS IS THE SITUATION OF ALL MEN.'

Everybody is going to die and nobody knows when he is going to die.
The other has not understood the statement of Uwais. We understand only at our own plane.

UWAIS SAID, 'YES. BUT HOW MANY OF THEM FEEL IT?'

They are going to die.
Every moment the unknown penetrates into life -- that's what death is. But they don't feel it. They are not aware of it. People live in a kind of sleep, in a kind of slumber. People are almost sleep-walkers.

The passenger in the taxi cab was more than slightly inebriated. Glancing at his watch he saw that the time was seven o'clock. Shortly afterwards he glanced at a clock in a jeweller's store which registered 6:55.
'Hey, what's the time?' he asked the cabbie.
'It's 6:50,' the cabbie replied.
'Stop and turn around,' he demanded, 'we're going in the wrong direction!'

People are almost asleep, drunk; there is not even a ray of awareness.

It happened....
It was the first part in five years that he had managed to get in any play. True, it was only a small speaking part, but it was a start. The hero was to come on the scene and say, 'Did you see this man get killed?' His part was simply to look the hero straight in the eyes and answer, 'I did.'
For weeks he practised with those two words -- I did, I did, I did -- studying elocution, practising facial expressions and intonations Then came the big day. The hero walked in glanced at the body on the floor looked at the actor and asked, 'Did you see this man get killed?'
Looking full into the eyes of the hero he answered clearly, 'Did I?'

People are not alert at all. They are asleep. A kind of dullness, a kind of fog surrounds your being. It is very foggy and confused. Very rarely do you become alert, very, very rarely; rare are those moments. Gurdjieff used to say that if a man had them seven times in his life it is more than you can expect. Very rarely.
In very great danger sometimes you become alert. Somebody comes to kill you and puts a revolver on your chest -- then for a single moment the fog disappears. Death is there. Or, if you are driving at ninety, a hundred miles per hour and then suddenly at a turn you see that now everything is gone, for a moment the accident seems to be certain, absolutely certain -- the fog disappears. Hence the appeal of danger -- because only in danger do you sometimes feel that you are. Hence the appeal of war. When people go to war and move into the clutches of death, sometimes rare moments come. But otherwise, in an ordinary comfortable, convenient life, people go on snoring.

A traveller enquired the way to the post office from a drunkard. The drunkard was an old inhabitant of the town.
'Well, you go down two blocks and turn right... no, you go down two blocks and turn left... no, that ain't right either, you go up this street one block, turn right and go one block.... Truth is mister, I don't think you can get to the post office from here at all.'

People are living in that fog. And it is not only that when you drink you become foggy -- you are drinking a thousand and one kinds of alcohol every moment. Somebody is money-mad -- then money is his alcohol. Somebody is power-mad -- then he is drinking power and will become a

drunkard. And there are different kinds of mad people. But everybody has his own particular kind of alcohol which makes him drunk.
Have you seen the eyes of a miser looking at his money? He looks at the money as if he is looking at his beloved. He touches money with such tenderness. He feels one hundred rupee notes with such love and care. And when the money is there he forgets the whole world.
Watch a politician -- power-mad. He is drunk. He need not have any other alcoholic beverages, he need not have any drugs. He is already drugged by power. He may even be against alcohol and against drugs, he may try to bring prohibition to the country, but he himself is drunk. And certainly the alcohol that is created out of power is more dangerous than any alcohol that comes out of grapes. These power maniacs are the really dangerous people in the world.
But everybody is drunk. They drink different kind of drinks but they are drunk. A Sufi is one who is not drunk -- that's what Uwais means when he says, 'YES. BUT HOW MANY OF THEM FEEL IT?'
Remember, there is a difference. If the same question was asked of Bodhidharma or Rinzai they would have said, 'How many of them are aware of it?' Uwais says, 'How many of them feel it?' That's the difference between two different paths -- the path of awareness, meditation, and the path of love, feeling.
Sufism is the path of love, feeling. If Bodhidharma had been asked he would have said, 'How many are aware of it?' He would have used the word 'aware' not 'feel'. No Zen Master would use the word 'feel' -- that is the basic difference, otherwise there is no difference.
Sufism is heart-wakefulness -- the arising of feeling. The Koran says: 'It is not the eyes that are blind but the hearts.' By 'heart' is meant the faculty that perceives the transcendent, the beloved. Sufis are known as those who have hearts. Says al-Hillaj Mansoor, 'I saw my Lord with the eye of the heart. I asked him "Who art thou?" and he answered "thou."' The eye of the heart....
Remember this. Sufism is the path of love. It is more dancing than Zen, it is more singing than Zen, it is more celebrating than Zen. That's why the countries where Sufism has existed have created the best and the most beautiful poetry that has ever existed in the world. The Persian language became very poetic and it has created the greatest poets of the world. The very language has become poetic, the very language has become very juicy -- because God is thought of as the beloved.
That too has to be understood -- the last thing today. For Zen people there is no God, your own awareness is the ultimate. Zen comes out of Gautam Buddha's insight. Sufism comes out of Mohammed's love affair with God.

It happened....
The year was 610 A. D. Mohammed was in a cave on Mount Hira. He received his first spiritual experience and feared that he had become either mad or, as he said, a poet. He went to his wife trembling with fear saying, 'Woe is me. Poet or possessed?' He had even thought of casting himself down from the high rocks to kill himself. It was such a shock, it was such a great voltage of love. For three days he was trembling constantly as if in a deep dangerous fever.
And the fear was that he thought that he had either become a poet or he had gone mad. Out of this experience of Mohammed starts the river of Sufism. It has remained always both poetic and possessed. He was both. He had become a poet and he had become possessed. He had gone mad and he had become a mystic.

You must have heard about the beautiful Sufi legend of Majnu and Laila. It is not an ordinary love story. The word 'majnu' means mad, mad for God. And 'laila' is the symbol of God. Sufis think of God as the beloved; 'laila' means the beloved. Everybody is a 'majnu' and God is -- the beloved. And one has to open one's heart, the eye of the heart.
That's why Uwais says, 'YES. BUT HOW MANY OF THEM FEEL IT?' People have become completely unfeeling, they don't feel at all. They have by-passed their heart. They don't go

through the heart, they have reached to the head. They have avoided the heart Hence there seems to be no benediction in life. It is only through the heart that the flowers bloom and it is only through the heart that the birds start singing, and it is only through the heart that you come to realise life not as a dry awareness but as a celebration.
Sufism is great celebration. I invite you to celebrate it with me.
Sufis: The People of the Path, Vol 1
Chapter #2
Chapter title: In Hiding
12 August 1977 am in Buddha Hall

The first question:

Question 1
HAS SUFISM ARISEN AS A REBEL AGAINST THE ESTABLISHMENT OF ISLAM? OR IS IT PRE-ISLAM?

It is both. Anything that is alive is both. It is very ancient and it is very new -- together, simultaneously.
Sufism is pre-Islam and yet it is a unique new phenomenon too. It is the essential core of Islam and yet it is a rebellion against the establishment of Islam too. That's how it is always. Zen is also both -- it is the essential core of Buddhism and a rebellion against the establishment.
It has to be understood. Whenever a man like Buddha or Mohammed happens, the essential flowers. But sooner or later the human mind will make an establishment out of it. That too is natural because man needs something to cling to. And man needs something pseudo because the real transforms him. The real is dangerous. He needs something which only looks real but is not real. He needs a toy to play with. That's what the Church is, the establishment is; it gives the appearance of doing the real thing. So you can enjoy doing it and you can enjoy the ego trip and yet you remain the same. It does not penetrate you, transmute you, at all. Nothing is at stake.
If a man really goes into prayer he will die. He will never come back the same again. He will come back, but as a totally different person. The one who has gone into prayer will never come back. Something new, something that has never existed before, something that is discontinuous with the past, will arise. You will be lost and then only will you find the real you. Real prayer is dangerous; it is a death and a resurrection.
So man is very tricky -- he creates a false prayer. He makes a ritual out of prayer, he pretends to pray. He only goes through the gesture, through the empty gesture -- his heart is not in it. He goes to the mosque, to the temple, to the church; he prays. And he knows that he is deceiving, he knows that he is not in it. Yet it gives him a certain respectability. People think of him as being a religious man. That gives him a certain credibility. It is a formal gesture, it makes his social life smooth, it creates a kind of lubricant -- but it doesn't change him.
So whenever a Mohammed or a Buddha happens, the real is brought into the world. But the real drives you mad, the real starts killing you. only very rare people, courageous people, can have that date with the real. What about the cowards? They would also like to enjoy... at least the idea that they have seen God, dt Icajt the iled Lhdt they have also been into prayer, at least the idea that they are also religious. What about these cowards? And they exist in great numbers. The majority of humanity consists of cowards. These cowards sooner or later create a false religion. Christ is real religion, Christianity is false religion. Mohammed is real, Mohammedanism is false. When this false religion, this established religion, becomes too much, again and again there will come people -- courageous people -- who will assert and who will say that this is all wrong. So these people will look rebellious. In fact, they are asserting the very spirit. The spirit of

Mohammed is asserted by Mansoor; the spirit of Mohammed is asserted by Omar Khayyam; the spirit of Mohammed is asserted hv a thousand and one Sufi mystics again and again.
But now you can see what the problem is. Whenever somebody asserts the same spirit he is bringing the essential religion back, but he will go against the establishment, against the false religion. And the false religion has great power -- the mass madness is behind it. The mass neurosis supports it. It can kill, it can destroy. It cannot create but it can destroy a Jesus, a Socrates, a Mansoor. That is very easy for it.
These people are like flowers, very fragile, and the mass neurosis is like a rock. If you throw a rock at a flower nothing is going to happen to the rock, only the flower will be destroyed. The higher is always destroyed whenever there is a clash with the lower, remember it. If there is a clash between poetry and prose, poetry will be destroyed, not prose. If there is a clash between God and the world, God will disappear, not the world. If there is a clash between lust and love, love will be poisoned, not lust.
When the unknown descends, when the superior comes into this world, it comes like a flower. Yes, it is very rebellious. It is rebellious because it is essential. The essential is always rebellious. Mohammed was a rebellious man -- his whole life he was haunted by enemies. Many times he was just on the brink of being killed. He had to fight his whole life -- a mystic had to become a warrior, a mystic had to waste his whole life in being a warrior. He had to carry a sword. And you can see the contradiction, the paradox -- on his sword he had written the words: peace, love. Love had to carry a sword because of mad people. Peace had to carry a sword because of neurosis. Mohammed had to wage war continuously; he was fighting and fighting. His whole life was wasted in fight. He could have brought more flowers from the unknown, he could have brought more of God into this world, but there was no opportunity.
And once Mohammed has become established, sooner or later the enemy wins again... the enemy who was fighting against Mohammed will become the priest. Watch it! The priests were fighting against Mohammed -- the priest of the old establishment. Mohammed brings the essential religion back again, the eternal. Then the priest who was with the older establishment fights with him. If Mohammed wins, then the priest changes party. The priest is always with those who are victorious; the coward is always with those who are victorious. The priest changes party. He says, 'I am converted by you.' He moves into the camp of Mohammed.
But he has his old tricks, he has his old mind. He starts playing the same game. Maybe while Mohammed is alive he will not be able to do it, but once Mohammed is gone it will be very easy for him to have the same kind of establishment in the name of Mohammed. Then again whenever another Sufi mystic brings God back, he will be a friend of Mohammed and an enemy of Mohammedans. That's why there is this paradox.
It is both; religion is always both. Look at me. Whatsoever I am saying to you is the essential religion. It is the religion of Buddha, Christ, Moses, Mohammed, and yet all the priests are against me, all the priests. They may not agree on anything else but they agree on one thing -- on being against me they all agree. The Mohammedan priest agrees with the Hindu. They will not agree on anything else, but about me being wrong they both agree. The Christian agrees with the Jaina. They have nothing similar, not a single iota of doctrine which is similar, but on one thing they will agree: if they have to condemn me they will all be together. Whatsoever I am saying to you is the essential core of all their religions, but they are against it. They pretend to be for it, they pretend to be the protectors -- they are the enemies. The establishment is the enemy of religion. But it happens in the natural course of things because man is stupid. The establishment is bound to happen again and again. And again and again somebody has to assert and rebel.
There is a beautiful parable in Dostoyevsky's BROTHERS' KARAMAZOV.

Jesus comes back to the world after eighteen hundred years to see how things are going now. He is very hopeful. He thinks, 'Now almost half the earth is Christian, now I am going to be welcomed and received. The first time I was there on the earth people were against me because

there were no Christians, there was nobody to receive me. There were Jews, and they killed me.'
Now he comes with great hope. He descends into Bethlehem on a Sunday morning. Naturally he chooses Sunday -- Christians will be free and they will be coming out of the church and he will meet them just in front of the church.
People are coming out and he is waiting with great hope. Then people come around him and they start laughing, they start ridiculing him. They say, 'You are pretending perfectly well. You look just like Jesus.'
And he says, 'I am Jesus!'
And they laugh and they say, 'Jesus is only one. This is sacrilege to call yourself Jesus. You look like him, but how can you be him? It will be better if you escape from here before the priest comes out. If he catches hold of you, you will be in trouble.'
But Jesus says, 'He is my priest. If you cannot recognise me, it's okay -- you are lay people. But he is my priest, continuously reading my scriptures, thinking, meditating on whatsoever I have said before, continuously talking about me. At least he will recognise me. You wait!'
And they laugh and they say, 'You are wrong. You just escape from here, otherwise you will get into trouble.'
Then comes the priest, and the people who have not even bowed down to Jesus touch the feet of the priest and give him a passage very reverently, very respectfully. And the priest comes in and looks at this young man and says, 'You get down! You come follow me, you come into the church. Have you gone mad? What are you up to?'
And Jesus says. 'Can't you recognise me?'
Then the priest takes him into the church, puts him into a dark cell, locks the cell and disappears. In the middle of the night he comes back. The whole day Jesus thinks, 'What is going to happen? Am I going to be crucified again by my own people, by Christians? This is too much!' He cannot believe it.
In the middle of the night the priest comes with a small lamp in his hand. He falls at the feet of Jesus and says, 'I recognised you. But please, you are not needed at all. You have done your work and we are doing your work perfectly well. You are a great disturber. If you come again you will disturb the whole thing. It has been hard work for us. For eighteen centuries we have struggled, and somehow we have tried to manage things perfectly well. Half of humanity is converted and half is on the way. You just wait. You need not come! Master, you are not needed, we servants are enough. You just send messages from there.'
Jesus says, 'I'm happy that you at least recognised me.'
The priest says, 'Yes, I can recognise you when we are alone but in front of the masses I cannot recognise you. And if you insist on creating trouble then I am sorry but I will have to crucify you the same way that the Jews did with you -- because a priest has to look to the establishment. I am part of an establishment -- Jewish or Christian does not matter. I have to save the Church. If there is any conflict between you and the Church, then I am for the Church -- I serve the Church. It is perfectly good. You live in heaven, you enjoy there and we are enjoying here. Things are perfectly good. There is no need of your second coming, the first was enough.'

The essential religion will always go against the established religion. Sufis are the very heart, but the heart is bound to be against the mind, the intellect. The priest lives in the head; the man of prayer lives in the heart. They are two polarities, their languages are different. Their languages are so different that the priest cannot understand the language of the heart at all. He can spin theories; he has great expertise as far as doctrines are concerned. He has a very legal mind and is very knowledgeable. But as far as the heart is concerned there is a wasteland in his heart; nothing grows, nothing flowers, nothing flows.
The head cannot understand the heart. The heart can understand the head because the heart is deeper than the head. The man of the heart can understand the man of the head and can feel compassion for him, but the man of the head cannot understand the man of the heart. The lower

cannot understand the higher; the higher can understand the lower. The man who is sitting in the valley cannot understand the man who is sitting on the top of the hill. But the man who is sitting on the top of the hill can understand the man who is living in the valley.
So people of the heart are very compassionate. They understand. They understand why the priest is against them; they understand why the majority of humanity is not able to fall in rapport with them.

Let me tell you an anecdote.
A man was walking along and he saw a snail lost in a crevice in a wall, and for no particular reason he said to it, 'Hello. snail.'
And oddly enough the snail could speak and the snail could hear and it said, 'Hello,' and it moved its eyes around as best it could on their stalks to try to see what it was that was confronting him.
So the man said, 'Can you hear me?'
And the snail said, 'Yes, of course. Who and what are you anyway?'
And the man said, 'Well, I am a man.'
And the snail said, 'Whatever is that?'
So the man said, 'Well, we are something like you. For instance, you have got eyes on stalks and we have got stalks on the other end.'
And the snail said, 'The other end?'
And the man said, 'Yes, just a minute. It's for putting our feet on, you see -- and these feet....'
And the snail said, 'Whatever are these feet for?'
And the man said, 'The feet are for moving along very rapidly on.'
And the snail said, 'Really, you amaze me. Is there anything else peculiar about you?'
And the man said, 'Well, you know how you have got your house on your back?'
And the snail said, 'Yes, yes.'
And the man said, 'Well, we don't do that, you see. We have lots and lots of houses and we go in and out of them almost at will. '
The snail said, You really are a most astonishing creature. Is there anything else strange about you?'
And the man said, 'Well, now, we are man, and a man can take a thing like a leaf -- you know a leaf?'
And the snail said, 'Yes, yes, I know a leaf.'
And the man said, 'Well he can make marks on this leaf and hand the leaf to another man who could give the leaf to a third man who could tell from the marks on the leaf what the first man was thinking. '
'Ah,' said the snail, 'you are one of them, hm?'
And the man said, 'What do you mean?'
'You are a liar!' said the snail. 'The trouble with you liars is you tell one lie and then you tell a bigger one, and then finally you over-reach yourselves.'

There are different languages at different planes. The Sufi speaks the language of the heart, and the priest speaks the language of the head. The priest speaks the language of knowledge and the Sufi speaks the language of love. They don't meet, they don't communicate. Communication is impossible. the priest is blind, he has never seen the light, he only believes in it. The Sufi has seen the light; it is not a belief any more. He knows it.
Try to understand this paradox. The people who think they know, don't know; the knowledgeable people don't know because they can't see. And the people who love and don't talk about knowledge at all, know, because they can see. Love opens the eye of the heart. And when you have seen, you will be constantly in rebellion. When you have seen, then no belief can satisfy you. Then your very vision will become destructive to all kinds of beliefs. When you have seen, then you cannot concede to and you cannot agree with stupid ideas about light. A blind man can

have only stupid ideas about light. He cannot have the right idea. How can he have the right idea? He has no eyes. Whatsoever he knows about light is going to be wrong. He has not even seen darkness -- what to say about light? A blind man cannot see even darkness.
Never have the idea that blind people live in darkness. No, they cannot. Even to see darkness one needs eyes. To see anything one needs eyes. And there is no way to explain to a blind man what light is. You cannot even use darkness, you cannot say 'light is against darkness'. He does not even know what darkness is. There is no way to make it clear to a blind man. The only way is to help him to see, the only way is to help him to open his eyes. Or, if he needs some treatment for his eyes, then apply the treatment. Be a physician to his eyes. It is pointless going on giving him explanations, philosophical doctrines, scriptures. They will simply muddle him more, confuse him more.
The Sufi is rebellious because the Sufi has seen it. And naturally he will always find it difficult to explain it to people. That's why Sufis don't believe in explanations. If you go to a Sufi he starts giving you methods, not doctrines. That's why they are called the people of the path. They give you a method. They say, heart, opens your being, you will know. ' They will not give you a single doctrine, a single principle -- they have none. They have only methodology. It is very scientific. They give you the taste. It is hard, arduous work.
If you come to me and ask 'What is truth?' I can say something -- within minutes the work is done. I have told you, you have known, and it is finished. I have neither told you nor have you understood anything, but the idea has arisen in you that now you know. And now you will carry this idea. If you are really interested I will have to give you a device, not a doctrine; I will have to give you a meditation, not a principle; I will have to initiate you into your inner lab; I will have to take you slowly, slowly into the deeper waters of your being. By and by you will start feeling, seeing -- you will become more sensitive, more alert, more aware, and things will start penetrating your thick layer of unconsciousness. A few rays will start entering into your 'dark night of the soul'. And then you will know.
The work of the Sufi takes years. Sufis don't preach. They teach, certainly, but they don't preach. And when they teach, they teach methods, not principles. To follow a method one needs to be really in search -- because sometimes it takes twelve years, sometimes twenty years, sometimes your whole life. And sometimes many lives are needed. The people who are in search of instant enlightenment cannot have a contact with a Sufi. That's why Sufis go on hiding themselves. They don't declare them selves, they remain invisible. They are available only to those who really search, who really seek. It is very difficult to find a Sufi Master, and he may be living just in your neighbourhood. He may be doing such an ordinary thing you cannot believe it. He may be a weaver or he may be a shoemaker or he may be running a hotel, or any kind of work. You cannot even suspect that a Sufi Master lives just at the corner. And you may come across him every day and you will not have any idea who this man is -- unless you are a seeker. If you are a seeker then by and by you will be led to him. In fact, if you are a seeker he will start choosing you. He will be watching you. He will not allow you to watch him; he will be watching you, he will be seeing. And if he feels that here is a seeker, then by and by he will make it possible for you to see him. He can become visible if he wants to.
There is a famous story.

It happened that a well known Sufi was asked, 'What is invisibility?'
And he said, 'I shall answer that when an opportunity for a demonstration occurs.'

They believe in demonstrations and they believe in opportunities. They will not say a single word if the opportunity has not occurred, if the right situation is not there. You can ask the Master a question and he will say, 'Wait, when the right opportunity occurs then I will show you' -- because he does not believe in saying, he believes in showing.

He said, 'I shall answer that when an opportunity for a demonstration occurs.'
Some time later, the man and the one who had asked him the question were stopped by a band of soldiers. And the soldiers said, 'We have orders to take all dervishes into custody -- for the king of this country says that they will not obey his commands and that they say things which are not welcome to the tranquillity of the thought of the populace.'
And the Sufi said, 'And so you should, for you must do your duty.'
'But are you not Sufis?' said the soldiers.
'Test us,' said the Sufi.
The officer took out a Sufi book....
-- a book that is tremendously respected by the Sufis. It is called THE BOOK OF THE BOOKS. It has only a few sentences written in it, otherwise it is empty.

'What is this?' the Sufi Master said.
-- as if he had not even recognised the book. The soldiers had brought the book which will be a sign of a Sufi -- the moment the Sufi sees THE BOOK OF THE BOOKS he will bow down. It is a great treasure.

The Sufi Master said, 'What is this?'
-- as if he did not recognise the book.

The Sufi looked at the title page. 'It is something which I will burn in front of you,' said the Master, 'since you have not already done so.' He set light to the book and the soldiers rode away satisfied.
The Sufi's companion asked, 'What was the purpose of that action?'
'To make us invisible,' said the sufi. 'For to the man of the world, visibility means that you look like something or someone he expects you to resemble. If you look different your true nature becomes invisible to him.'

The Sufi Master is saying, 'I have become invisible to these soldiers because they could not believe that a Sufi could burn THE BOOK. They have a certain expectation -- that the Sufis revere THE BOOK. The moment I burned THE BOOK we were no longer Sufis. I had become invisible to him. '
And that's how Sufis become invisible to people. You can't expect the things that they do. Gurdjieff learned his methods of invisibility from Sufi Masters. Gurdjieff was a Sufi Master in penetrated the Western consciousness. He remained invisible to the masses, and he had such techniques to become invisible that in just a single second he could become visible and in a single second he could become invisible. Sometimes it used to happen that two persons would come to see him. If he wanted to become visible to one and remain invisible to the other, he would become visible to one and remain invisible to the other. And both were talking to him together. He had become so practised that he could show one kind of emotion from one side of his face and another kind of emotion from the other side of his face.
For example, if he did not want to become visible to you he would look so cruel, so murderous, that you could not believe that a Sufi Master or any kind of Master could be so murderous. And if he wanted to remain visible to you he would look so compassionate, so loving. And he could do it together, simultaneously, to two people. And one would go away with the complete idea that 'here was the Master', and the other would go away with the idea -- 'Never again am I going to see this man. This man seems to be a murderer, and it is dangerous to be with this man.'
Sufis live a very, very hidden life, for a certain reason -- because they only want to live the essential religion. If you want to become visible you have to do many things. For example, I am here, but to Poona people I am invisible. I have made myself completely invisible, even to the people who live just in the neighbourhood here. I am invisible to them. They cannot see. It is

impossible for them to see. I am visible only to those who are seeking. Those who are seeking can come from thousands of miles, and those who are not seeking can live just by the side and will remain there and will be convinced that I am a wrong man.
It is good that it is so, because it helps me to work only on those people who need work. Energies are not wasted.
Sufis are not interested in the mass. No Master has ever been interested in the mass. Masters are only interested in individuals, and only in those individuals who are really in search, in authentic search. It is simple to avoid the unnecessary people and it is simple to attract the necessary people who need help... with just a few things. People are so insensitive -- with just a small thing you can become invisible because they don't look deep, they only look on the surface.

The second question is exactly what I have been talking to you about:

Question 2
WHY DO SUFIS DELIBERATELY DISGUISE AND HIDE THEMSELVES?
-- because they want their energies to be used rightly, because they are creative people. They are not interested in name and fame, they are not interested in anything else; they are only interested in giving a new life to people who are desiring God, longing for God. Why should they waste their time and energy?
There are many kinds of people in the world. A few are curious people, they come just out of curiosity, they waste time. Then there are a few who come with enquiry. They are better than the curious people, there is some possibility that they may grow, but that is only a possibility. Then there is a third kind who is really a seeker, who is ready to stake his life, who is ready to lose something for it, who is ready to pay the price for it.
The Sufi will work with the third person, he will remain available to the second kind of person, and he will become absolutely invisible to the first kind of person -- the curious.
The Sufi is very economical about his energy. He knows he cannot exist here for long, his days are counted. In those few days that he will be here on the earth.... An enlightened person will not be coming back again, he is here for only a short time -- even if it is thirty, forty, or fifty years it is a very short time if you look at the eternity of time. What is fifty years compared to the eternal procession of time? He will be here for only a few days, a few months, a few years. And he can work on only a few people. If he becomes surrounded by curious people his energies will be wasted. Then he will be sowing his seeds in a desert. That will be foolish, stupid.
Sufis are not stupid people, they are very wise people. They know how to use their energies -- that's why they deliberately disguise and hide themselves. And small things become helpful.
This has been my own method. Whenever I see that a certain kind of people has become too much around me and I want to drop them -- just a single hint, just a single hint, and they disappear. Once it happened that I was surrounded by many Jainas, just because of my birth -- the accident of my birth. I was born in a Jaina family, so naturally Jainas were interested in me. Not in me -- they were interested in a Jaina. They were happy that here was a Jaina who had become enlightened. They were not interested in me or in my enlightenment, they felt a kind of ego trip. Then it became too much; they were wasting too much energy and too much time. So I delivered one talk -- 'From Sex to Superconsciousness' -- and they all disappeared. Just a single talk and they all disappeared. Then I didn't see them. And since then, for fifteen years, I have not seen them.
Then by and by many Gandhians started coming around. And I saw that again a desert was growing. These are the weeds; you have to be constantly uprooting them. You cannot rest if you are really interested in the garden and the rose flowers -- and the orange people are my roses. If you are really interested in the rose flowers you will have to constantly uproot the weeds. They will come again and again.

Gandhians gathered. Then with just a few statements against Gandhi they left me. It is so easy to become invisible to people. Now I don't exist for them at all. I am almost not. They have forgotten all about me. Weeds have to be dropped.
A Master has to become invisible again and again to certain kinds of people so that he and his energies remain available to those who are really seekers.
What do I mean when I say real seekers? I mean one who is ready to stake whatsoever is needed to stake, who does not just have an 'itch' in his head, who is not only curious but whose problem is that of life and death. Even if I demand that your life will be needed, if you are seeker you will say, 'I am available. Take this life but give me God. If by giving my life, God can be attained, then I am happily ready.' Life is worthless for a seeker; everything is worthless -- except truth. That's why Sufis are constantly in hiding. And remember, this is only half the story. On one side they constantly go on hiding themselves, on another hand they go on making themselves available to those who are in search. The other part has not been discussed much. That other part is very essential. In fact, the first part is necessary only for the other part, otherwise what is the use of becoming invisible? If you simply become invisible to all people then you are almost dead, then you are in your grave. So you have to become invisible from one side -- to people who are not the right people -- and you have to become more and more visible to those who are in search. These both go together in a kind of balance.
I don't move in Poona, you will never see me on Poona streets, I don't go anywhere. I am not interested in the masses. I have simply disappeared from the world. I have created my own small world -- an alternative society. Soon the days are coming closer when I will establish my own small world absolutely, where every person will be a seeker -- only a seeker will be allowed in. And then that small commune will become invisible to the whole world, then we will disappear into ourselves, and we will start working something into the deepest realm of being.
One has to drop many things to go in. One has to gather one's total energy to go in.

The third question:

Question 3
WHY DON'T PEOPLE BELIEVE IN THE THINGS THAT ALL THE GREAT MYSTICS HAVE ALWAYS BEEN PREACHING?

They don't understand and they don't want to understand. The language is different, the approach is different, the longing is different.
People understand only that which they long for. Your language is basically rooted in your longing. Your longing becomes your language.
A man who is sexually obsessed only understands the language of sex. A man who is sexually obsessed, perverted, repressed, only understands pornography. To a man who is sexually satisfied pornography will look absurd. He will not understand why, why people are so mad about it.
A man who wants to forget himself will be interested in drugs, but a man who knows the beauty of remembering himself will not be able to understand at all why people should drug themselves, why they should try to forget. It is tremendously joyful to remember.
Sufis say there are two types of people or two states of humanity. One they call GOFIL -- the people who are utterly oblivious of themselves, asleep, unconscious -- and another, the people who remember, the people who have a certain remembrance of their being. Now those who are searching to remember themselves will have a different kind of language. One who is searching for money knows only the language of money, and one who is searching for peace has a different kind of language. There are many languages in the world; they depend on your desires.
The man who has started searching for God, truth, is mad in the eyes of the so-called worldly-wise. The mystics have always been thought to be mad. You tolerate them at the most. And if

they are very persistent then you start worshipping them -- but either you tolerate or worship, you don't become affected by them. You remain aloof, untouched. You keep a distance.

The story is told of a preacher who went to the mountains to preach, and upon arriving struck up a conversation with the first old man he met.
'Are you a Christian?' the preacher enquired.
'Nope, Mr. Christian lives up the "holler",' answered the mountaineer.
'What I mean is, Brother, are you lost?' persisted the preacher.
'Well, I reckon not,' replied the mountaineer. 'I have been here nigh on to thirty years and know every cow path in these here hills.'
'You don't understand,' said the preacher. 'I mean are you ready for the Judgement Day?'
'When's it comin'?' asked the mountaineer.
'Well,' said the preacher, 'it might come today or it might be tomorrow.'
'For goodness sakes, don't tell my missus,' cautioned the mountaineer. 'She'd want to go both days!'

There seems to be no communication. The preacher is speaking one language, the mountaineer is speaking another kind of language, and they both seem to speak plain English.
You may speak the same language but in one language there exist many languages -- within one language another, and within that another. A poet speaks one language, a scientist speaks another, a businessman still another.
And a mystic? A mystic speaks a very absurd language, that's why he is not understood. He speaks nonsense, exactly nonsense -- because he says things which are not sensibly comprehensible. He says things which are not available to the senses. He says things which are not even possible to put in a logical form, which cannot be formulated in a rational way. He talks about some mysteries, vague, cloudy, and in an absurd way -- because he talks in paradoxes.
All true religion is paradoxical. He uses contradictory terms so much that in the end nothing is left in your hands. If you ask a mystic if God is near or far, he will say, 'Both. He is the nearest and he is the farthest.' Now what are you going to make of it? If you ask him, 'Is God in the world or outside the world?' he will say, 'Both, or neither. ' What are you going to make out of it? Or he may laugh. Or he may remain quite silent. He may not say a single word.
To understand a mystic you will have to become a mystic yourself. To understand a mystic you will have to be initiated into mysticism. To understand a mystic you will have to drop your old patterns of the mind, the old ways of thinking. Logical thinking has to be dropped. You will have to become illogical. You will have to be ready to accept the irrational too -- because life is irrational and life is mysterious and you cannot put life into dogmatic forms.
You cannot say 'God is', you cannot say 'God is not' -- because God is both. He is so comprehensive that 'is' and 'is not' are both implied in his being. 'Isness' is his periphery and 'is not-ness' is his very centre. At the very centre God is nothing but pure nothingness. Out of that -- ex nihilo -- everything arises. The world is just on the circumference; at the centre there is nothing, or, there is only nothing.
When mystics say these things you can hear, but how are you going to understand if something like this has not started happening in you already?
You ask: WHY DON'T PEOPLE BELIEVE IN THE THINGS THAT ALL THE GREAT MYSTICS HAVE ALWAYS BEEN PREACHING? Another reason... how can you believe? You have to know. Belief is not going to help at all. Even if you believe you will suspect deep down, you will doubt deep down. Every belief carries doubt within it. Belief is not going to help.
And belief will create just the opposite. For example, people who believe become very serious. You can find them in the temples, in the churches, in the mosques. People who believe become very serious and people who know become very celebrating. The mystics don't believe. They know. They have seen. They have experienced. And because they have experienced God there is

a kind of playfulness around them. They exist in joy. You will find a dance around them. If you look into their eyes you will find cheerfulness, ecstasy. If you go and look at a person who believes, you will always find a long face.

I have heard....
A very young niece was visiting a holier-than-thou aunt in the country for the summer. Her puritanical attitude was in constant evidence. Every time the little niece wanted to do something, the long faced aunt would say, 'Don't do that... you can't do that.'
One day the little niece was walking down the road, very unhappy, when she came upon a long faced mule near the fence. She walked over, patted its head, and said, 'Don't feel bad, Mr. Mule, my aunt has religion too.'

Religious people become very long-faced. Religious people become very sad. Religious people stop living in the world and have not started living in God. They are stuck. Hence the sadness. And religious people are not only sad themselves, they create all kinds of sadness in other people too. They cannot tolerate anybody happy. Wherever they find something happy they will be there to destroy it, to condemn it. They are against all joy. They are against all innocent joy. These people have poisoned humanity.
Belief is not going to help. Become a mystic but don't Believe in mystics. Become a Sufi but don't believe in Sufis. Become me but don't believe in me. If you believe in me you have gone astray. What is the need to believe? When you can have the taste, why believe in it? Belief means you are postponing. You are saying, 'Yes, today I will believe, tomorrow I will taste.' But why not today? Why not now? If you feel my vibe, then rather than thinking in terms of belief start thinking in terms of living it. And don't believe a thing unless you have experienced it, otherwise you will become a hypocrite.
And this should be used as a criterion: a man of belief is sad and a man of knowing is tremendously happy. A man who only believes is just dull, dead, shrunken in, frozen, ossified. And a man who knows, flows, flowers; much fragrance comes from his being. He is constantly flowing. He is never stagnant. He is always new.
Let religion be lived, not believed.

The fourth question:

Question 4
ONCE I LOVED A WOMAN BUT SHE REFUSED ME, AND EVER SINCE I HAVE BEEN MISERABLE. I HAVE LOST ALL HOPE IN LIFE. WHAT SHOULD I DO?

You meditate on this story:
A visitor to an insane asylum found one of the inmates rocking back and forth in a chair in a contented manner, cooing repeatedly, 'Lulu, Lulu.... '
'What's the matter with this man?' the visitor asked the attendant.
'Well, you see, sir, Lulu was the woman who jilted him,' the attendant explained.
Baffled with the explanation, the visitor proceeded on the tour.
Later he came to a padded cell, where an inmate was batting his head repeatedly against the wall and crying, 'Lulu, Lulu...'
'Now why is this man crying "Lulu"?' asked the visitor.
'Oh, he's the fellow Lulu finally married,' the attendant explained.

Don't be so miserable. Just find the man whom Lulu has married and all misery will disappear.

The last question:

Question 5
I BELIEVE VERY STRONGLY IN RELIGION. I FOLLOW ALL THE PRESCRIBED RULES OF MORALITY. L HAVE ALWAYS LIVED A LIFE OF DISCIPLINE -- THEN WHY AM I ALWAYS UNHAPPY?

What else are you expecting? Are you expecting some miracle? If you were happy it would be a miracle -- and miracles don't happen.
It is a natural consequence. Just try to analyse your question. I BELIEVE -- this 'I' is too much. I BELIEVE VERY STRONGLY IN RELIGION. I FOLLOW ALL THE PRESCRIBED RULES OF MORALITY. I HAVE ALWAYS LIVED A LIFE OF DISCIPLINE -- THEN WHY AM I ALWAYS UNHAPPY? This 'I' is too much. And 'I' is the misery. When 'I' disappears, misery disappears. Bliss is the absence of the ego and nothing else.
But if you believe too strongly in religion, your 'I' will become very, very strengthened. If you live a life of discipline, a life of control, your ego will become very decorated. If you follow all the rules of morality, naturally your ego will become very holy, pious. And when a person is very pious it is very dangerous.
This 'I' has to be relaxed -- that is one thing.
And the second thing: there is no need to believe strongly in religion. Belief simply shows that you don't know and deep down somewhere doubt is bound to be. How can you dissolve the doubt without knowing? You can go on believing as strongly as is humanly possible but all strength will only be repressing the doubt, it cannot destroy it.
No doubt is ever destroyed by strength, remember it. By strength you can force it into the unconscious, you can go on forcing it into the basement of your being, you can force it so deep that you completely forget about it -- but it is there. And the deeper it goes, the more dangerously it is there. It will affect your total being, your very quality, and it will affect it in such an indirect way that you will not even be able to detect it. It will become a cancer in the soul.
No, unless you know, doubt remains.

I have heard....
When the late King George VI was a lad, he stood one winter morning with his older brother Edward, their noses pressed against a window of the palace, looking enviously at a group of cockney urchins playing snowball outside the palace.
Finally the temptation became too great for them and, seeing an opportunity as the governess left the room, they put on hats and coats and slipped outside to join the happy group.
Soon a badly aimed snowball, smashing right through the window of the palace, brought the palace guard running on the double. In no time at all the sheepish group of youngsters was ushered into the presence of the precinct sergeant.
'What's your name, boy?' the sergeant asked the first in line.
'My name is Edward, Prince of Wales,' said the boy, standing haughtily at attention.
'A smart guy, eh?' said the sergeant. 'And what's your name?' he asked the second in line.
'My name is George, Duke of Windsor,' said the second lad.
By this time the sergeant was furious. 'I've never seen such a bunch of liars in all my life,' he exploded.
'And what's your name?' he asked the next little fellow.
The little boy hesitated a moment, then wiping his nose on his sleeve, he replied, 'I'm going to stand wiv' my buddies, guvnor... I'm the Archbishop of Canterbury.'

Yes, you can say you are the Archbishop of Canterbury but deep down you know you are not. And the significant thing is what you know deep down. If you are, you are. Then there is a totality, no hesitation. Then you are totally into it.

But when you only believe, you know it is not so. That creates a split. You become two. A duality arises. All belief creates schizophrenia. How can you be happy with schizophrenia? It is not possible.
And you say: I FOLLOW ALL THE PRESCRIBED RULES OF MORALITY. Religion has nothing to do with morality. A religious man is moral but he has nothing to do with morality. A religious man is naturally moral -- it is not that he follows all the prescribed rules of morality, a religious man is naturally, spontaneously, moral. He has no idea of what is good and what is bad. He never chooses. The good simply happens. It is part of his religiousness.
The moment you understand that you are part of God, then all immorality disappears. Not that you have to drop it, it is simply not found. And when there is no immorality, what is the need to follow moral rules? Only immoral people follow moral rules, only immoral people need to follow. A moral person has no rules to follow. His morality is innocent. He is good because he feels that being good brings more and more happiness. He is good because he is happy. Happiness brings more good to his life; more good brings more happiness to his life.
You will be unhappy because really you want to be immoral. And you have to curb and cut and you have to always force yourself to be moral. You are not being natural. You will be unhappy. And these moral things will not satisfy you. They are false. They will not make you more happy. It is as if one is eating the menu rather than eating the food. Food satisfies, but the menu... you can go on eating it, it will not satisfy. It is not food. The rules that have been given by others to you are menus, they are paper food not real food. The real morality arises in your being. Become more meditative rather than becoming more moral. Morality follows meditation. And then you will be happy.
And you say: I HAVE ALWAYS LIVED A LIFE OF DISCIPLINE. The word 'discipline' is very beautiful but it has become very, very wrongly associated with the idea of control. Discipline comes from the same root as disciple. Discipline means become a disciple. And disciple means nothing but the capacity to learn. A disciple is one who is ready to learn. A disciple is one who has an open mind. A disciple is one who has not become closed, who does not say, 'I know.' He says, 'I am open, available, to learn, to know more. And I am ready to risk all that I know if something unknown can be known.'
A learner is a disciple. And a disciple is in discipline. You cannot be in discipline unless you are with a Master. And remember the paradox of it: a Master never enforces any discipline on you, a Master simply makes himself available to you. Seeing him, loving him, feeling him, a discipline starts arising in you.
And remember, there cannot be a fixed discipline for everybody. Everybody has to find his own discipline because everybody is so unique, everybody is so individual. When you follow a dead discipline you will be putting a structure on your being. You will not grow naturally and you will not grow into yourself.
If you follow Mahavira's discipline... it was good for him, certainly good, but you are not another Mahavira. There will never be another again. God never repeats. God always creates a unique person. No two persons are alike -- they never have been, never will be. Yes, Mohammed has a discipline of his own. It was beautiful for him. It was beautiful for him only because it grew out of him; he never followed anybody else's discipline. But if you follow it, it will be just a dead structure. How can life be happy caged in a dead structure?
Hence the insistence of Sufism to find an alive Master -- because an alive Master will not give you a dead structure. An alive Master will give you only an insight into your own being. An alive Master will give you only a vision of what is possible. And then you start working on your own. Everybody has to find his own discipline.
And remember another thing too. Even when you have found your discipline it is not going to remain like a character. It will change every day. New situations and new disciplines will arise. You will have to respond to new situations in a new way. You cannot just carry a guidebook in your mind and you cannot go on behaving according to that guide book. Then you will not be

responsible, then you will not be responding to the situation that is facing you, then you will have a ready-made rule -- and then happiness is not possible.
Happiness is a function of freedom. Only free people are happy people. Let this be remembered always and always: freedom brings bliss, freedom brings benediction.
If you are unhappy that is simply logical. You have earned it. Now drop your belief and drop your discipline and drop your so-called rules of morality.
And when I am saying 'Drop it' don't misunderstand me -- because sometimes people misunderstand. Somebody has asked: I understand you TO SAY THAT KNOWLEDGE IS A BARRIER. SHOULD I BURN ALL THE SCRIPTURES I HAVE ALWAYS WORSHIPPED? I have not said that. There is no need to burn the scriptures. That will not help. Your mind is not going to change by burning the scriptures. Your mind will be the same and you will find another kind of scripture. Maybe I will become your scripture, but that will be the same. You will have something to cling to. Your mind wants to cling to words, principles, doctrines. Rather than burning the mind you are asking about burning the scriptures. What have those poor scriptures done to you? Why be so angry with them?

You remind me of a man, a man who came home on three occasions and, finding his wife on a couch with another man, decided he had had enough and threw away the couch.

But what does the couch have to do with it?
You can burn the scriptures and you can throw away the rules but again you will find something. The situation does not change so easily. Something has to change within you.
Always remember that whatsoever I am saying here concerns your consciousness, concerns your innermost centre. Do some thing there. Outer things don't matter. Scriptures are so worthless that by burning them nothing will be attained. If something can be attained by burning the scriptures then they have some value. They don't have that value. Not even that much value do they have. But burn the mind that clings to the scriptures, burn that mind that wants to depend on something, burn that mind that always avoids responsibility, burn that mind that seeks dead, fixed rules, is obsessed with fixed things and is afraid of free flow, is afraid of dynamism. Why not live a life with free consciousness? Why not live a life without rules? You have lived a life with rules and you feel miserable. Now if you are really feeling miserable and you want to get rid of that misery then the only thing that can be done is a radical change. Now start living a life without rules.
Why do people cling to rules? Because to live free means one has to be very much aware. Those rules give you an opportunity not to be aware. You can depend on them, you need not be aware. If someone says something you have a ready made answer; you need not be attentive to what is being said. And you need not be creative in your response, you already have an answer. You can remain sleepy and still you can answer.

It happened in a church.... The priest asked, 'Those who are ready to go to heaven or want to go to heaven should stand up.'
All stood up except one man who was fast asleep and snoring.
Then the priest said, even more loudly, to wake him up, 'Now those who want to go to hell they should stand up.'
And he shouted so loudly that the man just jumped up. He had not heard what had happened but he looked around and he found himself and the priest standing. He said, 'Sir, I don't know what we are voting for but we both seem to be voting for it.'

This is the situation. People are fast asleep and snoring and life can goon. With fixed rules there is safety, comfort, convenience. Drop that comfort, drop that convenience, drop that safety. Start living a dangerous life. And a life is life only when you live it dangerously, when it is a great adventure, an exploration always in the unknown.

Don't carry any rules -- that's what is meant by burning the scriptures. And don't carry any fixed disciplines. Remain available and act, don't react. Act out of your consciousness. Be a mirror and act out of that mirror-like consciousness. And you will be happy, you will be tremendously happy.
That happiness is yours, and just for the asking. 'Knock and the doors shall be opened unto you. Ask and it shall be given. Seek and you will find.' It is all yours, and just for the asking.
Sufis: The People of the Path, Vol 1
Chapter #3
Chapter title: Tariqa -- the Method
13 August 1977 am in Buddha Hall

SHAH FIROZ, WHO IS REMEMBERED AS THE TEACHER OF MANY VERY DISTINGUISHED SUFIS, WAS OFTEN ASKED WHY HE DID NOT TEACH THEM FASTER.
HE SAID, 'BECAUSE EVEN THE MOST DEDICATED WILL, UNTIL A CERTAIN POINT OF UNDERSTANDING, NOT BE TEACHABLE AT ALL. HE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.'
HE ALSO RECITED THIS TALE.
THERE WAS ONCE A KING WHO WANTED TO BECOME A SUFI. THE SUFI WHOM HE APPROACHED ABOUT THE MATTER SAID, 'MAJESTY, YOU CANNOT STUDY WITH THE ELECT UNTIL YOU CAN OVERCOME HEEDLESSNESS.'
'HEEDLESSNESS!' SAID THE KING. 'AM I NOT HEEDFUL OF MY RELIGIOUS OBLIGATIONS? DO I NOT LOOK AFTER THE PEOPLE? WHOM CAN YOU FIND IN ALL MY REALM WHO HAS A COMPLAINT AGAINST ME ON THE GROUNDS OF HEEDLESSNESS?'
'THAT IS PRECISELY THE DIFFICULTY,' SAID THE SUFI. 'BECAUSE HEEDFULNESS IS SO MARKED IN SOME THINGS, PEOPLE IMAGINE THAT IT MUST BE A PART OF THEIR TEXTURE.'
'I CANNOT UNDERSTAND THAT SORT OF REMARK,' SAID THE KING, 'AND PERHAPS YOU WILL REGARD ME AS UNSUITABLE BECAUSE I CANNOT FATHOM YOUR RIDDLES.'
'NOT AT ALL, ' SAID THE SUFI, 'BUT A WOULD-BE DISCIPLE CANNOT REALLY HAVE A DEBATE WITH HIS PROSPECTIVE TEACHER. SUFIS DEAL IN KNOWLEDGE, NOT IN ARGUMENT. BUT I WILL GIVE YOU A DEMONSTRATION OF YOUR HEEDLESSNESS, IF YOU WILL CARRY OUT A TEST AND DO WHAT I ASK IN RESPECT TO IT.'
THE KING AGREED TO TAKE THE TEST, AND THE SUFI TOLD HIM TO SAY 'I BELIEVE YOU' TO EVERYTHING WHICH SHOULD BE SAID TO HIM IN THE ENSUING FEW MINUTES.
'IF THAT IS A TEST, IT IS EASY ENOUGH TO START BECOMING A SUFI,' SAID THE KING.
NOW THE SUFI STARTED THE TEST. HE SAID: 'I AM A MAN FROM BEYOND THE SKIES.'
'I BELIEVE YOU,' SAID THE KING.
THE SUFI CONTINUED: 'ORDINARY PEOPLE TRY TO GAIN KNOWLEDGE, SUFIS HAVE SO MUCH THAT THEY TRY NOT TO USE IT.'
'I BELIEVE YOU,' SAID THE KING.
THEN THE SUFI SAID: 'I AM A LIAR.'
'I BELIEVE YOU,' SAID THE KING.
THE SUFI WENT ON: 'I WAS PRESENT WHEN YOU WERE BORN.'

'I BELIEVE YOU,' SAID THE KING.
'AND YOUR FATHER WAS A PEASANT,' SAID THE SUFI.
'THAT IS A LIE!' SHOUTED THE KING.
THE SUFI LOOKED AT HIM SORROWFULLY AND SAID: 'SINCE YOU ARE SO HEEDLESS THAT YOU CANNOT FOR ONE MINUTE REMEMBER TO SAY "I BELIEVE YOU" WITHOUT SOME PREJUDICE COMING INTO PLAY, NO SUFI WOULD BE ABLE TO TEACH YOU ANYTHING.'

RELIGION exists in three dimensions. That is the original source of the concept of Trinity, or the Hindu idea of trimurti -- the three faces of God.

Or we can say that religion exists on three planes -- because man exists on three planes. Man exists in the body, in the mind, in the soul. Religion also has a body, a mind and a soul. If you only exist in the body you cannot relate to any other religion except the outermost. If you exist as a psychology -- as a mind, as a psyche -- then you can relate to the second layer of religion, otherwise not. And until you start existing as a soul, there is no possibility of coming to encounter the innermost core of religion -- tasawur, the ultimate, what the Sufis are searching for.

The Sufis have three names for these three planes. They have to be understood; they are very significant.

The first is called sharia. sharia means the body of religion. It may be alive, it may be dead -- both are possibilities. When a Buddha is alive, sharia is alive. When a Mohammed is alive, sharia is alive -- because Mohammed breathes life into it. But when Mohammed is gone there will be a corpse. The corpse resembles the real body but it is not; it only resembles it. When life leaves you, your corpse will just look life you -- but it is not. The real has left, the subtle has left. Only the gross is lying there on the ground. That creates trouble because people become so much acquainted with the face that they go on believing that the corpse is alive.

Islam is dead. When Mohammed was there to breathe life into it, it was a totally different kind of religion. That is called sharia. sharia means exotericism -- the ritual, the formal, the Sunday religion. It does not affect you at all. It gives you a certain respectability in the society. It is more social than spiritual. And it is more political than religious. Islam without Mohammed and Hinduism without Krishna and Buddhism without Buddha are nothing but garbed political standpoints. In the name of religion politics continues.

When God is not there to breathe into the body, the Devil starts breathing into it. So a dead body is not only dead, it is very dangerous. It can be possessed by the Devil. The politician is the Devil. When the saint is gone the body is there -- somebody can enter into it, somebody can start having that body. It resembles the real. When the saint is gone the priest will use it, the politician will use it, and many will be deceived by it because they know only the face.

Think of it in this way. When you look at another human being, do you know anything more than the face? Even your beloved, even your child -- do you know anything more than the face? Have you ever penetrated farther than the face? Your acquaintance remains very superficial; it is not even skin deep. It remains formal -- of the form. But the face is not the person, the personality is not the person. The outer shape is not the inner reality. Will you be able to recognise your woman if she comes as a spirit? You will not be able to. Will you able to recognise your own child if the child comes as a spirit, not as a body? You will not be able to recognise it at all. You will get so frightened, you will think that a ghost has come.

Once a woman was brought to me. Her husband had died. Three months had passed but she was still in agony, tremendous agony -- crying and crying and weeping and not eating and not sleeping. It was okay for a few days, the relatives tolerated it, but then it became too much -- she was driving the other people of the family mad too. So they brought her to me.

I asked her what she wanted. She said, 'I want my husband back. I cannot live without him. Life is meaningless without him.'

I said, 'Okay, I will arrange for you to have a meeting with your husband.' She could not believe what I was saying because she had said the same thing to many people and they all had consoled her -- as people do console. But I said, 'Yes. I will arrange a meeting. You go into that room, close the doors, sit silently there and within half an hour your husband will be standing before you -- as a spirit, remember.'
She said, 'As a spirit? What do you mean?'
I said, 'There will be no body. You have burned the body already. He will come as a ghost.'
She said, 'I cannot go into that room. If he comes as a ghost I will be very scared. As it is I am already suffering too much -- no more suffering! Please, don't do it to me.'
I said, 'But you loved the man so much....'
'Yes,' she said, 'I loved the man, but not as a ghost!'
Nobody loves you as a spirit. That is why love never satisfies.
Since that day she has calmed down. I had told her then, 'Calm down within three days otherwise I will persuade your husband to visit you.' And I went to her house every day to enquire whether she had calmed down or not. The third day she said, 'Now you need not come. I have calmed down for my whole life! You have scared me so much; in the night I cannot even sleep. A little noise outside, somebody walking, the policeman passing, and I become afraid. Maybe he's coming!'

And for the same husband she was crying and weeping and calling; she was ready to die. But she was not ready to encounter him without his body.
But don't laugh at her, you will not be able to do that either. We know people only by their faces. Why? Because we know ourselves only by our faces as seen in the mirror. You would not recognise even your own head if you had not seen it in a mirror before -- or would you? If you had never seen yourself in the mirror, and some day somebody brought your head in front of you, would you be able to recognise it? You would not recognise it at all. Your acquaintance with yourself is also very superficial. It's okay with the others, you look at them from the outside; but at least with yourself you are not outside, you are inside -- can't you look at yourself from the inside? No, even to look at yourself you need the help of an outside mirror. So the mirror reflects, and you become an outsider to yourself -- then you can see. And then you know that face, that body, that form.
Our so-called knowledge of ourselves and others is very much body-rooted. Hence we never enter deeper into any other dimension than the body. That dimension is called sharia. It is the outer dimension of religion. When a Mohammed walks on the earth, or a Buddha, or a Mahavira, you simply watch the body. You watch his behaviour. You watch how he sits, what he eats, what he wears, how he talks, his gestures -- you watch these things. And out of these things you create a certain discipline and you start following that discipline. This is a dead religion; this is a corpse religion.
At this point Mohammedanism exists, Hinduism exists, Christianity, Buddhism, Judaism.... All the 'isms' exist at this point. The crowd believes in sharia, that's why the crowd always remains irreligious. The crowd as such is irreligious. You can find only individuals religious, never a crowd. A crowd, by its very nature, is insane; a crowd, by its very nature, is political, never religious. In fact, if you are alone you cannot be political. Have you ever thought about it?
If you are left alone on the earth you can't be political. For politics the other is a must. If you are left alone on the earth you can be religious, there will be no hindrance, but you cannot be political. Politics needs the crowd, the collective mind. Religion needs only you -- you are enough unto yourself. Your very aloneness becomes the passage towards religion. That's why when a person wants to be religious he goes into aloneness, he seeks solitude. He goes to the mountains or to the desert. He wants to escape from the crowd because the crowd is basically mad.
Soren Kierkegaard, one of the most perceptive thinkers of the West, has said: 'The crowd is the untruth.'

Truth is always individual -- a Buddha has it, a Mohammed has it, a Jesus has it. Truth is always a flowering of the individual consciousness, but the crowd never has it. The crowd always has the untruth. Even from a Buddha or a Christ or a Mohammed the crowd gathers the superficial: what he eats, when he goes to sleep. People even come and ask me. They say. 'Osho, when do you go to sleep? What hour exactly? -- because we would also like to follow it.' For what? 'What do you eat -- what vegetables, what fruits? -- because we would also like to eat in the same way.' For what?

But that's how the mind of the crowd functions; it always goes for the non-essential. What I eat is meaningless, what I am is meaningful. What I do is irrelevant, what I am is relevant. Man is not equal to his behaviour, he is more than that. And the greater the man, the bigger the difference. Ordinarily a man is exactly like what his behaviour is. What you do, that you are. But when a Buddha is there then the is very, very ordinary and what he is, is tremendously extraordinary. The distance is so vast that you cannot fathom his being through his behaviour.

But the modern mind suffers very much from this disease. You can go and see. B. F. Skinner and other psychologists -- Pavlov and others -- just watching the behaviour of rats to decide what the human mind is. Watching the behaviour of a rat to decide about man...!

A rat is just his behaviour. He has not yet grown an individuality, he has not yet grown a self. But one thing has to be said in favour of Skinner and others of his kind: about the mass they are right, about the crowd they are right. The crowd has the same state as the rat. But they miss the exceptional, and the exceptional is the essence of humanity.

They can explain your behaviour through the study of rats, but they cannot explain a Buddha or a Mohammed. But they try -- and there they go berserk.

The sharia is created by watching the behaviour of the enlightened person. And it is okay when the enlightened person is in his body, but when he has disappeared from it then what will you do? You will start worshipping the body, the clothes. And sometimes it happens that when a great man dies -- like a Mohammed or a Buddha -- for a few days something hovers around him, as if he is still alive. That also creates trouble.

You must have heard the famous Greek story.... The story is told that the runner of Marathon was dead an hour before he reached Athens. He was dead yet he still ran. And as a dead man he announced the victory of the Greeks.

It is a beautiful myth. It shows that the dead Masters act for a while as if they were still alive. But only a little while -- one year, ten years, fifty years, perhaps. In any case, a finite period. Yes, this happens.

When a Mohammed disappears from the body, the body has tasted so much joy, the body has known so much celebration, that it goes on dancing -- the runner goes on running. That myth is really beautiful and meaningful. At least about the great Masters it is true -- for a few years things go on happening as if they are still alive.

This happens because of the tremendous energy released by the dying Master. His very place becomes a sacred place for pilgrimage. That's how a Mecca is created; that's how Kailash becomes of great significance; that's how Jainas have Gimar and Shikharji. On the mountains of Shikharji, twenty-three Jaina teerthankaras have died -- out of twenty-four. Out of twenty-four great Masters, twenty-three Masters have died on a small hill. The whole hill has become suffused with the vibe of the beyond.

But that continues only for a while -- that also creates a problem. Then the disciples think that the corpse is still alive because things go on happening. When I am gone things will go on happening for a few years and for those who are deep in love with me it will be as if I am still alive. Naturally, they will think that everything is as it was before.

But that is a fallacy. Once the man is gone, within a few years time those vibes that were created, and the echo of those vibes that were created, will by and by disappear into nothingness.

The sharia is the superficial core of religion -- the body. Beware of sharia.

The second layer is called haqiqa. The sharia is the circumference of a circle -- haqiqa. The word 'haqiqa' comes from 'haq'. 'haq' means truth -- pure truth. haqiqat! That's why Mansoor declared, 'an-el-haq! -- I am the Truth.' haqiqa means the truth, pure, uncontaminated by anything. haqiqa means the centre of the circumference, the very soul of religion.
At the point of sharia there is Mohammedanism, Hinduism, Judaism, Buddhism; at the point of haqiqa there is Sufism, Zen, Hassidism, Yoga. Remember it. To become a Mohammedan is not of much use, but to become a Sufi is immensely valuable. To become a Buddhist is just changing your clothes, but to become a follower of Zen is really moving towards transformation. To remain a Jew is nothing, but to be a Hassid is great splendour.
This is the second point, the innermost core.
At the first, sharia, there is politics, society, morality and a thousand and one things. Because of sharia the Koran is so full of social rules -- so full of social rules . Because of sharia the Vedas are so full of rubbish. Because of sharia Manusmriti reads only as if it is a treatise on law. Only few and far between will you find real statements about religion. They are there -- even in Manusmriti they are there. In the Vedas they are there, in the Koran they are there, but only few and far between. Only if you are really in search of them will you be able to find them, otherwise the diamond is lost in the mud -- the mud is too much. The mud is sharia; the diamond is Sufism. Always rush towards the centre; never become too attached to the body. Create this continuous awareness of looking into depth, of looking into the centre of the circumference. And the circumference is big, the centre is very small. Islam is a great crowd, so is Hinduism, so is Christianity. Sufis you can count on your fingers; Yogis you can count on your fingers; Hassids or Zen Masters you can count on your fingers. They don't exist like the crowd, you will have to search for them. And if you have a real desire to find them, only then will you find them -- otherwise you will miss.
For the sharia you need not go in search anywhere, the sharia comes in search of you. The sharia comes to convert you to Islam and the Buddhist monk comes to convert you to Buddhism. But if you want to search for a Sufi or a Hassid you will have to move, you will have to become a sincere seeker. And you will have to learn many things on the way -- because for one real Master there are ninety-nine false Masters. And the false will appeal to you more because you are false. The false will appeal to you more because you understand the language of the false. The real may not appeal to you at all, the real may sometimes create fear in you.
You will resist the real Master and you will fall and become a victim of the unreal. Beware of that! You are unreal, so naturally you are attracted by the unreal. The unreal promises you things that you want. He will say, 'If you follow me, you will have more wealth, you will have more power, more prestige, this and that.... 'That's what you are seeking.
The real can only promise one thing: 'If you come close to me, you will die.' The real can promise only death. The real can promise only one thing: 'I am going to destroy you utterly' -- because only after death is the resurrection. The real Master is a cross; the real Master is a door into death. You disappear into him. Yes, you will come out, but you will come out a totally new being. The real Master is a fire -- one gets frightened, one feels very much afraid, one remains aloof. From far away one watches a real Master.
Just the other day there was a young man -- he is very young -- who said that five or seven years before he had promised Guru Maharaji that he would devote his whole life and his work to him. Now he is in trouble. He does not feel that he is growing in any way. He has not gained a small, even the smallest insight through this contact or relationship. But now the promise that he has given.... Now he thinks that he is being very religious because he goes on clinging to his promise. It is not religion, it is ego. Now he cannot accept the idea of dropping his promise because that hurts the ego: 'You are a man of your word. Once you have given the word you have to follow.' But this seems to be stupid. If you are not getting well, getting integrated, if you are not growing, then one needs the courage to drop it. And in these five years you have become wiser than you were when you gave the promise. A stupid mind gives a promise, and for five or ten or fifty years

you go on following the same promise knowing perfectly well that nothing has happened -- is it not suicidal? How can the past be binding? I am not saying don't give promises and I am not saying don't fulfil your promises. Give promises, fulfil them, but when you come to see that nothing is happening then be courageous enough to drop the ego. This is just egoistic.

I was reading a story....
A man lived a very religious life -- religious in the sense of sharia. He followed all the rituals of his religion, he followed the moral precepts that his religion prescribed, he followed a Master -- and yet both were in the same boat. He followed the Master because the Master was very, very perfect in following the same principles that he was following. He was ahead. The Master was an extremist; he was absolutely devoted to the dead word, the dead letter. The scripture was his soul. He would not move an inch on his own. He was already a dead man. But he was perfect as far as ritual was concerned; you could not find a single fault in him. He was faultless. And this man followed him.
Then one night he dreamed a dream. He dreamed that he died and went up to meet St. Peter, asking, 'Can I come into heaven?' He was very confident about it because he had followed perfectly whatsoever had been told to him. He had followed all the commandments mechanically, never committing a single error. So he was very certain.
He asked, 'Can I come into heaven?' That was just to be polite.
'Good heavens!' said Peter. 'This is not heaven.' Peter then explained that the Pearly Gates were much higher up and could only be reached by a long ladder. He showed him a ladder which went up and up and disappeared somewhere in the clouds -- beyond the clouds.
The man looked at the ladder and became frightened. The ladder seemed to be endless. The man said, 'When will I reach? This ladder seems to be endless!'
St. Peter said, 'Don't be afraid. It depends how long it is. For each person it functions differently. I will show you the way. You take this chalk and start climbing. For each sin of adultery, fornication, lechery, or whatever you have committed or you have thought of committing, go on marking with your chalk. Each sin has to be marked on one rung. When you have. finished and you have made a mark for every single act or thought, you will come to the end of the ladder and the gate of heaven will be in front of you. So it depends. If you have committed many, many sins then it will be very long. If you have done very few it will not be so long. This ladder is flexible; it changes with the person who is climbing on it.
The man was very happy. He took the chalk and started climbing the ladder. He kept on going for ages. His legs ached, his arms ached, yet he met no one. And no sign of any gate. And the ladder was still the same, going beyond and beyond.
Then one day he got very fed up with the whole journey. But now he was stuck because to go back would take those same ages again. 'It is better to go on. Some day.... Perhaps.... There is a possibility, a hope.' And he was surprised -- because although he had not committed any sins he had thought of committing all kinds of them, endlessly.

The ritualistic religion makes a man repressive. This SHARIA -- the body, the dead body of a religion -- makes you crippled in the body, but your mind becomes very, very imaginative about all kinds of wrongs. You fantasize; you commit them in the mind.
Your consciousness becomes more contaminated when things move in your mind than when you actually do them. When you actually do something, there is a possibility of getting rid of it by seeing it -- its meaninglessness.
If you are angry, sooner or later anger itself will make you aware that anger is useless -- not only useless, it is poisonous; not only poisonous, it is very destructive and suicidal. But if you go on only thinking of being angry, murdering people, destroying people, you will never come to an understanding. You will never become able to get rid of anger.

If you go into sex, sooner or later you will lose all the fantasies that you have been creating about it. Sooner or later it becomes a very ordinary thing. Sooner or later you start getting bored by it. But if you simply imagine, then you will never be bored. Then you are never going to become disinterested in it. One day or other sinners can drop it, but the saints, the so-called saints, they cannot drop it. They are sitting on a volcano.

This man was surprised because he went on marking those rungs on the ladder for ages and still they were coming and still he went on remembering. It was as if he had never done anything except commit sins in his mind.
Then one day, all at once, he saw his guru descending the ladder. He was very happy to see his Master.
'Ah, my Master!' he said, 'Are you by any chance going back for more disciples to bring to heaven?'
'No, you fool!' said the guru. 'I am going back for more chalk!'

Beware of the false gurus -- they are many. The false guru will promise you things of this world; even if he is promising them in the other world he is promising the same things. He will promise you beautiful women in Paradise -- firdaus. He will promise you streams of wine in paradise. But he is promising the same thing. He may promise you golden castles, palaces studded with diamonds in paradise, but diamonds and gold and silver and women and wine -- they all belong to this world. He is simply titillating you; he is simply befooling you.
The real Master only promises one thing: your death. So wherever you find death waiting for you, then gather courage. You have to disappear for God to be.
This is the second dimension or plane of religion: haqiqa.

The third dimension or plane is called tariqa. tariqa means the path, the method... from the outer to the inner.
The outer is a circumference, the inner is a centre, and tariqa is the radius proceeding from the circumference to the centre -- the initiative path that leads from outward observance to inner conviction, from belief to vision, from potency to act, from dream to reality.
This TARIQA -- method, technique, path, way, Tao, Dhamma -- is the whole science of religion. The circumference is there, the centre is there, but one has to move from the circumference because we are there and we have to use a certain radius. Only a radius can join the circumference to the centre. What is the radius that Sufis propose? They are called the people of the path because they have devised many techniques.
They have the most potential TARIQA -- it can transform you, it can transform you utterly. They are not concerned with theology at all, they are only concerned with methodology. They are not worried about whether God is or is not. They say, 'Don't talk nonsense! Here is a way. Go through it and see for yourself. This is the way to develop your eyes -- and then see whether God is or is not.'
They don't argue, they don't try to convince; they demonstrate. They say, 'Come with me. I know a window from where you can look into the open sky. Remaining closed in this dark room, how can I convince you that there is open sky -- infinite?'
It will be as difficult as it was for the frog you have heard about, who lived in a small well. It is a Sufi story. One day it happened that a frog from the ocean came to the well -- he must have been a tourist. He came into the well, introduced himself to the frog of the well, and said, 'I come from the ocean.'
Naturally, the frog asked, 'Ocean? What do you mean by ocean? What is it?'
And the frog from the ocean said, 'It is very difficult to describe, sir, because you have never left this well it seems. It is so small. But still I will try.'

The frog of the well laughed. He said, 'Nobody has ever heard about anything bigger than this well. How big is your ocean?' And the frog of the well jumped one third of the space of the well and said, 'This much?'
And the frog from the ocean laughed. He said, 'No, sir.'
So the frog from the well jumped two thirds of the space and said, 'This much?' Then he jumped the whole space and said, 'Now it must be exactly like this well.'
But the frog from the ocean said, 'It is impossible to describe. The difference is not of quantity, it is of quality. It is vast! It is not circumscribed!'
The frog from the well said, 'You seem to be either a madman or a philosopher or a liar. You get out from here! Don't talk nonsense!'

That's what the man of the world has always said to the mystic: 'Don't talk nonsense! Be practical and talk the language that we understand.'
Sufis don't say anything about God, they only talk about tariqa -- they say: 'This is the way to know. You will have to know to know We cannot explain it to you. It is so mysterious that it will be almost a profanity to bring it to your level. Truth cannot be brought to your level; the only way possible, the only way left, is that you can be brought to the level of truth.' That is what tariqa is. Philosophy is an effort to bring truth to your level so that you can understand it. tariqa is to take you to truth so that you can see -- so that you can see on your own.
Remember these three words.
Everybody exists at sharia, and at SHARIA YOU will remain miserable because you are existing with only a dead body. Everybody needs to move towards haqiqa; only at haqiqa can you be fulfilled. And to reach to the HAQIQA YOU will have to follow a tariqa, you will have to follow a method, a discipline, a Master.
And beware of the false Masters. They are there and they speak your language. They can be very convincing. Be a little more adventurous, courageous -- seek somebody who can absorb you, who can transmute you, who can consume you, who is like a flame. The moth comes to the flame and is consumed -- so is the disciple. He comes to a Master and is consumed.
And remember, before you reach to the real Master, to the authentic Master, to satguru, you will come across many false Masters. So don't get hooked. Even if you promise, you have to be alert that no promise can be binding unless it is fulfilling you. If it is fulfilling you then there is no need. That's what I wanted to say to the young man who said, 'I have promised to Guru Maharaji....' Then why are you here? There is no need. If you are really growing there, there is no need to be here. The very fact that you are here shows that you are searching. And now, if you remain hooked with your so-called Guru Maharaji, then there is no possibility. Then I cannot be of any help because you will not be able to take any help -- because your heart will not be open, because you will not become part of me, you will not come close.
And another person has written to me that he has been following George Gurdjieff for a few years. Now Guru Maharaji is a false master; it is utterly stupid to follow him. But Gurdjieff was a real Master -- a satguru, a Sufi. If you are following Gurdjieff, perfectly good... but Gurdjieff is no more. Even if Gurdjieff is no more, a real Master dead is more potent than an unreal Master alive.
But remember, if you can find a real Master alive you will not be going against Gurdjieff. No two real Masters are enemies; they cannot be. If you really followed Gurdjieff for eight years -- as the seeker has written to me -- if you have really followed him, then he has brought you here. Now if you want to create a barrier between me and you, in the name of Gurdjieff, it is for you to choose. But it will be your responsibility, don't blame Gurdjieff. He has brought you here. He has already done too much for you.
What I am saying is exactly what Gurdjieff was doing. Of course, I speak a different kind of language, I am a different kind of person. But only our fingers differ, the moon that we are pointing to is the same.

If you have been following a real Master and the Master is no more, then it is the responsibility of the Master to send you to another real Master so that your growth can continue. Now don't be obsessed by the past. Gurdjieff is no more -- I am.
Soon I will not be here either. And remember, I would like to remind my disciples especially: if you really love me, when I am gone I will direct you to people who will be still alive. So don't be afraid of that. If I send you to Tibet or if I send you to China or if I send you to Japan or to Iran -- go. And don't say that because you belong to me you cannot belong to another real Master. Just look in the eyes and you will find my eyes again. The body will not be the same but the eyes will be the same.
If your journey is not complete with me while I am here, if something is still to be done, completed, then don't be afraid. By dropping me you will not be betraying me. In fact, by not dropping me and by not following the real, the alive Master, you will be betraying me. Keep it in mind.
Jean-Paul Sartre has written something that I liked: 'People have often said to me about dates and bananas -- you cannot judge them. To know what they are really like, you have to eat them on the spot, just after they have been picked. And I have always considered bananas a dead fruit whose real taste escaped me. The books that pass from one period to another are dead fruits too. In another time they had a different taste -- sharp and tangy. We should have read Emile or the Persian Letters just after they were picked.'
I like this passage from Jean-Paul Sartre. Exactly so is the case with Masters. When they are alive they have a taste, sharp and tangy. When the fruit is right from the tree it has a totally different quality to it. A dead Master is like tinned fruit. You can open the tin and you can eat the fruit, but something will be missing. Be courageous and always trust in life. My love towards you or your love towards me should never become a hindrance. Love liberates. Love makes you free.
So don't be worried. If you have been following Gurdjieff for many years and you have come here, and now your heart starts throbbing with me, don't be worried. Gurdjieff was not very monogamous! I know him perfectly well. And if he gets angry or anything, that is my problem. I will take care. But don't find excuses. When a Master is alive his TARIQA IS alive. It has a taste -- sharp and tangy.
Taste a Master while he is alive. Fools worship death; wise people worship life.

Now the story.

SHAH FIROZ, WHO IS REMEMBERED AS THE TEACHER OF MANY VERY DISTINGUISHED SUFIS, WAS OFTEN ASKED WHY HE DID NOT TEACH THEM FASTER.

The same question is asked of me also, again and again. Many people come to me and they say, 'Osho, do something fast!'
I can understand your desire, I can understand your thirst, your longing for it. But nothing can be done fast. There is no shortcut. Shortcuts are promised only by the false teachers. There is no shortcut. Growth is arduous and nothing can be done faster than you can absorb. There is a certain limit to your absorption, there is a certain limit to your intelligence. Once you have absorbed something your capacities become bigger, then something more is possible. When you have absorbed that then your capacities become still bigger, and something can be done again. And that's how it goes. Growth is slow.
Growth is not like seasonal flowers. Growth is slow. It is like great trees that take hundreds of years to grow. But then they can have a dialogue with the stars. Seasonal flowers are only there for a few weeks. They come fast, they go fast. They are like dreams, they are not really real. They only pretend to be here. Be a real cedar of Lebanon. It takes time, it is hard. When you start rising towards the sky and the clouds and the moon and the stars, it is hard. It is hard because you have

to grow roots, deep roots into the earth. The tree grows in the same proportion -- if it has to grow a hundred feet into the sky, it has to grow a hundred feet underneath the earth. Those roots take time.
You don't see the roots. Roots are not visible. When you come to a Master, the Master sees your roots. He sees how many roots you have. If you suddenly grow too fast and the roots are not ready to hold you that big, you will fall down, you will topple down. You will not be able to grow at all. And once you have fallen down it is very difficult to get rooted again.
So no Master can help you faster.
This speed mania has to be dropped. There is no need. Each step has to be enjoyed and celebrated.
Just the other night a young sannyasin came. She took sannyas in her own country. I had sent her a name -- Yatra. Yatra means pilgrimage. Last night she came and she was a little puzzled and troubled. She said, 'I did not enjoy the name very much Just pilgrimage? No goal?'
She represents the Western mind -- the goal is important, not the pilgrimage. Here in the East our perspective is totally different. The pilgrimage is important; the goal is just an excuse for the pilgrimage. Who bothers about the goal? Each moment passing on the way is so beautiful, it is so glorious, each tree and each bird that you come across is so infinitely beautiful, who bothers about the goal? Each moment is the goal.
But I can understand her worry. She must have started thinking in her mind, 'Pilgrimage, pilgrimage, pilgrimage.... Then when and where does it end?' It ends nowhere. In fact, if it ends somewhere it will be very sad. Then what will you do? Then what next? Then you will be stuck with God sitting before you and you sitting before God; you will become like wife and husband -- stuck. What will you do next? There is no other God and there is nowhere to go.
No, God is not a goal; God is a pilgrimage. Let it be understood well.
The idea of the goal is the idea of the greedy mind. And when you think of the goal, naturally you think of being fast. What is the point? Why go by bullock-cart? Why not go with jet speed?
And there are false Masters like Maharishi Mahesh Yogi, who says that his method is a jet speed method. No method, no TARIQA, IS a jet speed method; no TARIQA can be. But it will attract people because people want speed. They want something to happen immediately. So promise them that with ten or twenty minutes in the morning, ten or twenty minutes in the evening, they will be enlightened within two or three weeks. They will not become enlightened, but who bothers about their wherever they want to go -- they can go to hell! They have paid their fee....
And other fools are there, they will be coming. You can always depend on fools, they are very dependable people.
Speed is unspiritual. The very idea of speed is unspiritual. Why not enjoy each moment of life? Then each moment becomes a goal unto itself Then each moment is intrinsically valuable; it cannot be sacrificed for anything else. When you are going towards a goal you don't look by the side -- the trees are standing there and are waiting for a little caress from you, and the birds have been singing, singing for you. And you are hurrying. How can you look here and there? And a child was there smiling at you, and you missed. And a woman was crying, and you missed her tears. And a rose has flowered, and you were in such a hurry you could not see it.
Yes, you can go at jet speed. Where are you going? You will miss the whole pilgrimage. And if you miss the pilgrimage there is no goal, there is no other goal. Life is its own goal.

SHAH FIROZ, WHO IS REMEMBERED AS THE TEACHER OF MANY VERY DISTINGUISHED SUFIS, WAS OFTEN ASKED WHY HE DID NOT TEACH THEM FASTER.
HE SAID, 'BECAUSE EVEN THE MOST DEDICATED WILL, UNTIL A CERTAIN POINT OF UNDERSTANDING, NOT BE TEACHABLE AT ALL.'

You can only teach so far -- then you have to wait for the teaching to be absorbed. If somebody is ill you give him medicine in a certain quantity. You cannot pour in the whole medicine, the whole course, immediately. That will kill. Rather than bringing health it will bring more illness. You can give only in a certain quantity. The quantity, how much he can absorb, will be decided by the person's capacity. When he has absorbed that, he will become a little more healthy and then he can absorb a little more... and so on, so forth. Exactly that is the case.

'BECAUSE EVEN THE MOST DEDICATED WILL, UNTIL A CERTAIN POINT OF UNDERSTANDING, NOT BE TEACHABLE AT ALL.'

So one has to wait until he grows again, opens a little more, becomes ready, has a little more space, then again he can be taught.

'HE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.'

When the seeker comes to the Master for the first time, he comes only as a body.' HE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.'
So one has to start with SHARIA, because you are in the body. People come to me: 'Now what is the point of changing our clothes? Can't we become sannyasins from within? What is the need of orange clothes and the mala and the new name? Can 't we become sannyasins from within?'
Certainly, but you will have to wait. You are using the word 'within' without even knowing the meaning of it. You have never been within. You have lived in the body, with the body. These are the same people who pay too much attention to their clothes. In fact, to protect their old clothes they are bringing in this argumentation: what is the point of changing the clothes? These are the same people.
One Indian woman wanted to take sannyas but she said, 'I am ready for everything, but I have got three hundred sarees and I love them, and they are my only love. I can leave my husband if you say so. I can leave my children -- I am fed up and tired -- but three hundred sarees? Just think.' I know the woman. I have stayed in her house in the past and I know that she has really a great collection of beautiful sarees -- the most costly possible. And it takes hours for her to choose which one to use that day.
It was really a problem for me too! -- because I would be going to a lecture, and the husband would be sitting there in the car, and I would be sitting there, and he would be honking the horn... and she would not come. And he would say, 'She must be choosing a saree.'
Now she says, 'What is the point of changing the clothes? Can't one become enlightened in any other colour?' Now this is argumentation. And I know this woman; she is a saree -- nothing else. Within the saree you will not find anybody. She is just her body. For hours she stands before the mirror -- they are very rich so she need not work. She has to do only one thing: to stand before the mirror. I told her once, 'Even the mirror will be getting fed up with you.'

One day Mulla Nasruddin was catching flies, and he caught three. He told his wife, 'I have caught three. One is male, two are female.'
The wife was surprised. She said, 'How did you know that one is a male and two are female?'
He said, 'Two were sitting on the mirror and one was sitting on the newspaper! '

That's how things are. You ask me, 'What is the point of changing the clothes? ' You are clothes and nothing else -- hence I have to change them.
Things start with SHARIA. Then, by and by, through TARIQA YOU will have to grow a psychology. People have a wrong notion that they have a psychology already. They don't have. You don t have a psyche, you have only heard the word. You have only a behaviour, you don't have a psychology yet. That's why Gurdjieff used to say that the psychology has to be born, the

science has not yet been born. the psychology is waiting to be born. Man has not an alert mind -- how can there be a psychology? At the most there can be an engineering, a mechanics, a science of behaviour, but there cannot be any psychology. Only a Buddha can have a psychology. Yes, Shah Firoz can have a psychology. You cannot have a psychology. Right now you have only a behaviour pattern. That s all.
He says, 'THE DISCIPLE IS HERE IN THE FLESH, BUT ABSENT IN EVERY OTHER WAY.' SO he has to be made present in other ways. Only then, slowly, slowly, can teaching go deep into him. First the way has to be created, the psyche has to be created, the mind has to be created.
Now this is one of the most paradoxical efforts of a Master. First he has to create a mind, and then he has to destroy it. First he has to create a bridge from the circumference to the centre, and then he has to destroy the bridge -- otherwise you will start moving to the circumference again. Create the bridge, and then destroy the bridge behind you. Then one day one settles at the centre. One becomes a Sufi. One has come to TASAWUR.
HE ALSO RECITED THIS TALE.
THERE WAS ONCE A KING WHO WANTED TO BECOME A SUFI. THE SUFI WHOM HE APPROACHED ABOUT THE MATTER SAID, 'MAJESTY, YOU CANNOT STUDY WITH THE ELECT UNTIL YOU CAN OVERCOME HEEDLESSNESS.'

Heedlessness means absent-mindedness, lack of awareness, or lack of alertness, consciousness.

'HEEDLESSNESS!' SAID THE KING. 'AM I NOT HEEDFUL OF MY RELIGIOUS OBLIGATIONS? DO I NOT LOOK AFTER THE PEOPLE? WHOM CAN YOU FIND IN ALL MY REALM WHO HAS A COMPLAINT AGAINST ME ON THE GROUNDS OF HEEDLESSNESS?'

Now, this is the man of SHARIA. He says, 'I fulfil all my obligations, my responsibilities, my duties. I am dutiful to my wife, to my children, to my people, to my country. Nobody has any complaint. Have you ever heard of anybody complaining against my alertness, awareness, responsibility? Who has told you that I am not heedful?'
This is what a Sunday church-goer says: 'I am religious.' This is what a Hindu says because every morning he performs his PUJA. This is what all the people who follow rituals say that they are doing. A Mohammedan thinks that he has become a Muslim because five times every day he does his NAMAGE. YOU can do it fifty times per day -- it will not make you a Muslim. It will remain a ritual. You can perform it, you can perform it perfectly, you can repeat the exact words of the Koran, and still you will not be there. It will be just like a gramophone record unless your heart is in it, unless you do it with remembrance.
Just the other day I told you that Sufis talk about the state of GHAFLA -- unconsciousness. Gurdjieff got the idea of man being asleep from Sufis. Gurdjieff used to say that man is a machine. Man is asleep, man is not -- because awareness is not. This is a Sufi idea of tremendous value.
The state of GHAFLA -- unconsciousness -- has to be transformed into a state of JIKR -- remembrance. That's what the Sufi meant when he said, 'MAJESTY, YOU CANNOT STUDY WITH THE ELECT UNTIL YOU CAN OVERCOME HEEDLESSNESS.'

'HEEDLESSNESS!' SAID THE KING.

He must have got angry. He must have felt it as an offence against him, as a complaint.

The Sufi said, 'THAT IS PRECISELY THE DIFFICULTY.'

Because you think you perform your obligations, you do your duties, do you think that you are a man of awareness?

'THAT IS PRECISELY THE DIFFICULTY. BECAUSE HEEDFULNESS IS SO MARKED IN SOME THINGS, PEOPLE IMAGINE THAT IT MUST BE A PART OF THEIR TEXTURE.'

And unless awareness becomes a part of your very texture, unless awareness goes so deep that even while you are asleep you are aware, it is not of much use. Ordinarily people look alert and are asleep. They walk on the streets, go to their jobs, do their work, come back home, have children, have a wife, grow a family, and die. And they remain in the state of GHAFLA, they remain asleep.
A man is called aware when he can fall asleep and still remain transparently alert deep down. Only then do Sufis say that this man has attained to JIKR -- remembrance. And in this remembrance of one's being one starts feeling God, experiencing God -- the window opens, the door is no more closed.
But people who are dutiful, doing their obligation, going to the mosque and the temple and the church regularly, start thinking that they are religious people. Precisely that is the difficulty.

I have heard....
A farmer had a very sick mule so he called the veterinarian. The vet brought his little black bag and upon arrival took the mule's pulse, temperature, and all the things that you do when you examine a sick mule.
The vet said, 'This is a very sick mule and I want you to give it these little white pills immediately. These white pills are very potent and will cure practically anything a sick mule has. But just to he sure, wait four hours and give the mule one of those red pills. They are so strong, they will cure anything.'
The farmer and the doctor met in about two weeks and the doctor asked the farmer what had happened to the mule.
'Well, I gave him the white pills like you told me, Doc. And I never saw so much reaction from one mule in all my life. He kicked down the barn door and the back fence and took off across the country. I thought I had lost my mule.'
'Did you lose him?' the doctor asked.
'You know, Doc, if I had not the presence of mind to take that red pill myself, the mule would have been long gone.'

But this man will start thinking that he has presence of mind, this man will start thinking that he has awareness.
In moments when a crisis arises everybody functions as if he is alert, then he falls asleep again. That's what happens. If somebody comes suddenly with a sword and jumps on you, for a moment you will become alert -- the shock will bring you out of your foggy night. For a moment you will open your eyes; for a moment you will forget your forgetfulness; for a moment you will forget that you are an asleep person; for a moment you will be dragged out by the sword, by death, by the possibility of danger, into awareness -- but only for a moment. Then it is gone again.
It happens sometimes to mountaineers climbing on a mountain. When they come to face a real danger, when death and life both are facing them simultaneously -- a single step wrong and they are gone forever -- then they feel a new kind of awareness arising in them. That's why so many people become attracted to mountain climbing. Mountaineering sometimes brings a joy. That's why many people are attracted to gambling. When you risk all, for a moment you become aware. That's why people are attracted to risky games -- the car race. When you are really in danger you have to become alert because of the danger.

But the reason why people are attracted to these dangerous games -- mountaineering, car racing, gambling etc. -- is because the joy comes out of those small moments of awareness. A man who has been practising a TARIQA to become aware need not go climbing mountains or competing in a car race or gambling. He can make himself alert without any outer situation forcing him to be alert. He can make himself alert without any cause from the outside. And then his joy is infinite. That's what Hindus have called SATCHIDANANDA -- utter bliss is his.
But awareness should become the very texture of your being.

'I CANNOT UNDERSTAND THAT SORT OF REMARK,' SAID THE KING, 'AND PERHAPS YOU WILL REGARD ME AS UNSUITABLE BECAUSE I CANNOT FATHOM YOUR RIDDLES.'
'NOT AT ALL,' SAID THE SUFI, 'BUT A WOULD-BE DISCIPLE CANNOT REALLY HAVE A DEBATE WITH HIS PROSPECTIVE TEACHER.'

Remember it. You can have a dialogue with your Master but you cannot have a debate. A debate from the very beginning, a discussion from the very beginning, prohibits disciplehood. You can have a dialogue; a dialogue has a different quality.
What is the difference between a debate and a dialogue? The difference is that in a dialogue you are not carrying any prejudice, you do not have some obsessions of your own. You put aside your concepts. In a dialogue you want to understand, not to argue. You don't have an egoistic defence. In a dialogue you are open, you are ready to listen, to learn; you are ready to be transformed.
In a discussion, in a debate, you are resistant. You have an armour, you are in a fighting mood. One cannot fight with one's Master -- if you do you are not a disciple and that Master is not your Master.

'... A WOULD-BE DISCIPLE CANNOT REALLY HAVE A DEBATE WITH HIS PROSPECTIVE TEACHER. SUFIS DEAL IN KNOWLEDGE, NOT ARGUMENT.'

A tremendously potent statement: 'SUFIS DEAL IN KNOWLEDGE....' Yes, they can show you the way to know, but they don't argue because they don't propose any philosophy. They have none. They are very non-philosophical people, almost anti-philosophical. They don't give you a dogma; not a single principle is proposed. They are physicians. They give you a medicine, and that medicine will open your eyes. They will give you a TARIQA, and that TARIQA will change you, will change your chemistry. And then you will be able to see something that you have never seen before.
By arguing, your chemistry cannot be changed, and without changing your chemistry you cannot be convinced of anything that you have not known already. God is unknown. You will need a different chemistry to know him. The Sufi provides you with knowledge of how to do it -- knowledge about TARIQA, about method. But he provides no knowledge about principles.

'BUT I WILL GIVE YOU A DEMONSTRATION OF YOUR HEEDLESSNESS...'

Sufis are always giving demonstrations; they are very practical people, very scientific people. They say, 'It will be difficult now. I can argue but it won't help, I will give you a demonstration. You can see yourself whether you are a man of heedfulness or a man of heedlessness. '

'... IF YOU WILL CARRY OUT A TEST AND DO WHAT I ASK IN RESPECT TO IT.'
THE KING AGREED TO TAKE THE TEST, AND THE SUFI TOLD HIM TO SAY 'I BELIEVE YOU' TO EVERYTHING WHICH SHOULD BE SAID TO HIM IN THE ENSUING FEW MINUTES.

Now this is a small experiment in JIKR, in remembrance. The king has to remember to say -- irrespective of the statement made by the Sufi -- he has to say 'I believe you.' The king thought, 'This is so simple. This man seems to be a little stupid. If a man can become a Sufi so easily, can start on the path so easily....' The king was suspicious.

'IF THAT IS A TEST, IT IS EASY ENOUGH TO START BECOMING A SUFI,' SAID THE KING.

He must have said it in a way to ridicule the Sufi Master. But the Master didn't answer it.

NOW THE SUFI STARTED THE TEST. HE SAID, I AM A MAN FROM BEYOND THE SKIES.'
'I BELIEVE YOU,' SAID THE KING.

Listen.... Each statement is significant.
First the Sufi says, 'I AM A MAN FROM BEYOND THE SKIES.' Now this is an utterly nonsensical statement, a very philosophical statement. There is no way to prove it or disprove it. He is talking absurd nonsense, but the king can remember to say 'I believe you' because nothing is at stake. That is why people like metaphysics, philosophical argumentation. They are happy because nothing is at stake. How does it matter? If he says 'I am coming from beyond the sky' -- okay, it is perfectly okay. The king is not going to be changed by it, the king has nothing to risk in it.
That's why people go to listen to great discourses on God, soul, esoteric principles, astral bodies, subtle bodies, and enjoy them very much. For these kinds of people theosophy has provided great literature. They are always talking about things which don't matter.

Mulla Nasruddin was saying to me one day, I and my wife never argue.'
I could not believe it! It seemed almost impossible that a wife and a husband did not argue. I said, 'Mulla, how do you manage it?'
He said, 'The day we got married we decided one thing: I will talk about great and lofty subject matters only, and she will take care of small trivia.'
I asked, 'For instance?'
He said, 'For instance, what house to purchase, what car to purchase, to what school to send the children, what kind of clothes I should wear, what kind of business I should do -- these are small trivia. My wife settles them.'
He said, 'For example: whether God exists or not, whether war should be continued in Korea or not -- things like that, great things. I decide great things, she decides small things.'

The king has no problem. This is such a great thing, let this Sufi say it.

The Sufi says, 'I AM A MAN FROM BEYOND THE SKIES.'
'I BELIEVE YOU,' SAID THE KING.
THE SUFI CONTINUED.
'ORDINARY PEOPLE TRY TO GAIN KNOWLEDGE, SUFIS HAVE SO MUCH THAT THEY TRY NOT TO USE IT.'

Now he is coming slowly down. It is a great statement still, but not as great as the first. But still the king is not touched. It remains outside the arena of the king.

'I BELIEVE YOU,' SAID THE KING.
THEN THE SUFI SAID: "I A LIAR.'

'I BELIEVE YOU,' SAID THE KING.

He must have said it very happily because that's what he wanted to say. When the Master was saying 'I come from beyond the skies' and when he said 'Sufis have so much knowledge that while ordinary people seek knowledge, Sufis try to find ways of not using it' he must have been thinking deep down inside that this man is a liar. And the Sufi has got the point.

'I BELIEVE YOU,' SAID THE KING. He says, 'I AM A LIAR.'

It is a great experiment in mind-reading. That's what the king was saying inside -- that he was a liar. But the king still missed; he could not see the point.

'I BELIEVE YOU,' SAID THE KING.
THE SUFI WENT ON: 'I WAS PRESENT WHEN YOU WERE BORN.'

Now he is coming closer, but he starts from the very beginning, from the primal scream. He says, 'I WAS PRESENT WHEN YOU WERE BORN.' Now he is coming to the king, but he starts from the very beginning, from ABE -- 'WHEN YOU WERE BORN'. Still not much is at stake maybe. Even if he was present, what does it matter?

'I WAS PRESENT WHEN YOU WERE BORN.'
'I BELIEVE YOU,' SAID THE KING.
'AND YOUR FATHER WAS A PEASANT,' SAID THE SUFI.
'THAT IS A LIE!' SHOUTED THE KING.

Now he forgot completely. This was the first statement really made about him -- not actually about him but about his father -- but it was coming too close. Now he forgot. Within a single minute he forgot that he had to remember to say 'I believe you'. And nothing much was at stake, just a simple prejudice. What is wrong if your father was a peasant? Just a small prejudice -- 'I belong to a great family of kings. My father was a king, my father's father was a king -- we have always been kings!'

'I WAS PRESENT WHEN YOU WERE BORN.'

The Sufi is coming closer. Then he touched the boundary.

'AND YOUR FATHER WAS A PEASANT.'

He has not yet said anything about the king -- the king would have taken his sword out of its sheath if the Sufi had said, 'You are a thief! ' He may have jumped on the Sufi.

'THAT IS A LIE!' SHOUTED THE KING.
THE SUFI LOOKED AT HIM SORROWFULLY AND SAID: 'SINCE YOU ARE SO HEELLESS THAT YOU CANNOT FOR ONE MINUTE REMEMBER TO SAY "I BELIEVE YOU" WITHOUT SOME PREJUDICE COMING INTO PLAY, NO SUFI WOULD BE ABLE TO TEACH YOU ANYTHING.'

A beautiful parable. Meditate over it.
Yes, this is exactly the case with the greater part of humanity You cannot remember for a single minute. One day try a small experiment Gurdjieff used to give to his disciples -- a modern version of the same experiment. Put your watch in front of you and watch the hand that shows the

seconds, just for a single minute. Remember only one thing: I am seeing this second hand. Go on remembering only one thing. And you will be surprised. Not even seven, eight, ten seconds have passed and you have forgotten. Again you come out of your sleep, you remember for a few seconds -- again you have forgotten. In a single minute, at least three to four times you will forget. You will not be able to remember a simple thing.
And no prejudice is involved. Nobody is saying that your father is a beggar or your father is a thief. Nobody is saying that your mother was a prostitute, nobody is saying that you are a bastard -- nothing like that. Nothing is involved. Just a simple, factual statement -- 'I am seeing the second-hand' -- and again and again you will fall asleep. Again and again you will start thinking of something else and you will not be heedful.
Now the Sufis say that if a man has no awareness nothing can be taught. So the first thing to be taught will be awareness. And awareness takes a long time because you have lived many lives in unawareness. It has gone very deep in your blood, it has entered into your very texture, into every cell of your body; every fibre of your psyche is full of sleep.
This sleep has to be broken. Once this sleep is broken then... then the disciple is ready to learn. It will depend on how aware you are. The Master can pour in only that much.

A small parable....
There was a tradesman in a small village in the East who sat on his knees in his little shop, and with his left hand he pulled a strand of wool from the bale which was above his head. He twirled the wool into a thicker strand and passed it to his right hand as it came before his body. The right hand wound the wool around a large spindle. This was a continuous motion on the part of the old man who, each time his right hand spindled the wool, inaudibly said, 'la illaha illa'llah.' There could be no uneven movement or the wool would break and he would have to tie a knot and begin again. The old man had to be present every moment or he would break the wool. This is awareness, this is JIKR, this is life. Sufi means awareness in life, awareness on a higher plane than that on which we normally live.
This old man was a simple man but he taught his sons his trade, and his sons taught the trade to their sons and a SILSILA was created -- a tradition of Masters and disciples.

Out of such a small phenomenon he created awareness. You can create awareness in whatsoever you are doing. The only thing is: use it as a device. You are walking, walk -- but be fully alert, remembering that you are walking. You are eating, eat -- but be fully alert that you are eating. Taking a shower, let each drop of water fall on you fully alert, watchful.
Hindus call it SAKSHIN, the witness. Buddhists call it SAMYAK SMRITI, right-mindfulness. Kabir and Nanak call it SURATI, remembrance; and Sufis call it JIKR. But it is the same TARIQA.
Sufis: The People of the Path, Vol 1
Chapter #4
Chapter title: Love Cannot Deliver the Goods
14 August 1977 am in Buddha Hall

The first question:

Question 1
WHEN I FEEL DEEP LOVE I FEEL SAD AT THE SAME TIME. WHY?

Real love always brings sadness. It is inevitable -- because love creates a space which opens new doors to your being. Love brings a twilight situation.

In the moment of love you can see what is unreal and what is real. In the moment of love you can see what is meaningless, what is meaningful, and at the same time you see you are rooted in the meaningless -- hence sadness. In the moment of love you become aware of your ultimate potential, you become aware of the farthest peak, but you are not there -- hence sadness.
You see a vision but it is a vision, and within a moment it will be gone. It is as if God has spoken to you in a dream and when you are awake you miss it. You know something has happened but it has not become a reality. It was just a passing breeze.
If love does not create sadness then know well it is not love. Love is bound to create sadness -- the greater the love, the greater will be the sadness in the wake of it.
Love opens the door to God. Two hearts come close, very, very close, but in that very closeness they can see the separation -- that is the sadness. When you are far away you cannot see it so clearly. You know you are separate but when you desire to be one with somebody and you long for it and there is great passion for it and you come close and you come close and then comes a moment when you are very, very close but beyond which you cannot go, you are stuck -- suddenly you become sad. The goal is so close by and yet it is beyond reach.
Sometimes after love you will fall into a deep frustrating night. Those who have not known love have not known the real misery, they have not known the real anguish. They live a flat kind of life. They have not known the peaks so they are not aware of the valleys. They have not reached to the maximum so they think that whatsoever they are doing is what life is supposed to be like.
In love for a moment you become that which you should be. But it is only momentary.
If you want it to become an eternal reality for you then love itself is not enough -- then prayer will be needed. Love makes you aware of this need -- and unless you start moving in prayer, love will create more and more sadness.
You cannot become one in love. You can only have an illusion of becoming one. And that is the great desire -- how to be one, how to be one with the whole, how to fall in rapport with reality, how to disappear utterly. Because if you are, there is misery; if you are, there is anguish; if you are, there is anxiety. The very ego creates the problem. When you melt and disappear, when you become one, there is nobody left behind. You are just a wave in this eternal ocean of existence. You don't have a centre of your own; the centre of the whole has become your centre. Then anxiety disappears, then anguish disappears, then the potential has become actual. This is what is called enlightenment, this is what is called nirvana or God-realisation.
Love is moving in the same direction, but it can only promise, it cannot fulfil. It cannot deliver the goods -- hence the sadness. You feel you are coming very close to the point where you can disappear and yet you don't disappear. Again you start falling away from your beloved. Again and again you will come close and again and again you will fall back into your aloneness. But you will never become one. And unless you become one, ecstasy is not possible.
A very famous existentialist, Nikolai Berdyaev, has written a few very pertinent things, very relevant to the question. He says: 'I have always been afraid of happy, joyful experiences for they have always brought me the most vivid memories of the agony of life.'
Certainly it is so. That's why the really miserable people don't rebel. The proletarians have never rebelled. Marx comes from a middle-class family, so does Mao, so does Lenin, so does Engels. All the revolutionists and all the revolutionaries come out of the middle-class, they don't come from the lower strata. They cannot come from there. People are so miserable that they can't believe that there is anything more. They have never tasted anything of joy. Because they have not tasted anything of joy they cannot conceive of their life as being miserable. They have no comparison.
Unless you know what illness is you will never feel what health is. If you have been ill from your very beginning -- if the day you were born you were born ill -- and you have never felt that well-being called health, you will not be very miserable with your illness. You will be perfectly satisfied with it. You will know that this is what life is.
That's why revolution does not arise from the lowest strata.

It does not arise from the highest strata either because they have much to lose. They cannot be revolutionaries. They have too much at stake. The poor have nothing to lose but they cannot feel their misery; the rich can feel the misery but they have too much to lose. Hence all revolutionaries are born from the middle-class -- those who have known both, a little bit of misery and a little bit of joy. Their perspective is very clear. They know joy is possible and because they know joy is possible their agony is intolerable.

Berdyaev says: 'On great feast days I almost invariably felt anguish, perhaps because I was awaiting some miraculous transformation of ordinary workaday life. But it never came.' Yes, on a feast day one feels more anguish because one hopes more. When you hope more, naturally you will feel more miserable if that hope is not fulfilled.

In the moment of love there is great hope. You have arrived -- and yet you never arrive. You feel it is almost going to happen -- now this is the moment -- and the moment comes and passes by and you are left again in the same wasteland as you have always been in. The clouds gather and it never rains and the desert remains a desert. If those clouds don't gather you will not be so hopeful. You know it is a desert. You accept it. You adjust tO it. But one day suddenly you see great clouds gathering, you feel it in the winds that it is going to rain you feel it all around that it is going to rain, your heart starts pulsating that now this desert will no more be a desert, now green trees will grow and birds will sing and there will be celebration.... And those clouds start disappearing.

Have you not seen it? Some day, walking in a dark night on a dark street, suddenly a car passes by with a flood of light. And after the car has gone the darkness is more than before. What happened? You were walking in the same night in the same darkness, but those lights, those headlights of the car, suddenly filled your eyes with light for a moment. Now in comparison the darkness is more. For a few minutes you may not be able to see at all. You will be left completely blind. This has been done by the light.

Exactly the same is the situation... when you are in love you are flooded with light. But then it is gone -- it comes and it goes, it is momentary. And in the wake is great sadness.

And even while love is there, those who are very perceptive know it is not going to be so forever. It is momentary. They are still trembling. Love is there but they know it is going to go -- hence sadness.

The question is from Ma Prem Abhinava. She must be very perceptive, intuitive. She must have the heart which can feel things even when ordinarily people don't feel. When there is love you enjoy; when it is gone you become sad. But if you are very, very perceptive you will become aware that exactly in the moment when love is there, just by the corner sadness is lurking.

Says Berdyaev: 'Love in particular seemed to me to carry within itself the seed of anguish and I have frequently been amazed that people could experience the exaltation of love as sheer joy and happiness.' He seems to be puzzled.

This man, Nikolai Berdyaev, was one of the greatest existentialists of this century. And existentialism has penetrated into life's mysteries very deeply -- not to the very end, of course, but existentialism is a good beginning. One should not get stuck in it because the beginning is negative. If you don't go into it, it remains negative. It starts turning to a positive quality only when you really go deep into it.

Buddha is also an existentialist but he went to the very end. Sartre, Heidegger, Jaspers, Marcel, Berdyaev, they are also existentialists but they are stuck somewhere in the middle, they have not gone to the very end. So they remain negative. But the insight is right -- on the right lines, in the right direction. The existentialists talk of despair, anguish, anxiety, angst, depression, sadness, misery -- all that is dark, dismal. They never talk of bliss, they never talk of joy, they never talk of celebration. Yet, I would like to tell you that they are moving in the right direction. If they move a little more, soon they will find joy arising.

I have heard about a very famous lady, a very respectable lady, well-known in the highest strata of society. In a get-together party, where all the prominent people of the country were present,

she got too drunk. And somebody provoked her and she became so angry that she lost her control, her usual control. She lost her temper and said some vulgar words. People were shocked. They could not believe such ugly words could come from such a respectable woman. They had not ever thought about it. They were so shocked that silence fell and then she was also shocked by their shock.
Then she understood what she had done. She smiled -- a sweet smile that only ladies know how to do -- and said, 'I am sorry. It seems I am turning existentialist.'

Right now this is the situation. Existentialism has only been talking about vulgar things, the ill, pathological, negative -- the dark side of life.
It seems as if death is the object of meditation. But if you meditate long enough on death you will be surprised that in the very centre of death arises life.
Berdyaev says: 'Love in particular seemed to me to carry within itself the seed of anguish and I have frequently been amazed that people could experience the exaltation of love as sheer joy and happiness. Eros is in anguish for it is concerned with and deeply rooted in the mystery of time and eternity. It concerns time athirst for eternal fulfilment and yet never attaining it.
'Likewise there is anguish in sex. Sex shows man wounded, fallen apart, and never able to attain true fullness through union. It bids man to go out to another but he returns once more into himself and the anguish of his longing for unity continues unrelieved The desire for wholeness cannot be satisfied through sex; on the contrary, it only serves to deepen the wounds of disunity.'
The very word 'sex' comes from a Latin root 'sexus' which means division. Sex divides. It promises to unite but it never does. In fact, it divides. But there is a great desire in man to be united. The child in the mother's womb is united with existence. He has no separate existence. He has no separate reality. He is part of the whole. He has no self, no higher consciousness. He is, but he is not yet an ego. And that remains our deepest longing -- how to enter into the womb of existence again.
Psychoanalysts say that the effort of man to penetrate the woman while making love is really an effort to enter the womb again. And there is some truth in it. How to enter into that state of absolute calm, quiet, when the ego has not yet been stirred, when everything is in peace and harmony?
While a man and woman join in love they are trying to create a unity -- hence the attraction of love and hence the appeal of sex. But it never happens. Or, it happens for such a split second only that it doesn't matter really whether it happens or not. In fact, on the contrary, it creates more desire for unity -- more desire and more longing for the ultimate union. And each time frustration comes to hand. If you have eyes to see and if you have a heart to feel you will become sad; whenever you are in love you will become sad. Again the promise and again you know it is not going to be fulfilled.
Then what to do? Let your sadness in love become a pilgrimage into prayer. Let this experience of sadness become a great meditation in depth. First you have to dissolve the ego in your own inner being; you cannot dissolve it in anybody else. It will come back. Only for a moment can you create a state of forgetfulness.
So sex functions like alcohol, a natural alcohol. It is provided in the chemistry of the body but it is an intoxicant, it is a drug. It depends on chemistry. It is as chemical as LSD, marijuana -- the difference is only that it is bio-chemical, it is already provided by nature in the body. But it is a chemical phenomenon. Through chemistry you attain a glimpse. That's what happens when you take LSD -- through chemistry you attain a glimpse. That's what happens through all kinds of intoxicants -- for a moment you forget yourself. Even that momentary forgetfulness opens a window.
But forgetfulness is not a dissolution. You are not dissolved. You are there, waiting. Once the drug has worn off, the ego will grab you again. The ego has to be dissolved, not forgotten. That's the sadness of love: the ego is only forgotten and that too for a moment. Then it comes back. And

comes back with vengeance. Hence you will find lovers fighting continuously. The ego becomes even more solid, crystallised.
And that's why you find lovers always thinking in terms of the other cheating them. Nobody is cheating. But you desired, you hoped, you fantasised a state of unity, and you were thinking that great ecstasy was going to happen and it didn't happen -- somebody has cheated you. Of course, naturally, the other becomes the object. And the other also thinks in the same way -- that you have cheated him or her. Nobody is cheating. Love has cheated you both. Chemistry has cheated you both. Unconsciousness has cheated you both. Ego has cheated you both. If you understand you will not fight with each other.
This revelation of sadness through love will become a revolution, a radical change in your life. You will start moving towards a new direction where the ego can be dissolved.
That's all that Sufism is about -- how to dissolve the ego.
And love gives great insight, hence I am all for love. But remember well, you have to go beyond it. I am all for it only so that you can go beyond it. It has to become a stepping stone. I am not against it, because people who are against it will remain below it, they will never go beyond it. People who have not known the ecstatic moment of love will not know the sadness of it -- how can they know?
A monk living in a Catholic monastery or a Jain muni living the life of an ascetic -- how are they going to know the sadness of love? They have renounced love. In that very renunciation they have renounced sadness also.
And without knowing the sadness of love you cannot take off into the world of prayer or meditation. That experience is a must.
A few things more.... The sadness that love brings is very potential, it is very deep, it is very healthy, it is helpful. It will lead you to God. So don't take it negatively, use it. It is a great blessing, that sadness felt in love. It simply shows that your aspiration is beyond the capacity of love, your aspiration is for the ultimate. Love can only give you a momentary satisfaction but not an eternal contentment. Feel grateful that love gave you that one momentary satisfaction and feel grateful that love made you aware of a tremendous sadness inside you.
When people are together in love they feel very alone. Nobody else ever feels such aloneness as lovers feel. Can't you remember it? While sitting holding the hand of your beloved on a full moon night, have you not felt it? -- utterly alone. The other is there, you are there and you both are for each other, there is no conflict -- yet there is no bridge. You are alone, she is alone... two alonenesses sitting together. And each making the other more aware of his own aloneness or her own aloneness.
Love is a great experience. It makes you feel one absolute truth -- that you are born alone, that you live alone, that you die alone. And there is no way to drown this aloneness in drugs -- whether those drugs are manufactured by nature in the trees or by factories or in the body. There is no way to drown this aloneness. One has to understand this aloneness, one has to penetrate this aloneness, one has to go into its very core. And when you have reached into the very core of your aloneness, suddenly- it is no longer aloneness, it is the very presence of God. You are alone because God is alone.
Says Mohammed again and again, 'There is no God but God. God is one.' Following Mohammed, a great Sufi mystic, Shapistari, says, 'Know one, see one, love one, be one.' You are already that but you have to penetrate inside yourself.
Your beloved will make you aware that there is no way to go out and become one. The way is inwards. Go in. Love naturally leads people into meditation. Lovers become meditators. Only lovers become meditators.
So, Abhinava, it is a blessing that you have felt sadness while in those beautiful moments of love. Take the hint. Understand the message. Your unconscious has given you the message to now turn inwards. The beloved resides in you; the beloved is not outside. The beloved resides your very heart. No other love and no other beloved is going to satisfy except God -- hence the sadness.

The second question:

Question 2
WHY IS IT THOUGHT THAT THOUGHTS INTERFERE IN KNOWING THE TRUTH?
-- because they do. A constant procession of thoughts in your mind makes you blind. You cannot see beyond them. They create a fog. You become clouded. It is just like dust gathered on a mirror; then the mirror cannot reflect that which is. The dust has to be wiped off, washed; the mirror has to be made clean -- then it reflects. Otherwise how can it reflect? The dust will distort. Thoughts are like dust. Thoughts are a continuous pre-occupation. For example, you are sitting under a tree and suddenly a cuckoo starts crying -- but you are absorbed in your thoughts. You will not hear the cuckoo. That beautiful song won't enter you. You are too full of your own thoughts, you don't have any space so it cannot enter you. It is simple arithmetic: if you want something to enter you, you have to give a little space. Your thoughts are filling your mind so much that nothing can enter.

A Zen Master was approached by a professor of philosophy. And the professor said, 'I have come to understand what truth is. What do you say?'
The professor had come uphill, was looking tired, perspiring. The Zen Master said, 'You sit. You rest a little and I will prepare tea for you. First things first. Then we can talk later on. And that is not important. Tea is more important than truth.
The professor could not believe it. Is this man mad? Tea is more important than truth?
But the Zen Master is right. What he means is, 'You are too tired and too full of thoughts. Let me help you to relax a little bit. Cool down, please.' That's what he is saying. He is saying, 'Don't be too much concerned about truth otherwise you will miss it.'
And then he prepares the tea, then he brings it and pours the tea -- and goes on pouring. The professor is holding his cup and saucer, the cup is full and the tea starts overflowing into the saucer but he keeps silent. But then he feels that now the tea is going to overflow onto the floor so he says, 'Stop! What are you doing? Why do you go on pouring? My cup is full and it cannot hold any more tea!'
And the Master said, 'You are so careful about your cup but you are not so careful about your mind. Your mind is so full. I see only junk and furniture in your mind, rotten furniture. And you want to invite truth? You will have to create a little space for truth to come in.'

Truth is the ultimate guest. You will have to empty yourself utterly, only then can truth come in. Thoughts are a pre-occupation. People who are too much in thoughts remain in a private kind of world. They have their own world of thoughts and dreams and projections and desires. They go on rushing here and there, but they don't look at the trees, the greenery, the flowers, the birds, the people, the children; they can't see anything.

I have heard a very old joke, but one of tremendous importance.
Michelangelo was working on his famous ceiling in the Sistine Chapel. For seven years he worked on a high stool. He was lying there the whole day on his back working on the ceiling. Many times he had seen that in the afternoons, when there was nobody in the church, a blind old woman used to come to pray. Somebody would bring her in and leave her there and for hours together she would sit and pray.
One day, one hot afternoon, he was not feeling like working so he turned on his stool and looked down. The old woman was there and there was nobody else. The church was utterly empty. And she was doing her usual prayer and tears were coming to her eyes. And Michelangelo felt like joking; he was in a joking mood.

He shouted from the top, 'I am Jesus Christ. What do you want? Just tell me and I will fulfil it.' He was expecting that the woman would say what she wanted. And the blind woman raised her face and her blind eyes and said, 'You shut up! I am not talking to you. I am talking to your mother!'

This is preoccupation. Who bothers about Jesus Christ? 'You shut up!' she said.
When you are in a certain thought or in a certain thought process you become closed. Only that much of a tunnel remains open. You move in that tunnel. And that tunnel of your thoughts has nothing to do with reality. It is your thought. It is just a vibe in your mind, just a vibration. That's why it is said that if you are too much in your thoughts you cannot know the truth.
All kinds of meditations presuppose one thing -- thoughtlessness. And this point has to be understood in reference to Sufism too. Just as there are thoughts in the mind so there are emotions in the heart. Thoughts have to go if you want knowing to arise, and if you want loving to arise in your heart then your sentimentality and your emotions have to go.
People are ready to accept that thoughts have to go -- then your intelligence is pure -- but they have not contemplated upon the second thing: that your heart is pure only when your emotions and your so-called sentiments have gone. Many people think sentimentality to be feeling, it is not. Thoughts are not in-telligence and sentimentality is not love. And there are only two ways. Sufis have two names. All the religions talk about two ways. sufis say the first way is MARIFA; MARIFA means the way of knowing. And the second way is mahaba; MAHABA means the way of love. These are what Hindus call JNANAMARGA and BHAKTIMARGA -- the way through intelligence or the way through love.
But both need one thing: if you are searching through intelligence then drop thinking so that intelligence can function unhindered; and if you are working through the path of love then drop emotionality, sentimentality, so that your love can function unhindered. Either you will see God through the heart, the mirror of the heart, or you will see God through the mirror of your intelligence. Both are perfectly good -- whatsoever you choose or whatsoever you feel is more in accord with you.
Half of the people of the world will follow MARIFA and half will follow MAHABA. It is exactly proportionate -- just as there are half women in the world and half men. The yin and yang is divided that way in many dimensions. The path of the heart is the feminine path and the path of intelligence, meditation, knowing, is the male path. But remember one thing -- you may be a male biologically, you may not be a male psychologically; you may be a female biologically, you may not be a female psychologically. You have to look into yourself psychologically. The physiology does not decide; the physiology is not decisive about it. Many women will find through knowing and many men will find through loving. So don't just take it for granted that because physiologically you have a male body then the path of knowledge is your path, no.
A man is both man and woman, and a woman is both man and woman. In many ways these two points meet. The only difference is of emphasis. And if you are a male in one way you will be a female in another way -- to compensate. If you are a woman in one way you will be a man in another way to compensate -- because the total unity has to be absolutely in equilibrium. All your women inside and all your men inside -- biological, physiological, psychological -- have to come to a synthesis otherwise you cannot exist. They all have to be absolutely balanced.
So look into your own self. Find out who you are. What gives you enthusiasm -- knowing or loving? What makes you ecstatic -- knowing or loving? What gives you a song in your being? Now Albert Einstein cannot go through the path of MAHABA. His joy is his intelligence. And you can offer God only your joy, nothing else. That is the offering, the only offering. You cannot offer flowers from trees, you can offer only your flowering. Einstein has flowered as an absolutely beautiful intelligence -- that is the flower that he has to offer to God. That is his flower. In his own tree that flower has bloomed.

A Chaitanya or a Jesus, they are a different kind of people. Their heart has opened. They have flowered in love. They can offer their flower. You can only offer your flowering. And to flower you will have to remember to remove hindrances. A real intelligence is without preoccupation with thoughts. That's why all the great scientists say that whenever they have discovered something, they have discovered it not by thinking but when the thinking had stopped and there was an interval, a gap. In that gap was the insight -- the intuitiVe flash like lightning. When thought stops, your thinking is pure. It will look paradoxical. When thought stops -- let me repeat -- your thinking is pure, your capacity to reflect reality is pure. When emotions disappear, sentimentality disappears, then your love energy is pure.

Every seeker has to find it. If you cannot find it then ask your Master -- because sometimes it will be very confusing for you to decide. There are marginal cases who are forty-nine per cent feminine and fifty-one per cent male, or visa versa, and it is very difficult for them to decide who they are. And in the morning the proportion may be forty-nine per cent man, fifty-one per cent woman; in the evening the proportion may change. You are a flux. In the morning you may decide that you are on the path of love and by the evening you decide that you are on the path of knowing. In the morning everybody is more loving. By the evening it is very difficult to remain loving -- the world is too much. By the evening everybody hardens, everybody becomes a more solid rock.

That's why beggars beg in the morning not in the evening. They don't come in the evening because they know every door will be closed and they will be shouted out from everywhere. In the morning they can hope. People have relaxed in the night, dreamed beautiful dreams, have become children again, got lost into a dreamless state. The ego was forgotten. In the morning they are more fresh, innocent, young. You can trust that they will have some compassion. They may not give you anything but they will not shout you out. Or they may give.

Hence all the religions have prescribed prayer in the morning. In India we call that special moment BRAHMAMUHURT -- the moment of God, just before the sunrise. That is the best moment to pray. Why? Because the whole night you were out of the world, out of the competition, jealousy, possessiveness, hatred, anger; out of the mathematical, out of the calculating mind. You had become part of nature for those seven, eight hours. Your eyes will be more clean and your heart will be more fresh -- and a prayer is possible. By the evening it will become more and more difficult. Seeing the people and their dishonesty and seeing the cut-throat competition all around, the violence, the aggression, the war, the exploitation, the misery, that is being created by everybody for everybody else, one hardens, one loses heart.

If you cannot decide then ask your Master. The Master has many functions: one is -- the first, the beginning thing -- he has to decide for you because he can look deeper into you. He can see your potential. And sometimes it happens that on the surface you are one thing and potentially you are another. Sometimes it happens that a man looks very, very manly and deep inside he has a very soft heart. Maybe it is just because of the soft heart that he has created an armour around himself of strength, of aggression -- he is afraid of his own softness. He is afraid that that softness will make him vulnerable. He is afraid that if he opens his heart he will be exploited and cheated by everybody else, he will be nowhere in this competitive world. Being afraid of his softness he has become closed, he has put a China Wall around his heart. He has become very aggressive. He has become aggressive in the same proportion that he feels he is soft and vulnerable.

So if he thinks, he will think he is a very hard man, a warrior type, a very calculative man, and he may be misguided by his own armour, he may be deceived by his own deception. He had managed that deception for others, but this is one thing to be understood: you dig a ditch for others and finally you fall into it yourself.

Or there may be somebody who looks very, very feminine -- soft, graceful, elegant -- and deep down he may be a very dangerous man, an Adolf Hitler or a Benito Mussolini or a Genghis Khan. That too is possible, that too happens. When a person becomes so afraid of his own aggression and violence he creates a soft armour around himself, otherwise nobody will relate to him. He is

afraid that nobody will relate to him so he becomes very polite, he learns much of etiquette, he is always bowing to people, always smiling so that nobody can see his violence which he is carrying like a poison, like a dagger. If you have a dagger you have to hide it, otherwise who is going to relate to you7 You cannot carry it continuously, you have to hide it somewhere. And once you have hidden it somewhere, by and by you your-self forget about it.

The first function of a Master is to look into your potentiality because that is decisive -- not your armour, not your character, not you on the surface, but you in the deepest core of your being. You as God has created you, not you as the society or you yourself have created you. Only from that point do things start growing.

If you start working on yourself with your armour you will never grow -- because armours can't grow, they are dead things. Only your being can grow. Structures don't grow, they are not alive. Only the life in you can grow -- life that has been a gift from God. But how are you going to see it?

You will need somebody who can see to the very depth of your being. And you will have to allow somebody to go into your depth, that's why surrender is needed. A Master will not be able to function if you are not surrendered. You will not open up, you will not allow him passage, you will protect yourself even against him, you will be defensive even against him, you will keep a distance, you will not allow him too close an approach to you. Then there is no possibility.

What is surrender? Surrender is only a trust that you are going to open your heart. It is a risk. Who knows what the Master will do to you? Certainly it is a risk. That's why religion is not allowed for those who are cowardly. And cowardly people are very cunning people -- they go on rationalising. They say, 'Why should I surrender? Why should I surrender to anybody?' They think that surrender is a kind of weakness. They are absolutely wrong. Surrender is possible only if you are very strong. To surrender needs great strength, great courage, great risk. Weak people cannot surrender. They cannot trust themselves so much and they cannot be courageous enough to open their hearts before somebody else.

Weaklings can never surrender, remember. Weaklings continuously go on fighting. They are afraid of their weakness. They know that they are weak. They cannot afford surrender -- only very strong people can. This is my experience here. Whenever a strong person comes to me he is always ready to take a jump, and whenever a weak coward comes he thinks and thinks and broods and finds rationalisations and explanations. And you can always find explanations, mind is very fertile for that. For lies the mind is very fertile; for truth it is impotent.

This is the beginning -- the Master has to look and decide what is your path; he has to decide what is going to be your TARIQA, the method; he has to decide in what direction you are going to move and from what point in your being you have to work.

And then there are a thousand and one functions. On each step of the journey there are problems -- because this journey is not like a plain highway. At each point there are diversions, at each point there are by-paths. It is a very zig-zag journey. It is almost a riddle. It is a labyrinth. Unless there is somebody who has gone the whole way and knows the way, there is a greater possibility that you will be lost somewhere, that you will take a wrong route. From each step the wrong route is available. And of a hundred routes, one is right, ninety-nine are wrong. This is the situation. You will need somebody to help you at each point of the journey.

But as you grow, trust will also grow. When you take the first step with the Master you will see something has happened. Then more trust naturally happens and something more becomes possible. Then something more happens, then more trust.... By and by trust becomes absolute and the disciple disappears. And the moment that the disciple has disappeared the disciple is born. Now there is not going to be any trouble. Now things will become very smooth. And now the journey will be a joy, it will not be an anxiety. Alone, it will create anguish.

And then at the ultimate point the Master is needed finally to give you a push -- because at the ultimate point everybody hesitates. It is death. The Sufis call it the great death. It is no ordinary death -- in ordinary death only the body dies. It is the great death. In this death even the self dies,

you are utterly annihilated. That's why Buddha called this state nirvana-the blowing out of the candle. You are utterly annihilated. But only out of that annihilation does something arise.
A great Sufi Master, Master Farid Al-Din' Attar, relates the tale of the Phoenix. It is a symbolical, mythological tale of the ultimate utter death of the disciple.

The Phoenix is a wonderful bird. It has no mate and dwells in solitude. Its beak is long and hard, like a flute, and contains nearly one hundred holes. Each hole sounds a different tone, and each tone reveals a mystery. A mystic friend of the bird taught it the art of music.
When the Phoenix utters these sounds, all the birds of the sky and fish of the sea are affected. All the wild beasts are made silent by the entrancing music and experience of ecstasy.
The Phoenix lives about a thousand years. It knows the time of its death, and when this knowledge is tearing at its heart is gathers a hundred trees, heaps them in one spot, and begins a fire. It then places itself in the middle of the fire. Through each of the holes in its beak it sounds a plaintive cry, out of the depth of its soul it utters its dying lament, and then begins to tremble.
At the sound of the music all the birds-gather. The wild beasts assemble to be present at the death of the Phoenix. At this time they all become aware of their own death. When the moment arrives for it to draw its last breath, the Phoenix spreads its tail and feathers and with these it kindles a fire which spreads swiftly to the wood-pile and begins to blaze. Soon the fire and bird become one red-hot mass. When the glowing charcoal is reduced to ashes and only one spark remains, a new Phoenix arises into life.

But how can you trust that the new Phoenix is going to arise? You will be gone, you will be utterly gone. The Buddhists say: GATE, GATE, PARASAMGATE. You will be gone, gone, gone forever. But in that very going something is new. You release the energy, the old pattern disappears, but that eternal energy takes a new form, a birth. It is a resurrection. That is the last thing the Master has to do -- to help you die, to help you disappear.
Sufis say that without a Master there is no way, because without the Master it is almost an impossibility for a seeker to reach.

The third question:

Question 3
YOU SAID THAT LIFE IS A PILGRIMAGE WITHOUT A GOAL. IS THIS ONLY FOR THE UNENLIGHTENED? WHEN AN ENLIGHTENED BEING LEAVES HIS BODY, DOES THE PILGRIMAGE CONTINUE?

Yes, the pilgrimage continues, but the pilgrim is no more. The pilgrim disappears, the pilgrimage continues.
In you just the opposite is the case: the pilgrim is there and the pilgrimage is not there yet. The pilgrim is too much, hence it obstructs the pilgrimage.
The dancer disappears but the dance continues; the singer disappears but the song continues. The song cannot die because the song is out of God. The dancer cannot live eternally because the dancer is only out of your mind, just a fiction. The dance is the reality, the dancer is just a fiction -- hence Sufis have developed many methods through dance: the whirling dervish, the turn.
What happens in the turn? What happens for the whirling dervish when he goes on dancing and whirling and whirling and whirling? What happens? A moment comes the whirler disappears, there is only whirling; the turner is no more, there is only the turn. There is energy but there is no centre to that energy. In that very moment there is meditation.
Dance is one of the ancient-most methods, TARIQA -- hence my insistence on dance is very great. Many people come to me -- orthodox Jainas. Catholics, Buddhists -- and they say 'Why so

much dance?' Because they think that only when you sit silently under a tree with an absolutely unmoving body can meditation happen.
Meditation can happen in two ways. One: all movement disappears -- then you sit like a Buddha, stone-like, statue-like. When all movement disappears the mover disappears, because the mover cannot exist without the movement. Then there is meditation. Or, two, you dance. You go on dancing and dancing and dancing and a moment comes of such ecstasy, of such extreme movement of energy, that in that movement the rock-like ego cannot exist. It becomes a whirlwind. The rock disappears and there is only dance. The movement is there but the mover is no more there. Again, meditation has happened.
Those who are following the path of love, MAHABA, for them dance will suit perfectly. Those who are following the path of knowing, for them sitting Buddha-like, in yoga postures, unmoving, will be helpful.

The fourth question:

Question 4
OFTEN IT SEEMS THAT A SUCCESSFUL THERAPEUTIC RELATIONSHIP RESULTS IN SPIRITUAL GROWTH FOR BOTH CLIENT AND THERAPIST. PLEASE EXPLAIN: TO WHAT EXTENT IS THE RELATIONSHIP BETWEEN CLIENT AND THERAPIST SIMILAR TO THAT OF DISCIPLE AND MASTER?

It is not similar at all -- for many reasons. But the most fundamental is: the client and the therapist relationship is a relationship and a relationship between a disciple and Master is not a relationship at all -- because the disciple has to disappear into it. The client, the patient, has not to disappear into the therapist; they retain their identities. They remain two. In the relationship with the Master the disciple has to disappear, and when there is no disciple naturally the Master has disappeared also -- because the Master cannot be there without the disciple. The Master is the idea of the disciple. When the disciple has disappeared the Master has disappeared. And there is only God. One God.
This is very significant. Remember it. If you are ready to disappear I am already not there. I exist only in your mind. As far as my own existence is concerned it is not there. If you are ready to dissolve, suddenly you will become aware that you have dissolved into a nothingness; there is neither Master nor disciple. How can there be a relationship?
The relationship is possible between the teacher and the taught, yes, but not between a Master and a disciple. There are two kinds of people around here. Those who are disciples.... For them there is no relationship with me -- I am them, they are me. But there are a few who are students. Then there is a relationship: I am the teacher and they are the students. There may be a few who are here as patients too -- then I am the therapist and they are the patients. It depends on you.
But the relationship between a patient and a therapist is a relationship.
The second thing to remember: the patient and the therapist are not different as far as their beings are concerned. The therapist may be suffering from the same pathology as the patient, he may have the same problems. But he is an expert, a knowledgeable person. He knows more than the patient. He is not more than the patient, he KNOWS more than the patient. He can be helpful. He is like a plumber. The plumber knows more than you about your bathroom but that doesn't mean that he is more than you. When something is wrong -- the heater is not functioning and the water is not flowing -- you call the plumber. He knows more. He will be helpful. He is an expert. The therapist is the plumber of the mind. Something is blocked -- he knows. He will help you. I have many plumbers around here and they do good work, they really know what they are doing -- but remember, a plumber is a plumber.
A Master is not a plumber. A Master is not quantitatively different from you, he is qualitatively different from you. Sometimes it can happen that the disciple knows more than the Master. It is

possible, there is no problem in it, but the disciple is not more than the Master. And that is the difference.
The Master has being. He has arrived. He has no problems. His problems have disappeared -- because he has disappeared the basic problem has disappeared. The problem-creator has disappeared. He has no problems. When you relate to a Master you are relating to a person who has no problems. He is utterly quiet. There is absolute silence. No question, no problem, nothing to be solved, nowhere to go, nothing to do... all has already happened. There is no more to happen. Happening has dis-appeared. He simply is. It is a pure isness, a pure existence.
A therapist is a man just like you, but he has a certain expertise. He can help you so far.

I have heard....
A fellow had two parrots and he wanted to know which was the male and which was the female. A man standing near said, 'I am a bird expert, and I can tell you.'
'If you look you will notice that every time the birds eat worms, the male bird always eats the male worms and the female bird eats the female worms.'
'Well, how do you know which is the male and which is the female worm?'
'Well, I don't know that. I'm just a bird expert.'

A therapist can go so far, but don't push him too much. Take his help. He knows much more about how the human mind functions, how man behaves, than you know. He has studied it. He can be helpful. If your mind is not functioning well he can put things right. He can make you readjusted.
A Master does not readjust your mind, he helps you to dissolve it. He is not concerned in adjusting you to the society, adjusting you to particular norms, standards, principles; he is not concerned with adjusting you at all -- because this society is sick. It is as sick as it can be. To adjust you to this society is to adjust you to great sickness. This society is mad, it is neurotic. And all your psychotherapists are in the service of this neurotic society. When somebody starts going beyond the limits of the commonly accepted neurosis the psychotherapist has to be brought in -- you are going too far. Come back. He helps you to come back to the accepted boundaries. He makes you a normal abnormal, that's all. He is in the service of the society.
That's why psychotherapy is very anti-revolutionary. If it is a capitalist society the therapist will adjust you to the capitalist society. If you live in America he will adjust you to the American society, the American way of life. If you live in soviet Russia he will adjust you to the communist society, the communist way of life. He serves the state. He serves the status quo. Wherever he is, he is in the service of whomsoever happens to be in power.
A Master serves no power. A Master serves no society. A Master is basically rebellious. Rebellion is his very flavour. He serves no imprisonments, he serves no conditionings. He makes you simply free -- free of all conditioning, free of all societies, free of all man-made laws and disciplines. He gives you freedom.
A psychotherapist gives you a psychological readjustment so that you can function better, that's all. The psychotherapist looks at you as a function in the society. You are a doctor, you were doing perfectly well, then one day you go cuckoo. Now the psychotherapist comes and helps you to do your things back in the same way you were doing them. You were doing such a good service to the society, you were such a good physician, you were a good professor... and then something goes wrong. You were doing such a utilitarian thing, you were such a good commodity.

A professor of philosophy told his class that if any of them could answer one question he would allow that individual to forego the regular examination. The question was: 'If a boat floats five miles downstream while a crow flies eight miles across an open field in the same time that a sparrow flies ten and half miles counter-clockwise, then how old am I?'

'You are forty-four years old, sir,' answered one of the pupils.
'Remarkable!' exclaimed the professor. 'Tell me, exactly how did you arrive at that figure?'
'That was easy, sir,' replied the student modestly. 'You see, I have a nephew who's twenty-two, and he's only half crazy.'

Now this professor will need a psychotherapist to bring him back. He has gone too far -- too far out.
The psychotherapist helps the society to remain as it is. Freudians, Jungians, Adlerians, and all, they are all anti-revolutionaries because they all serve the society. Whatsoever they say, howsoever they guard their principles, basically they serve the status quo.
They are the modern version of the priest. In the ancient days the priest used to serve the same function. He used to keep people under rule, under control. He was serving the king. There was a conspiracy between the priest and the politician. The politician would touch the feet of the priest and the priest was enforcing a certain kind of society on people -- in the name of God. Then by and by God died. Naturally the priest became unemployed. The kings disappeared. Now there are only five kings -- four of playing cards and one of England. Others have disappeared. The king disappeared, the priest disappeared, the God disappeared, the society became democratic.
But the society needs the priest. Without the priest the politician cannot function. The priest has come back with a new name -- the psychotherapist is the new priest and psychotherapy is the new religion, religion in the sense all so-called religions have been. It is not Sufism, it is not Zen, it is not Hassidism; it is Judaism, Mohammedanism, Hinduism, Buddhism. It is the new religion and the psychotherapist is the new priest and they are serving old purposes -- old wine in new bottles.
The Master has always been against the priest and the Master is going to remain against all kinds of priests -- whatsoever their name.
The relationship between a Master and a disciple is something utterly different. First it is not a relationship; second it has nothing to do with society, adjustment, normality. In fact, the Master helps the disciple to go beyond the mind. The therapist keeps the person below the mind, in the mind. Their functions are almost contrary.

And the last question:

Question 5
WHY DID GURDJIEFF USE TO SAY THAT IF YOU WANT TO GET RID OF RELIGION LIVE CLOSE TO A PRIEST?

It is simple. The priest remains significant only if you don't know his heart, if you don't know his reality. If you start knowing his reality you will be surprised: the priest is the last person to believe in religion. He never believes, he only pretends. It is his profession to believe. The priest is the only person who knows that God does not exist, but he cannot say it because his whole business depends on it. It is his trade secret. Gurdjieff is right.
You listen to a few stories. That will do!

A member of the Catholic Church approached her priest and said, 'Father, my dog died, and I want to know if you think it is all right to have a funeral for him.'
The priest said, 'Yes, I think it's all right, if you desire one.'
'And who do you think would be a good minister to conduct it?'
The priest wasn't too happy with the thought of this funeral, so he said, 'I know a good Presbyterian minister down the street. I believe he will conduct it for you.'
'Oh, thank you, Father, and just one more question. How much do you think I should pay him for it -- two hundred dollars or three hundred dollars?'

The priest's eyes lit up, and as he slipped his arm around his parishioner, he said, 'Why, my friend, why didn't you say it was a Catholic dog?'

And another...

A Baptist Deacon had advertised a cow for sale.
'How much are you asking for it" enquired a prospective purchaser.
'A hundred and fifty dollars,' said the advertiser.
'And how much milk does she give?'
'Four gallons a day,' he replied.
'But how do I know that she will actually give that amount?' asked the purchaser.
'Oh, you can trust me,' reassured the advertiser. 'I'm a Baptist Deacon.'
'I'll buy it,' replied the other. 'I'll take the cow home and bring you the money later. You can trust me. I'm a Presbyterian Elder.'
When the Deacon arrived home he asked his wife, 'What is a Presbyterian Elder?'
'Oh,' she explained, 'a Presbyterian Elder is about the same as a Baptist Deacon.'
'Oh dear!' groaned the Deacon, 'I have lost my cow!'

Gurdjieff is right. If you want to remain religious in the old sense, never go close to a priest, it is better to keep away. If you really want to become religious then it is very good to go and watch a priest as closely as possible. That will show you the reality of the so-called priests and the reality of their so-called religions. That will annihilate Mohammedanism, Christianity, Judaism, Hinduism, in your mind.
And then for the first time you will enquire, you will start enquiring what true religion is -- beyond the dogmas and the churches and the creeds, beyond the conflicts, beyond the theologies. You will start enquiring what true God is.
And that makes a man a Sufi or a Zen seeker or a Hassid.
Sufis: The People of the Path, Vol 1
Chapter #5
Chapter title: Singing Silence
15 August 1977 am in Buddha Hall

A MAN CAME TO BAHAUDIN SHAH AND SAID, 'FIRST I FOLLOWED THIS TEACHER AND THEN THAT ONE. NEXT I STUDIED THESE BOOKS, AND THEN THOSE. I FEEL THAT ALTHOUGH I KNOW NOTHING OF YOU AND YOUR TEACHINGS, THIS EXPERIENCE HAS BEEN SLOWLY PREPARING ME TO LEARN FROM YOU.'
THE SHAH ANSWERED, 'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE. IF YOU ARE TO STAY WITH US, YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST. THAT IS A FORM OF SELF-CONGRATULATION.'
THE MAN EXCLAIMED, 'THIS IS, TO ME, THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER! FOR NONE WHOM I HAD MET IN THE PAST HAS DARED TO DENY THE VALUE OF WHAT I HAD STUDIED BEFORE!'
BAHAUDIN SAID, 'THIS FEELING IS IN ITSELF UNWORTHY. IN ACCEPTING ME SO ENTHUSIASTICALLY AND WITHOUT UNDERSTANDING, YOU ARE FLATTERING YOURSELF THAT YOU HAVE PERCEPTIONS WHICH ARE IN FACT LACKING IN YOU.'

A YOUNG man has asked why there seems to be no meaning in life. Meaning does not exist a priori. There is no meaning existing in life -- one has to create it. Only if you create it will you discover it. It has to be invented first. It is not lying there like a rock, it has to be created like a

song. It is not a thing, it is a significance that you bring through your consciousness. Don't wait for it. It never comes by just waiting. One has to become a lab, one has to become a womb, one has to give birth to it.
This is one of the most significant things to be understood -- otherwise you will go on missing meaning. People have a wrong notion. They think that meaning is already there existing somewhere. It is not so. Buddha creates the meaning and then he discovers it. That's why his meaning will never become your meaning. The meaning remains individual. Each one has to create it for himself, it cannot be borrowed.
That's the difference between the scientific truth and the religious truth. The scientific truth is a dead thing. Once discovered by one it is discovered for all. Once Newton has discovered something -- for example, the law of gravitation -- then you need not discover it again and again. Then it becomes a collective property. Newton may have worked for many years to discover it, may have devoted his whole life to it, but now a school child will learn it within minutes. He will not have to go through all the bother. Scientific truth is a dead thing -- it is a thing. Hence once discovered, it is discovered forever. When one person has discovered it then it becomes the property of all.
Religious truth is not a thing. It is a significance, it is a meaning. Each one has to discover it, each one has to go on the exploration. Buddha's truth disappears with Buddha. Mohammed's truth disappears with Mohammed. It was a fragrance of a flower that had opened in the heart of Mohammed -- how can the fragrance remain when the flower has gone? Now the Koran is dead, so is the Dhammapada, so is the Geeta, and so are all the scriptures. A scripture is alive only when the flower is there. With the flower the fragance is alive; when the flower is gone, all is gone.
Scientific truth can be learned. You can go to a school. You can learn it from a teacher. Religious truth cannot be learned. It has to be created not learned. You cannot go to a teacher. It cannot be taught. There is no way to teach it. You will have to go to a Master not to a teacher -- and that is the difference between a teacher and a Master: a teacher deals in dead things, a Master lives his truth.
If you are in the presence of a Master you will start vibrating pulsating. Truth cannot be given to you but you can smell the perfume of it. And then you can start searching for it in your own innermost core, in your own being. It has to evolve. It is a growth. Meaning is a growth. You will have to devote your whole life to it.
So don't ask why there is no meaning in life. There is none because you have not created it yet. There is for me. I have created it. But my meaning cannot become your meaning. Even if I give it to you, in the very transfer the baby will die. You will carry a dead corpse. There is no way of transferring it.
The Sufis are very particular about it -- that's why they deny knowledge. They say there is no knowledge possible. Knowing possible but knowledge is not possible. What is the difference between knowledge and knowing? There is no difference in the dictionary but in existence there is a tremendous difference. Knowledge is a theory, knowing is an experience. Knowing means you open your eyes and you see, knowledge means somebody has opened his eyes and he has seen and he talks about it and you simply go on gathering the information. Knowledge is possible even if you are blind. Knowledge is possible.... Without eyes you can learn many things about light, but knowing is not possible if you are blind. Knowing is possible only if your eyes are healed, cured, if you can see. Knowing is authentically your experience, knowledge is pseudo. Don't depend on knowledge otherwise you will go on missing meaning. Knowledge can only give you a false promise. It is never fulfilled. Knowledge can only give you pseudo coins. They are worthless. Beware of them. Knowledge can make you feel very, very good because it enhances your ego. You start feeling as if you know. But remember, it is 'as if', it is not really the case. And when you feel 'I know', 'I' is strengthened.

Before a man can become a man of knowing he will have to drop all knowledge. That is the real renunciation. I have seen people renouncing their children -- which is foolish because children are not standing in the way of God. I have seen people renouncing their wives, their husbands -- which is stupid because in the husband and in the wife God is present. God is alive there. When you renounce your wife you have renounced God -- God in the form of your wife. When you renounce your husband you have renounced God who has come in the form of your husband.
I have seen people renouncing children, wife, husband, but people don't renounce their knowledge. They go on carrying their knowledge, which is the real obstruction, which is the real hindrance -- the only barrier there is.
Look... a man renounces life, goes into the Himalayas, but if he was born a Jaina he remains a Jaina. He carries the knowledge. If he was born a Hindu he remains a Hindu. Even in the depth of the Himalayas, sitting in a cave all alone, he remains a Hindu. If you are a Hindu you are still part of the society called Hindu, you are not in the Himalayas. How can a single man be a Hindu? To be a Hindu one needs to belong, to be a Hindu one needs a society; to be a Mohammedan one needs a sect, a crowd. Hinduism, Mohammedanism, Islam, Christianity, Jainism, Buddhism are all names of different kinds of crowds.
And you say you have left the world? Then why have you brought in this crowd and this belonging? And what do you mean by calling yourself a Hindu? You mean that you carry a certain kind of knowledge -- knowledge imparted by the Vedas, the Geeta. Or if you think you are Mohammedan, then it is knowledge imparted by the Koran. You have not renounced knowledge.
Sufis say that if you want to renounce anything at all, renounce knowledge. That is the greatest courage -- because when you renounce knowledge, ego starts disappearing. Ego dies of its own accord. It cannot exist. The moment you say 'I don't know,' have you felt the purity of that moment? Have you felt the innocence of that moment? Have you felt the silence of that moment? When you utter 'I don't know,' this is one of the greatest statements a man can make -- and this is the beginning.
The first step of Sufism is to come to know that you don't know. And this should not be a mere idea, it should be a lived experience. You should not only say it, it should not be only on your lips, it should be deep in your heart. You should feel it from your very guts -- 'I don't know.' What do you know? Do you know God? Do you know truth? Do you know anything about death? Do you know anything about life? Yes, you are alive but you don't know anything about life. Yes, God is in you and has lived in you from the very beginning -- the beginningless beginning -- but you have not yet made any acquaintance with him. And truth is everywhere. You are surrounded by truth, you live in the ocean of truth, but you don't know anything about it. You are as ignorant about truth as a fish is ignorant about the ocean.
But you go on thinking that you know because you have read a book, because you can recite the Koran, the Geeta, the Bible. Not only do people think that reciting, remembering, is knowl-edge, they think this is the only kind of knowledge there is. Remembrance, memory, is not knowledge. What do you know by remembering a thing? A parrot can do that, a machine can do it -- and in a far more efficient way than you can do it. What is there? A computer can remember the whole of the Vedas and the Koran and the Bible and all the scriptures and can present all its knowledge whenever you ask. But the computer has no consciousness, no awareness, no soul.
A man who trusts his memory too much and thinks that this is knowing, starts disappearing as a man and finally becomes a mechanism. Memory is mechanical.
So Sufis say that if you want to renounce anything, renounce the knowledge that you have accumulated in the memory. That is the real barrier. Because of this idea that you know, you can't become innocent, you can't become like children. When you are a Hindu how can you be innocent? You are already corrupted, you have already gathered opinion. Scriptures have already entered your mind, and ideologies and concepts and philosophies. You have already become cunning. You are clever. How can you be innocent?

When a child is born and opens his eyes for the first time, is he a Christian or a Mohammedan or a Hindu? Those eyes are the real eyes. Soon dust will start gathering. Soon we will start throwing ideas into the innocent consciousness of the child. Soon the mirror will gather much garbage and will not reflect reality any more.

This garbage has to be dropped. The memory has to be used but one should not get identified with it. I am not saying that you have to drop your memory, just the identity has to be dropped. And you will be surprised. When the identity is dropped you can use your memory far more efficiently than before -- because then it is just a mechanism, whenever you need it you can use it. But you remain aloof, distant, pure. You remain a child.

Jesus goes on saying, 'Unless you are like small children you will not enter into the kingdom of my God.' He was standing in a crowd in a marketplace one day and somebody asked, 'Who will be the worthy ones? Who will enter into your kingdom of God? Who will be the chosen few, the elect ones?' And Jesus looked around.... Naturally the rabbi of that small village was present and he thought, 'He must show me, that I will be the worthy one.' But Jesus by-passed him. The rich man of the town was there and he by-passed him. And the professor was there and he by-passed him. And an ascetic was there and he by-passed him. And then his eyes fell on a small child who was just standing in the crowd, completely innocent. He took the child up and he showed the child to everybody saying, 'Those who are like this child, innocent, mirror-like, only they will be able to enter into my kingdom of God.'

That's why if the rabbis were very much angry with Jesus it should not be a surprise. If the learned people were against him, it should not be a surprise. If the religious priests were against him, it should not be a surprise. If they all gathered together to destroy this innocent man, this Sufi, Jesus Christ, it is logical.

Sufis talk much about Jesus Christ and they talk in a far more loving way than Christians do -- because their understanding about Jesus is deeper. Christians' understanding again becomes that of dogma. Sufis have an insight and the insight comes because they have come to know the moment of not knowing. Remember these words 'the moment of not knowing'. Attain to it. From that moment the journey starts.

So a Master has to talk away all your knowledge. He has to destroy all ego in opinions, philosophies, creeds . He has to be very hard. He has to hammer you. Once knowledge disappears and clouds are not there and the sun of consciousness burns bright, things start happening, miracles start happening.

The first miracle is that when you don't know you start knowing. When your eyes are no more full of opinions they become clear, transparent. You attain to insight.

Before we enter into this beautiful parable of one of the Greatest Masters, a few more things have to be understood -- in reference, particularly, to the modern mind.

The modern mind is feeling more meaningless than ever has been the case, because the past centuries lived in a kind of stupor, sleep. Orthodoxy was much. Convention was heavy and strong. The citadel of religion was very, very great, powerful, dictatorial. People lived for centuries in belief.

This century has dared to drop beliefs. Those beliefs wed to give people a feeling that there is meaning in life. Now those beliefs have disappeared. This is good. As far as it goes it is good that beliefs have disappeared. This is the first age of agnosticism. For the first time man has become mature, mature in the sense that he does not rely on beliefs, on superstitions. We have dropped all superstitious beliefs.

So a kind of vacuum has come into existence. The beliefs have disappeared -- and with the beliefs the false sense of meaning has disappeared. An emptiness has settled in. We have done the negative part, we have demolished the old building, now the positive part has to be done -- we have to erect a new building. The old temple is no more, but where is the new temple? Belief has been destroyed, but where is trust? Belief has gone -- this is good -- but this is not enough. It is necessary but not enough. Now you will have to grow into trust.

Let me explain these two words to you. Belief is borrowed; somebody else gives it to you -- your parents, your society, your priest, your politician, they give it to you. Immediately the child is born we start -- either we circumcise the child or we baptise the child. We do something. Immediately we start conditioning him. Before he becomes alert, beliefs have gone deep into his blood and bones, even into his marrow. Before he becomes alert and before he can think clearly, he is already poisoned. The beliefs have become unconscious. He has already been conditioned. He is not free to think.

That's why all religions are so interested in teaching children religion. They are interested immediately. The first thing they want to do is to teach children religion. Psychologists say that the only possibility to teach a child religion is to teach him before he is seven. Once he has left the age of seven then it will become more and more difficult to teach him because he will start questioning, he will start arguing. He will become doubtful, he will become sceptical. Up to the age of seven a child simply trusts the parents. He believes that whatsoever they do is right. He has no doubt. This is a natural phenomenon. The child has to trust the mother. The child is so helpless that he cannot exist on his own. It is a necessity, a must for his survival, to trust the parent. And he trusts.

Religions use that natural trust to condition the child. The mother takes him to the church or to the temple, to the priest or to the minister, and the child follows the mother and the parent and the family. By the very atmosphere of the family a subtle conditioning starts going in. By the time the child can think, can formulate, he is already conditioned. Those conditionings have gone so deep now that he will never be able to drop them easily.

A Master will be needed to hammer. You will need somebody whom you can love more than you love your father, whom you love more than you love your mother. You will need a Master -- only then. The Master can go to those deepest layers of your being where conditioning has happened, and he can destroy. Unless the Master becomes more significant than your parents, it is not possible, it is not psychologically possible.

That's why Buddha says, 'Until you destroy and kill your father and mother, you cannot come to me.' A strange statement. Jesus says, 'If you don't hate your father and mother you can't follow me.' It does not look very good. Jesus, the apostle of love and peace, Buddha, the most compassionate human being that has ever walked on earth, talking about hating? -- not only hating, but killing?

What do they mean? They don't mean your actual parents, they mean the parents that have gone deep into your being, that have become your base. that base has to be destroyed. Once that base disappears you will again become a child. Once that conditioning has been dropped you will suddenly become again a child, innocent. And this time you will be in a far better situation because you will not be helpless, you will be on your own feet -- and innocent like a child.

This is the meaning of sannyas. This is the meaning of initiation. This is the meaning when Sufis say that somebody has become a SADHAKA, somebody has become a disciple.

In this age, slowly, slowly, belief has disappeared. And nothing has appeared in its place.

You must have heard about a German thinker, Ludwig Feuerbach. He seems to be the herald of the contemporary mind. Feuerbach explained God away in terms of the infinite desire of the human heart. He said, 'There is no God. God does not exist as an objective reality. It is only a wish-fulfilment. Man wants to become omnipotent, omnipresent, omniscient. Man wants to become God -- this is man's desire, the desire to become infinite, a desire to become immortal, a desire to become absolutely powerful.'

This was the first hammering on the belief of God: that God is not objective; that God is not there; that God is just a projection in the human mind; that God has no ontology, he is only a psychological dream; that man is thinking in terms of God because he feels himself very impotent. He needs something to make him complete. He needs an idea that gives him a feeling that he is not a stranger here; that in this world there is somebody who looks after him. God is

nothing but a projected father. Man wants to lean upon something. It is just a pure desire. It has no reality.
Then came Karl Marx. Marx explained God away in terms of an ideological attempt to rise above the given reality. Marx said that because people are poor, in suffering, in misery, they need a dream -- a dream that can give them hope. People are living in such hopelessness, in such utter misery, that if they cannot dream that somewhere in the future everything will be perfect, they will not be able to tolerate this intolerable reality. So God is the opium.
Religion is the opium for the masses. It is a drug. It helps, consoles. It is a kind of tranquilliser. You are in such pain that you need a pain-killer -- the idea that today, yes, today is miserable, but tomorrow everything is going to be good.
Marx says that's why Jesus' beatitudes have become so important: 'Blessed are the poor.' Why? Why 'Blessed are the poor'? Because 'they shall inherit the kingdom of God.' Now the poor can hope. Here he is poor but there he will inherit the kingdom of God. Not only that, Jesus says, 'Those who are the first here will be the last there and those who are the last here will be the first there.' Now the poor man feels really happy. He forgets his poverty. He is going to be the first there. Jesus has different meanings for these stimulants but Marx thinks these are just drugs.
And Marx also looks very logical. When people are in misery they have only one way to tolerate it: to pass time away they can imagine a better future. You are in the hospital -- you can imagine that tomorrow you will be getting out of hospital and you will be going home and everything will be okay. It is only a question of a few hours more. You can tolerate it.
This world is a question of a few years, don't be worried about it. Soon paradise is waiting for you. And the poorer you are, the higher you are going to be in paradise. And all that you are missing here is abundantly supplied there. You don't have a beautiful woman? Don't be worried. In paradise everybody will be having as many as they want -- and the most beautiful women you can conceive of, APSARAS. They are so beautiful that they never age, they always remain stuck at the age of sixteen. They never grow beyond that. These are the dreams of man.
Here you can't get alcohol -- or even if you can, it is difficult or it is costly or there are a thousand and one problems in getting it. And the politicians are always thinking about prohibition. But in FIRDAUS, in paradise, there are streams of wine, alcohol -- all kinds. You can drink as much as you want, you can swim, you can absolutely soak yourself in it.
These dreams are just consolations for those who are down-trodden, oppressed. So Marx says that religion is just a trick... a trick to exploit people, a trick to keep them under rule, a trick so that they cannot rebel. He hammered very hard on the old beliefs.
And then the third hammer came with Friedrich Nietzsche. He said, 'God is nothing but a weakening of the will to love.' When a person becomes old or a society becomes old, rotten, dull and dying, it starts thinking of God. Why? Because death is coming close by and one has to accept death. One is going to renounce life, life is slipping out of the hands, one cannot do anything about it -- but one can accept death. God is a trick to accept death. And death is accepted by only those who have become weak, weaklings.
Nietzsche used to say that the very idea of God comes out of the feminine mind. he used to say that Buddha and Christ are both effeminate. They are not really masculine. They are too soft. They are the people who have accepted the defeat. They are fighting no more. They are not fighting for survival. When a person stops fighting for survival he becomes religious. When the will to power is no more functioning one starts shrinking and dying and one starts thinking of God and other related things. God is against life. Life is the will to power. Life is struggle, constant struggle. Life is conflict and one has to win. When people become too weak and cannot win, those defeated minds start becoming religious. Religion is defeatism.
Feuerbach, Marx, Nietzsche, these three together created the atmosphere where it could be declared that God is dead and man is free.
This is the situation in which you have been born. If you are contemporary at all, this is the situation. You are more in tune with Feuerbach, Marx, Nietzsche than you are in tune with

Patanjali, Kapila, Kanada. They are far away. We don't belong to them, they don't belong to us. The distance is too much. Our real prophets are these -- Feuerbach, Marx, Nietzsche, Freud, Darwin -- and these people have destroyed the whole fabric, the whole structure, the pattern of belief. And I would like to tell you that they have done a great service to humanity.

But don't misunderstand me. They have cleaned human consciousness completely of belief but this is only half the job. Now something is needed. It is as if you are preparing for a garden and you prepare the ground and you throw away all the weeds and you throw away all the stones and the ground is ready -- and then you simply wait and you don't bring the rose bushes and you don't sow new seeds. These people have done a great service to humanity. They have uprooted all the weeds. But just by uprooting the weeds the garden is not ready, cannot be ready. It is part of preparing a garden to uproot the weeds but this is not the garden itself. Now you have to bring the roses. Those roses are missing, hence meaning is missing.

People are stuck. Either they have become communists or they have become Freudians or they have become fascists. And they think that this clean patch of ground where no belief grows, where no desire springs up about the unknown and the beyond, is the garden. And then you are looking all around. It is nothing. It is a desert. These people have cleaned the ground but only a desert is created out of it.

Man has become very, very anxious. Anxiety has been created. The anxiety has been repressed for centuries because of conforming with the party, with the religion, with the sect, with the society. For thousands of years the anxiety has remained locked. Man has functioned as a slave. Now the lock has been broken, man is no more a slave and the whole anxiety, repression, of thousands of years has broken loose. Man is turning mad.

What these people have done can turn into a great liberation or it can become just a loss. It depends. If you use this situation rightly and you start growing rose bushes in your heart, soon you will have a great thankfulness towards Feuerbach, Marx, Nietzsche, Freud, and all the people who have destroyed belief, who have destroyed the old religion. They have prepared the way for a new kind of religion -- more mature, more adult, more grown-up.

I am all for them but I don't stop with them. If you stop, meaninglessness will be your destiny. Yes, it is good that there exists no God -- the God of belief -- but then, then start finding what exists in your inner being. Then go on an exploration and you will stumble upon God. And this God will be the God of your experience.

They have created a situation in which you can say 'I don't know' -- that's what agnosticism is -- now use this as a jumping board to go into the unknown. You are ready to go into the unknown. Knowledge is not binding. Nobody is fettering your feet. You are free for the first time. But what are you doing standing there? You were standing there because you were chained and now you are still standing there although the chains have been removed. Move forward. Now explore! The whole existence is yours. Explore it with no concept, with no prejudice, with no a priori philosophy. Explore it with an open mind and you will be surprised to find that God is.

But this will be a totally new God, utterly new, absolutely new. This will be the God one comes to know, not the God one believes in. This will be an alive God which throbs in your heart. which breathes, which flowers in the trees, which sings songs in the birds. This will be the God of the mountains and the rivers and the stars. This will be the God of life. This will not be a God who exists somewhere in heaven, no, this will be the God who exists herenow -- in me, in you, in everybody. This is the God that is equivalent, synonymous with existence.

But this God can come only through knowing, not through knowledge. Knowledge has been destroyed and that's good. These three persons -- Feuerbach, Marx and Nietzsche -- have done a good job of clearing away the whole nonsense of centuries, but remember, even they were not benefitted by it. Nietzsche died in a madhouse, and if you are stuck with Nietzsche you are waiting for madness and nothing else. Nietzsche did a great service, he was a martyr, but he got stuck with his own negativity. He destroyed the belief but then he never went to explore what is there. Without belief what is there? With no belief what is there? There is something. You cannot

say there is nothing. There is something. What is it? He never went into meditation. Thinking, logical thinking, can do one thing: it can destroy belief. But it cannot lead you into truth.
You can be led into truth only by the door of meditation or by the door of love -- MARIFA or MAHABA, either by knowing or by loving, either by becoming a lover, an ASHIK, a BHAKTA, a devotee, or by becoming a yogi, DHYANA, a meditator. These are the only two ways -- either through intelligence or through feeling. These are the two doors to God.
Man has to create meaning now. The meaning is no longer given by the society, is no longer given by anybody else.
Martin Heidegger says, 'Once one has become aware of the meaninglessness of life and existence there arises great anxiety, angst, anguish. This happens through unlocking that which subjection to conformity and conditioning of centuries had locked. Once this liberation has happened one can act -- but not according to norms given by anybody or anything. One has to fall upon oneself.'
Heidegger is right. You have to fall upon yourself. Now you cannot lean on anybody. No scripture will help. Prophets are gone. Messengers are no longer there. You will have to lean upon yourself. You will have to stand on your own feet. You will have to become independent. Heidegger calls it 'resolve'. You will have to come to a resolve, a resolution that 'I am alone and no help is coming from anywhere. Now what am I going to do? And I don't know anything. No belief exists to give me a map. No chart exists and the uncharted is all around. The whole existence has again become a mystery.'
It is a great joy for those who have courage because now again exploration is possible.
This is what Martin Heidegger calls resolve. This is what Hindus call SANKALPA. Now you have to resolve. He calls it resolve because through it the individual becomes resolute, the individual becomes individual. No God, no conventions, no laws, no commandments, no norms, no principles -- one must be oneself and one must decide where to go, what to do, and who to be. This is the meaning of the famous existentialist motto: 'Existence precedes essence -- that is, there is no essential human nature. Man creates what he is, man projects himself.'
The meaning has to be projected, the meaning has to be created. You have to sing your meaning, you have to dance your meaning, you have to paint your meaning, you have to live your meaning. Through living it will arise, through dancing it will start penetrating your being, through singing it will come to you. It is not like a rock lying there, it has to bloom in your being. It has to become an inner lotus.

Now this beautiful parable.

A MAN CAME TO BAHAUDIN SHAH AND SAID, 'FIRST I FOLLOWED THIS TEACHER, AND THEN THAT ONE. NEXT I STUDIED THESE BOOKS, AND THEN THOSE. I FEEL THAT ALTHOUGH I KNOW NOTHING OF YOU AND YOUR TEACHINGS, THIS EXPERIENCE HAS BEEN SLOWLY PREPARING ME TO LEARN FROM YOU.'

When you go to a man like Bahaudin you are coming close to danger, you are coming close to fire, you are coming close to death.
This man must have gone to this teacher and that. Of teachers there are millions, Masters are rare. You can find teachers by the dozen very easily, they are cheap. To go to a Master you are taking a risk.
This man says to Bahaudin -- as he must have said to other teachers -- 'FIRST I FOLLOWED THIS TEACHER, AND THEN THAT ONE.' People are like that. They think that this is something very glorious. People come to me and they say, 'First I have been to Guru Maharaji and then I went to Muktananda and then I went to this and that -- now I have come to you.' They think that they are great pilgrims, they think they are great seekers. By enumerating all the names they feel very good. They are simply showing that they are still stupid.

A real seeker will not be bothered by teachers, will not become attached to teachers. Even if he goes to a teacher he will see through and through that this is just a teaching. And he will escape as fast as possible. And he will not go on bragging about it because there is nothing to brag about. One has to find, one has to go on groping in the dark. But when you are groping for a door sometimes you fall in one comer of the room and there is a wall and you are stuck and your head hurts and then you fall on some furniture and then this and that, and then you come to the door.... When you come to the door, do you relate how many times you have stumbled before? In what comer? With what furniture? How many times your head has been hurt? You don't. All that is meaningless. When you have found the door all those stumblings in the dark are finished. There is nothing to brag about then.

In fact, when you say that you have been to Muktananda or Guru Maharaji or Sai Baba or this and that you are simply saying that you don't have eyes to see. You are simply showing your unintelligence. This has been my experience. People come and relate these things to me.

There are three kinds of people in the world. The stupid people, they are the majority; then the mediocre people, a little better; then the intelligent people.

The stupid people are in three divisions -- as every kind of people are in three divisions. One. the person who functions through his mind. He has not go much of it but still he functions through it -- so, the stupid intellectual. Whenever somebody says, 'I have been to Prabhupad,' then I know he is the stupid intellectual. The second is the man who is stupid but emotional. He functions through emotion. Then he will go to Guru Maharaji. He will become a 'premi', a lover. Or, the third possibility: the stupid person who has will, stubbornness or is seeking some will-power. He will go to Satya Sai Baba... miracles. He will be interested in magic.

When you come to me and you say that you have been here and there, you are simply showing all the nonsense that you have been doing in your past.

The second kind, the mediocre minds, are also in three divisions. If the mediocre mind functions as intellect then he will go to Sri Aurobindo. Or if he functions through feeling then he will go to Muktananda. Or if he functions through will then he will follow some hatha yogi. He will find some gymnast and will start torturing his body. Or he may become a follower of a Jaina MUNI. He will be a kind of masochist. He will enjoy torturing himself. Through torture he will feel powerful.

And then there are the intelligent, the really intelligent people. They also have three approaches. If a person really functions through intelligence then he will go either to Krishnamurti or Raman. Or if he is a man of feeling then he will find some Master like Meher Baba. Or if he is a man of will then he will find a Master like Gurdjieff.

But if you have found the Master you will not need to come to me. Once you find the Master you will not go anywhere. Your journey is complete. If you have not yet found the Master only then do you go on looking. So when you say, 'I have been with this and I have been with that,' it simply shows that you have not found yet. It does not show that you have gained anything, it simply shows that you have been stumbling here and there but you have not found yet. It simply shows that something has been missing and has not been found. It is not really your autobiography because it has not even started yet.

When you find your Master -- finished, full stop. Then the door has arrived. You enter through it. Then you don't go anywhere else. So if you have not found yet then all that you think you have been to is meaningless.

This man came to Bahaudin and said, 'FIRST I FOLLOWED THIS TEACHER AND THEN THAT ONE.' What is he saying? He is saying, 'I am no ordinary man, I am a great seeker.' He is introducing himself and showing his autobiography -- 'You should not take me for an ordinary person. I am a great seeker, a great devotee. I have been to this teacher and to that.' That's his idea. But he does not know Bahaudin, what Bahaudin will think of it.

'NEXT I STUDIED THESE BOOKS, AND THEN THOSE.'

Then there are people who will enumerate what books they have been reading.
Just a few days ago I received a long list from somebody in a very high post in Nepal. He sent a list of books -- 'I have been reading these books. What do you think?' Why should I think about what books you are reading? 'And if you think that any books are missing, you can suggest,' he asked me. I have suggested that he burn all these books. Books are not going to help. But by the way he has written the letter he was feeling very great -- as if he has been doing something great, as if he has been obliging the whole existence by reading these three hundred books. He must have gathered much knowledge, and through knowledge, the ego.

'I FEEL THAT ALTHOUGH I KNOW NOTHING OF YOU AND YOUR TEACHINGS, THIS EXPERIENCE HAS BEEN SLOWLY PREPARING ME TO LEARN FROM YOU.'

Look at the foolishness of it. He says, 'Although I feel I know nothing of you and your teachings, still this experience of going to this teacher and that and this studying of this book and that has been slowly preparing me to learn from you.' He does not know what Bahaudin has to teach -- because a Master has nothing to teach. A Master destroys all teaching. A Master takes away all that you have learned; a Master has not to give you anything to learn any more. He puts you into a different kind of process -- the process of unlearning. A teacher teaches. A teacher gives you much to learn. If you want to learn, go to a teacher; if you want to unlearn, go to a Master. The Master takes away all that you know. He has to be very destructive because only when all that is useless is destroyed, will you be able to be born anew.

THE SHAH ANSWERED, 'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE.'

It must have come as a shock to the great seeker. Bahaudin says, 'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE.' He says unconditionally, 'Nothing you have learned in the past is going to help you here because here we don't help learning. Here we help unlearning. So all that you know has to be dropped irrespective of what it is.'
All that you know.... If a Hindu comes to me he has to drop his Vedas; if a Mohammedan comes to me he has to drop his Koran; if a Buddhist comes to me he has to drop his Dhammapada; if a Christian comes to me he has to drop his Bible. It is not relevant to know what he has to drop -- all that he carries within him has to be dropped.
Conditioning has to be dropped. Who has done the conditioning is not the point. A mind has to come to a point where it can feel an unconditioning -- a freedom that brings one insight, eyes which are no more foggy with concepts. Life is very green; theories are very grey. When your eyes are full of theories you cannot see the greenness of life. Life is new each moment, theories are always old. When your eyes are full of the old you cannot see the new. Life is very, very silent; theories are clamouring, noisy. Theories create a marketplace in your head and life is very meditative. Through theories you will not be able to contact this eternal silence.
And let me tell you -- it may look paradoxical but it is so -- even if you find sound in life it is the sound of silence. It is only man who creates noise. These birds, they sing silence; these trees, they sing silence; these rivers rushing towards the ocean, they sing silence. Yes, there is sound but the sound is born out of silence. The sound has no noise in it. It is only man who is noisy, chattering. It is man who has brought language into existence. It is man who has brought word into existence -- and through word he has lost all. He has become lost in the jungle of language.
A Master helps you to burn the whole jungle of language. He brings you to a non-linguistic space. Hence Bahaudin says,

'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE. IF YOU ARE TO STAY WITH US, YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST. THAT IS A FORM OF SELF-CONGRATULATION.'

Bahaudin looks very hard. One feels he should have been a little more courteous with the poor fellow. But Masters are hard; they can't be courteous with you. They cannot follow the ordinary etiquette. They have to be rude because only through their rudeness are you shocked. And if you are not shocked you are never aware. Only through shocks do you by and by become alert. Gurdjieff used to say that people have created shock absorbers around them. Etiquette is one of the shock absorbers. It is like a spring. You sit in a car, the car has many springs. Those springs are helpful -- you bump less. The road may be rough but you don't feel the roughness too much. Trains have buffers, between two compartments there are buffers. If something happens those buffers absorb the shock.

Man has created many buffers, many springs, many shock absorbers. You see somebody, you meet somebody on the way, you say, 'Hello! How are you? Good morning.' This is a buffer. You may not feel good. You may be feeling very bad seeing this man early in the morning, but you have to say, 'Good morning,' you have to say, 'Glad to see you.' This is a buffer so that you can hide the real fact. And he also says, 'Very glad to see you.' Both are miserable at seeing each other. They are not seeing into each other at all, they are avoiding. They are just throwing out these words so that an ugly situation can be avoided, an uncomfortable situation can be avoided and polished.

But a Master has to hit you so that you can become alert and awake. There is no way. You have to be shocked into wakefulness. So the Master never misses any opportunity. Whenever you make any opportunity possible, if he can hit, he hits. He certainly hits. He never misses any opportunity.

Now this man must have been shocked. He was being polite, mannerly, and he had not said anything wrong to the Master. He was just saying, 'I have been to this Master and to that and I have been reading these books.' He is simply saying, 'I am worthy of your attention, please. You can accept me. I am ready. I have prepared. All my studies and preparations have led me to you.' Now he could not have expected this. The shock has to be unexpected, remember. If you can expect it, it is meaningless. If you expect it, you are already ready to absorb it. When you cannot expect, when it comes suddenly, from a corner you would never have expected it to come, only then does it enter in you -- otherwise you become ready, you become defensive.

So a Master cannot repeat. He cannot use the same situation again and again in the same way. With each disciple he is different -- because once it becomes a stereotyped thing it doesn't create the shock, the needed shock.

'NOTHING YOU HAVE LEARNED IN THE PAST WILL HELP YOU HERE. IF YOU ARE TO STAY WITH US, YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST.'

You have to abandon the past and the pride in the past. All pride comes out of the past. You are born to a very rich family, you are born to an aristocratic family, you are born to a very famous family, you are born into a very, very noble family. You have studied at Harvard or at Oxford or in Benares. You are a Brahmin, your father was a great scholar, you have many degrees. The pride comes from the past and a disciple has to drop the past. When you drop the past the future opens its door. If you cling to the past you remain looking backwards. And this is the situation -- that's why you are constantly in trouble and constantly moving into accidents. You are like a car driver who is driving ahead and looking backwards . An accident is certain. If sometimes it doesn't happen it is a miracle.

People go on looking back. The rear-view mirror is always in their eyes. They see the path that they have travelled already and they don't see the path that is ahead. And that has to be seen. If

you want to avoid accidents that has to be seen. One has to be utterly free from the past, only then are the eyes open to the future. You cannot see both together, remember.
The Master makes the future available, and it can be made available in only one way -- the past has to be burned, totally. Sometimes when I say to my sannyasins 'Drop the past' they say 'All? Total? Do you think all is wrong in my past?' They are saying that some good things can be saved -- some bad things may be there, they can be burned. But that is not the point. You can save the good things but again you will be looking at the past. It is not a question of choice between past and future, remember. It is not a question of you having to choose the good and drop the bad -- you have to drop it in toto. Only then will the eyes be turned towards the future. And the future is potential -- because the future is the future.

'... YOU WILL HAVE TO ABANDON ALL PRIDE IN THE PAST. THAT IS A FORM OF SELF-CONGRATULATION.'

Bahaudin is saying that this 'I have been to this teacher and that, have been reading this book and that, have been practising yoga and doing Zen and have been into Subud and all that' -- is a kind of self-congratulation. He has hit hard.

THE MAN EXCLAIMED, 'THIS IS, TO ME, THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER!'

The man is also extraordinary. He must have been with many teachers and sometimes may have even stumbled upon some Masters. He is trying to defeat Bahaudin. Look, he has a shock absorber there too. He says, 'Okay, you are hitting me, but you cannot hit me. I have a defence there too.' He suddenly turns. He is defensive in a very subtle way. He says,

'THIS IS, TO ME, THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER! FOR NONE WHOM I HAD MET IN THE PAST HAS DARED TO DENY THE VALUE OF WHAT I HAD STUDIED BEFORE!'

He is really a cunning man, really a clever man, really a knowledgeable man. He would have deceived if there had not been a man of the quality of Bahaudin there. If there had been even a small iota of ego in Bahaudin this man would have deceived, would have managed.
Now he seems perfectly true. 'Precisely this is the case -- now I see you are the real teacher, the real Master -- you have dared to say such a thing.' Otherwise teachers persuade. They are salesmen. They try. If you say something to them they always pat you. They say, 'Good. What you have done is the right thing to do.' They will not hit you so hard because they are in search of disciples. They can't miss a customer so easily. A customer has come and you are the shopkeeper -- how can you hit him? You have to persuade him, you have to tolerate his nonsense, you have even to appreciate his nonsense.
If you go to a teacher, an ordinary teacher, and if you say that you have been studying this and that, he will say, 'Very good. This is how it should be. You are a great soul.' If you say, 'I can recite the whole Vedas,' he will say, 'This is the right thing to do. Now you are ready. So I will not have to work much on you. You have already done half the work.' He will make you feel very good.
Remember, only somebody who is not trying to exploit you in any way can hit you. If he has some ideas of exploiting you he cannot hit you.

'THIS IS TO ME THE PROOF THAT YOU ARE THE GREAT, THE REAL AND TRUE TEACHER!'

Now he has praised Bahaudin like anything.

'FOR NONE WHOM I HAVE MET IN THE PAST HAS DARED TO DENY THE VALUE OF WHAT I HAD STUDIED BEFORE!'
BAHAUDIN SAID, 'THIS FEELING IS IN ITSELF UNWORTHY.'

He hits again and hits even more hard, harder.

'IN ACCEPTING ME SO ENTHUSIASTICALLY AND WITHOUT UNDERSTANDING, YOU ARE FLATTERING YOURSELF THAT YOU HAVE PERCEPTIONS WHICH ARE IN FACT LACKING IN YOU.'

'Now don't try to befool me,' says Bahaudin. 'What do you think you are doing? Do you think you are praising me? In an indirect way you are praising yourself. You are praising yourself and saying that you are so perceptive -- and you are not. You are trying to prove that you can recognise when there is a great Master in front of you. How can you recognise? You are blind. All your praise of the sun is meaningless.'
Bahaudin can see that the man is blind and yet he is saying, 'You are the greatest light.' 'How can you see? You are without understanding and you are praising me so enthusiastically?' It takes time to praise a Master. It takes years to praise a Master. Only through understanding.... If you praise a Master through understanding he will accept it. If you Praise him only out of enthusiasm he will not accept it. Only your insight can be accepted, not your flattery -- because the flatterer indirectly only flatters himself.

'THIS FEELING IS IN ITSELF UNWORTHY,' SAID BAHAUDIN. 'IN ACCEPTING ME SO ENTHUSIASTICALLY AND WITHOUT UNDERSTANDING, YOU ARE FLATTERING YOURSELF THAT YOU HAVE PERCEPTIONS WHICH ARE IN FACT LACKING IN YOU.'

'You are still, in effect, saying, "I am of some worth because I have recognised Bahaudin as a great man."'
This is the quality of a Master and particularly of a Sufi Master. It is very difficult to befriend a Sufi Master. It is very difficult to have his grace, his BARAKA. It is very difficult to become worthy of receiving him in your heart. But it has been always so -- because if you become worthy of receiving a Master you have taken a great step towards God. You are becoming worthy of accepting God. The Master has to make you utterly naked because before God you will be standing utterly naked.
The Master has to be hard. It is his compassion. It is only because of his compassion that he is hard. Remember it -- when you can come across a Master who is hard, recognise it as a fact that he has compassion for you. If he has no compassion he will be polite. Why bother?
I go on hitting on your head mercilessly for only one reason -- that I would like to help you.
Just the other day I said something about theosophy and some woman has written: 'Your remark was very derogatory. Theosophy has helped many people and theosophy is a great science. What about Madame Blavatsky? She says exactly the same things that you are saying.' Remember, I did not condemn theosophy, I condemned this woman. What have I to do with theosophy? Madam Blavatsky is not here. What is the point? But I am hitting all those here who think they are theosophists.
When I say something against Satya Sai Baba I am not saying something against Satya Sai Baba. What have I to do with Satya Sai Baba? I have no business. But I am hitting all those who think they are related to Satya Sai Baba. Remember it always. What have I to do with Muktananda? A

poor fellow. But when I say something about Muktananda I am hitting you. This has to be remembered always, otherwise you will misunderstand me.
When Bahaudin said to this man that he would have to drop all his past he was saying, 'All those people who have come in your past were wrong.' He was not saying, 'You will have to forget all your scriptures because they are wrong' -- no, not at all. He was saying only one thing, a simple thing: that pride in the past is egoistic and a man cannot grow through the ego. If you want to grow you will have to drop all pride in the past.
If you are here with me and if you want to stay here with me, meditate over this small parable. This will give you an indication of what I am doing here with you and what I am going to do again and again. In a thousand and one ways my hammer will always be destroying your skull, your head. If I really love you then I have to behead you, I have to destroy you; I have to become a crucifixion for you -- because only after crucifixion is resurrection.
Sufis: The People of the Path, Vol 1
Chapter #6
Chapter title: The Passion for the Impossible
16 August 1977 am in Buddha Hall

The first question:

Question 1
I AM NOT CLEAR. IS BEING A SUFI A MATTER OF WILL? IS IT A BLESSING? OR IS IT SOMETHING ELSE?

The Sufis have a very beautiful saying. They say, 'God is not found by seeking, and never found by those who don't seek.'
First a man has to seek and then he has to surrender his seeking too -- because in the seeking the seeker goes on existing. The seeker is the ego. Of course, if you never start seeking, you Will never find. You have to be thirsty for God. You have to start moving, groping in the dark.
But don't become addicted to your groping. A moment comes when you start feeling that your will is not succeeding. But that moment comes only through will, effort, arduous effort. A moment comes when you start feeling that your will has failed, that you are utterly defeated. In that utter defeat is the victory. In that utter defeat you surrender. In that utter defeat you start crying. In that utter defeat you say, 'Now I cannot do any more. I am finished. Whatsoever I could do I have done.' In that moment, when you have this total failure, this feeling of utter defeat, you disappear. You are no more there. The seeker has disappeared -- through seeking.
To seek God is to seek the impossible. By seeking you cannot find it. If you can find God by your seeking then God will be something that you can possess, then God will be in your fist, then God will be your property -- then God will not be greater than you. That which you can seek is bound to be smaller than you, it cannot be bigger than you. The lower cannot seek the higher and the smaller cannot seek the bigger.
You cannot possess the infinite, the eternal -- that is absurd. But to understand that this is absurd one has to start seeking. You will not know it in any other way. One starts longing for God... that means that one is moving, desiring, longing, for God... that means that one is moving, desiring, longing, for the impossible. One day or other defeat is absolutely certain. In that defeat something transmutes, transforms. In that defeat the seeker disappears, will disappears -- surrender happens. You cannot surrender without that defeat. How can you surrender? Deep down you will continue thinking, 'I could have succeeded.' Or you may even think that this surrender is something that you are doing -- that you are the doer of the surrender too. But then it is not surrender. Surrender can happen only in utter defeat. Only utter defeat prepares you to surrender -- not a single hope

remains, not a single ray of light in the dark night of the soul. You have put everything at stake, now nothing is left. You are empty.

In that emptiness... surrender. That emptiness flowers into surrender. In that emptiness you are not, something new arrives. The seeker is no more there, the will has disappeared, but the seeking is there, the longing is there -- even more so, because the energy that was involved in the seeker has also become longing. Now you are simply thirsty, knowing perfectly well that you cannot do anything. That moment of utter despair brings grace -- that's what Sufis call BARAKA, what Hindus call PRASAD.

When you have fallen flat and you cannot move even a single inch on your own, when you have again become a small child and you are crying and screaming for your mother, the mother comes. But you have to become helpless again.

The question is important. You ask: I AM NOT CLEAR. IS BEING A SUFI A MATTER OF WILL? Yes, in the beginning it is a matter of will. Each journey towards God starts in will but never ends in will. The first step has to be of will -- and will takes you a long way towards your utter defeat. Half the journey is done by will-power and the other half is done in surrender. Will leads to surrender.

This will look paradoxical to you. Will flowers ultimately into surrender because it is will which makes you aware that on your own you cannot do anything. You have done it. You have seen it fail. So the first step is in will, half the journey is in will. And when will has disappeared there is blessing, PRASAD, BARAKA.

So if you ask me definitively whether it is will or surrender, I will say it is both and neither. Will and surrender are like two wings of a bird. They both help, they both complement each other. Even while they are opposed to each other they are complementing. Their very opposition creates movement. It is just like your two legs -- they are opposed to each other. Through their opposition energy is created, and you can move. Will and surrender are opposites but deep down they are part of one whole.

Every seeker starts in will and ends in surrender.

The second question:

Question 2
WHY DO GREAT PHILOSOPHERS AND SO FORTH, SAY SUCH BEAUTIFUL THINGS AND YET REMAIN SUCH A MESS?

Philosophers are like fences -- they run round a lot without getting anywhere at all. Yes, they are exactly like a fence -- it goes on running round and round but it never reaches anywhere. Thought is a vicious circle. One thought leads to another and so on, so forth, but you go on moving in a circle. You do a lot of running but you never reach anywhere. Thought is inconclusive. Thought cannot give you the conclusion, it only pretends. It is a pretender. Conclusion comes through experience -- that's why scientists have moved towards the lab, experimentation, and the religious mystics have moved towards the inner lab, experience. Religion is the science of the inner and science is the religion of the outer.

Philosophy is a mess. It is just pure speculation. One sits and thinks without experimenting, without experiencing. And only experience or experiment is conclusive. Experiment is conclusive about the objective world -- that which exists opposite to you, the other; and religion is experience, experiment of the inner, of the subjective -- that which you are. Both are conclusive. Philosophy is inconclusive, it is an endless game.

But philosophers can say beautiful things. In fact, only they can say beautiful things. Philosophers can afford to say beautiful things but they are only sayings. They may have a certain poetry, those statements, but they don't have any reality, any truth. Yes, those statements can be beautiful, they

can have a logical consistency, a logical harmony, but they don't relate to reality at all. They are all false. There is nothing to choose between one philosophy and another -- all philosophies are false. The philosopher is one who has got stuck with the mind.
Man has three layers: first, the body; second, the mind; third, the soul. This has to be understood. The soul is a reality, so is the body a reality. Mind is nothing but a bridge between the two; in itself it has no value. A bridge has no value in itself. It has value only because it bridges the two banks. It has no intrinsic value. The banks can exist without the bridge but the bridge cannot exist without the banks. It is just a utility a means. Mind is where soul and body overlap. Where body and soul overlap, a new kind of illusory reality is created. That reality is mind.
Science trusts in the body, religion trusts in the soul, philosophy goes on trusting in the mind. It is a mind game. And remember, when you are totally in your body, mind disappears. Or when you are totally in the soul, mind disappears. If you are making love and you are totally in the body, for a few moments there is no mind. You are so totally involved in the reality of the body that the mind cannot exist. Or, if you are deep in medi-tation, absolutely in, then too the mind disappears. Reality is always a no-mind thing; whether you are in the body or in the soul doesn't matter, reality is always a no-mind thing. Mind is maya, illusion.
You must have heard the often-repeated statement of Vedanta that the world is illusion. That is not exactly right -- because by 'world' you understand the world of objects. When Vedanita says the world is illusory what it means exactly is that the mind is illusory. The mind is the world. That is where you live, your world. You don't live in the reality, in the real world, you live in thoughts, desires, fantasies, imaginations. You live in a mind world.
That mind is maya; it is a magical thing. Nothing really exists -- it is almost like a dream. Every night you dream and when you are dreaming you think that the dream is real. How many times have you been deceived by the dream? When are you going to understand that the dream is not real? And every day, when you awake in the morning, you know it was not real. And again you sleep and you dream and again it becomes real. When you are asleep the dream appears to be real. The dream appears to be real in the same proportion as you are asleep. If you become a little alert then the mind is no more real and the dream is no more real.
When one becomes perfectly awakened, when one becomes a Buddha, then the mind is no more real. The morning has come. You have become awakened. That is the meaning of the word soul is real, but the mind has disappeared. Mind is a twilight phenomenon.
Nikolai Berdyaev says in his autobiography: 'I am very much afraid of the twilight time, when it is neither day nor night. It frightens me. ' When I read it I was puzzled about why he should be troubled by the twilight. It is so beautiful -- when the day is no more and the night has not come yet. But he is right. He does not mean only the twilight, he means all twilight phenomena.
Mind is a twilight phenomenon, neither body nor soul. A little reality has been imparted by the soul and the real reality has been imparted by the body. Mind is borrowed -- something of the soul and something of the body. It is just midway; it is neither this nor that.
And philosophy lives in the mind, hence philosophy lives in illusion. Dreams can be beautiful, illusions can be tremendously sweet.
You ask me: WHY DO GREAT PHILOSOPHERS AND SO FORTH, SAY BEAUTIFUL THINGS AND REMAIN SUCH A MESS? By saying beautiful things you cannot sort out the mess, it is not so easy and not so cheap. If you sort out the mess, if you want to get beyond the mess, you will have to do some real work -- that's what Gurdjieff used to call it. He used to call his system 'the work'. Real work is needed. Beautiful as-pirations, poetry, beautiful philosophies, can console, but that is not going to help. It is as if somebody is hungry and you go on talking about delicious foods, as if somebody is hungry and you give him a menu beautifully printed, as if somebody is hungry and you give him a cook-book to read.
That is exactly what philosophy is. Philosophy is a menu. It talks about food and sometimes it can start your saliva flowing. Even thinking about a lemon, juices start moving. But that is not going to satisfy. Philosophy affects people because people live in the mind.

A philosopher went to the bus station to catch a bus, but found he was early. He saw a little fortune-telling machine so he put a nickel in, and a little card came out that said: 'You are John Jones -- you are sixty-five years old, you are a great philosopher, and you are on your way to Chicago on a business trip.'
He said, 'I can't believe that this machine knows this information. There must be someone behind it.' So he put another nickel in and another card came out saying: 'You are still John Jones, you are still a great philosopher, you are still sixty-five years old -- and you are still on your way to Chicago on a business trip.'
'I just don't believe it,' said the man again, as he put another nickel in. This time a card came out saying: 'You are still John Jones, you are still a great philosopher, you are still sixty-five years old, you are still on your way to Chicago -- but you've fooled around and missed your bus.'

Philosophy is a fooling around -- and mind you, you will miss your bus.
Just thinking is not going to help. It is a luxury. You can rest and you can think and you can spin theories and you can make castles in Spain and you can dream beautiful dreams. These are all childish.
But if you can be logical, if you can be consistent with words, if you have a certain capacity and skill with words, you can feel very much satisfied. You can start feeling that you have the key, that you know.

The pet shop delivery boy was not exactly the brightest lad in the world. One day he was asked to deliver a pet rabbit to Mrs. Jones, Route 2 -- Box 4.
'You had better write that down in case I forget it,' said the boy.
Slipping the address into his pocket he started off on his errand. Every few minutes he glanced at the address and said, 'I know where I'm going: Mrs. Jones, Route 2 -- Box 4.'
Everything went smoothly until he hit a crater in the road. The truck he was driving landed in a ditch and the rabbit began to run for its life across an open field.
The boy stood there laughing uproariously. When asked by a passer-by what was so funny he said, ' Did you see that crazy rabbit running across that held? He doesn't know where he's going because I've got the address in my pocket. '

All philosophy is like that. It is not concerned with reality. Philosophers think they know the address of God. They don t know. All they know is rubbish. It is all their own fantasy.
To know God one has to become religious. There are only two ways to know the reality: if you are interested in the objective reality become a scientist; if you are interested in the subjective reality become religious. That's why philosophy is disappearing by and by. In the future there is a possibility that there may be no philosophy at all or it may be only in the madhouses.
Science has taken the bigger part of it. Many questions that used to be thought philosophical are philosophical no more. Science has taken them over, they don't have any philosophy about them any more. Science knows the exact answer. Philo-sophy can exist only in the twilight when the exact answer is not known. So the major part, the objective part, has been taken over by science. And the other part, the other half, has always been taken by the mystics -- the Sufis, the Hassids, the Zen people.
Philosophy is dying. It has nothing to think about now. The mystic knows what subjective reality is and the scientist knows what objective reality is -- what is left for the philosopher? there is nothing much left. Philosophy has no future. It had a glorious past but it has no future. Out of philosophy two systems have arisen which are more relevant: science and religion.
Philosophy is a primitive approach, a magical approach. When you don't know anything, you need to think about it. That thinking gives you a kind of substitute. It feels good that at least you know something. Either science will take it away from philosophy, or religion will take it away from philosophy. Both are decisive. The future is with science and religion, and the final future

will be a new kind of approach which will be religio-scientific. The ultimate future will be where science and religion meet and disappear into a new kind of system, a new kind of synthesis. That will be the greatest day in the history of human consciousness.
Just the other night an old French poet took sannyas. I gave him the name Ananda Kavishwar. It means: great poet of bliss. He was asking me when the revolution was coming. Of course, he is French, so he thinks in terms of revolution. He is very old, must be beyond seventy, but a Frenchman is after all a Frenchman -- they don't grow old. 'When is the revolution coming?' I would like to tell him that this is the revolution -- what I can call real revolution -- when science and religion meet and disappear into one metaphysics, into one synthesis. That will put humanity into a totally new kind of light. That will bring a new harmony into the world.
That will help all schizophrenia to disappear -- because body and soul are two realities. I am saying two because still science and religion are separate. In fact, they are not two. The body is the visible soul and the soul is the invisible body. They are not really two -- they appear to be two because in-between them stands the mind. Once the mind disappears then the division disappears, then all demarcation disappears. then there is no possibility of deciding where body ends and where soul begins. then they melt and merge into one. That ONE has been called 'God' by Sufis. Body and soul have disappeared into each other, they don't exist separately. It is mind just standing in-between that keeps them separate, that divides and defines them.
Once philosophy is gone, once mind is no more there, who is there to divide the objective from the subjective? Then the outer and the inner will be one. They are one. The outer is the inner and the inner is the outer. Division disappears, duality disappears. Philosophy is dualistic. That ultimate system for which no name exists yet, or, if you allow me, I can use the Indian term, darshana -- which may become the name for the ultimate synthesis....
DARSHANA is not philosophy as it is ordinarily translated in Indian universities. Books on DARSHANA are called Indian philosophy. It is not true. It is very, very falsifying. Philosophy means love of thinking. 'Sophia' means knowledge, wisdom, and 'philo' means love -- love of knowledge. DARSHANA means not philosophy but 'philosia' -- love of seeing. Not love of thinking -- love of realising, an effort to attain a vision of the ultimate reality as it is. In that ultimate reality there are no divisions. It is one piece, it is one melody.
With that vision all schizophrenia disappears -- otherwise man remains divided. When you divide the inner and the outer you divide man. When you say body-soul, you divide man. And when you divide man you create conflict, you create tension. And then there is always a war going on inside.
I would like you to learn the ways to drop this war, this constant on-going war. The body is you and you are the body. Respect your body, love your body. Respect your soul, love your soul. And don't create any conflict between the two. Listen silently and you will find that their voice is one. With that one voice there is peace, there is benediction.

The third question:

Question 3
PLEASE EXPLAIN THE DIFFERENCE BETWEEN FOLLOWING YOU AND SURRENDERING TO YOU.

There is a great difference. Following me, you are still on the path of will; surrendering to me, the will has disappeared. Following me, you are important. You are. This is your decision to follow me. You can change your mind any moment you want; you can cancel your decision.
Surrendered to me, you have disappeared. Now it cannot be cancelled. There is nobody to cancel it. Now there is no way to reverse it. Following there is no possibility that you may turn back. Surrendering, how can you turn back? It is irreversible. Following me, you are there, I am here. There is bound to be conflict.

Surrendering, you disappear. And when you disappear then you will be able to see that I have never been here. In your disappearance you will see the disappearance of the Master too. A Master is a Master only because he has already disappeared. He does not function as an ego. So to have real conflict with a Master is possible only when you also stop functioning as an ego -- that is the meaning of surrender. The Master is without any ego. If you want to communicate with him, if you want to be in communion with him, if you want to be in deep love with him, you have to disappear. Only when you also become an emptiness will there be a meeting. When the disciple is not, suddenly all barriers disappear.

If you are, you go on defending. If you are, you go on choosing. If you are, then you will keep a certain space, protected, defended. You will keep a fence around you. You will go only so far. The moment you see that your identity is at stake, you will turn back. The moment you see that now you can be completely taken over, you will start moving away. You will go only to a certain extent, defending yourself, remaining yourself. This is not the way to be a disciple.

A follower is not a disciple. A follower is convinced through his intellect that whatsoever the teacher is saying seems to be logically right. It is convincing. It is intellectually satisfying. That's what a follower is. A follower is from the head. And the disciple? A disciple is not intellectually convinced that the Master is right in what he says, the disciple is convinced that the Master is right -- not in what he says but in what he is. It is a heart-to-heart approach. It is a dialogue -- deeper than the head, two beings communing. The disciple surrenders.

And the beauty is -- very paradoxical it is -- the beauty is that when you surrender to a Master you become yourself for the first time. Because surrendering to the outer Master is really surrendering to the inner Master. Everybody is carrying God somewhere deep in the innermost cor~of his being. God is present in you but you don't know how to approach him. You have forgotten the ways and means of coming to your own inner reality. You have lost the key and locked the door. And for centuries you have never been in. You don't know how to turn in. You have become paralysed. You can see only outside. Hence the outer Master is needed. The outer Master will only help you to go to your inner Master. The outer Master will become the door. You will have to go via the outer Master because you cannot go directly. If you can go directly there is no need for a Master.

A few people -- very rarely it happens -- go without a Master. Yes, sometimes it happens. Sometimes it happens that a person reaches directly into his being -- but it is very rare. It is so exceptional that it can be counted out, it is so exceptional that it only proves the rule. Hence no tradition -- Sufi, Zen, Hassid -- no tradition talks about it. They all insist that a Master is needed. Why don't they talk about it? Don't they know? They know. It has happened. A few times it has happened down the centuries that a man has attained to his self without going via the outer Master; he has reached directly to his innermost core. But why don't they say it? People think that Krishnamurti is talking about it for the first time; people think Krishnamurti is very original about it. That is not the case. All the Masters have known about it but they have not talked about it for a certain reason. The reason is that if it is told to you that you can go on your own, this very statement will become a barrier to your surrendering.

Only one in a million can go. What about the remainder? They will also think that they can go -- what is the need to surrender? Their ego will exploit the idea. Their ego will say, 'Then it is perfectly okay. Why should I surrender to anybody? I can go myself. ' To protect these fools it has never been said before. Krishnamurti is not saying anything new, it has been known always. It is one of the oldest, ancient-most truths that sometimes a rare person enters. But it is accidental, it cannot be made a rule. And to talk about it is dangerous because the egoist will fall upon it, will immediately jump upon it.

That's why around Krishnamurti you will find all kinds of egoistic people. One who cannot surrender will sooner or later reach Krishnamurti. One who is not able to surrender, whose ego is really hardened, who does not want to surrender, will be very happy with Krishnamurti. Of course, that happiness is not going to change him.

Many people come to me. They say, 'We have been with Krishnamurti for thirty years, forty years. We have been reading and listening and whatsoever he says is perfectly true, what do you say about him?' I say, 'He is saying the truth but he is talking to fools. It is the truth, but he should not have told it to you.' They feel very offended. 'Why? If it is the truth then why should he not tell it to us? Forty years are lost and even maybe forty more lives in the future.' I say, 'What have you attained?' They become restless and they say, 'I have not attained anything. But is it not the truth?' It is the truth but you are not ready for it.

A truth is truth only when you can use it. It has to be in such a way that it is helpful. Buddha has said that by 'truth' only one thing is meant -- that it works. If it works it is true, if it doesn't work what is the meaning of calling it truth? It is inhuman.

Krishnamurti's truth has not worked. It cannot work. It can work only in a rare case. And the person with whom it can be of any use will not bother to come to Krishnamurti. Why should he bother? He can go directly. Why should he come via Krishnamurti? These people who are surrounding Krishnamurti are still in need of somebody and are still so egoistic that they cannot surrender. So this is a good support for their ego... they need not surrender and they can have a Master.

But you cannot have a Master without surrendering. Krishnamurti is a Master without disciples. Those disciples cannot surrender. His own teaching prohibits surrender. He has lived a very lonely life. And sometimes he gets very angry -- angry that his whole life has been a wastage. Buddha helped thousands. Thousands became enlightened. Not only while he was alive, even when he was gone the chain continued, the silsila continued. The continuation has remained. Even now here and there a-flower blooms and bows down in deep gratitude towards Buddha -- after two thousand five hundred years.

And Krishnamurti is a man of the same calibre as Buddha, is a man of the same intelligence as Buddha. Nothing is lacking. There is just this idea that the disciple need not surrender.... Even if it is a truth it is still dangerous. It has allowed only egoistic people to come around him; those who would like to surrender will not come to him because he won't allow surrender. Those who don't want to surrender and are still in search of a Master -- they cannot depend on themselves and they cannot surrender -- these people have gathered around him.

Now they are stuck. Krishnamurti is stuck with them and they are stuck with Krishnamurti. Krishnamurti cannot say surrender.... The day Krishnamurti says surrender they will escape, because they are there only because he goes on saying there is no need to surrender to anybody. They are feeling very good, perfectly happy with this idea. Their ego need not be at stake.

But nothing is happening. I have come across many -- nothing is happening. They have become very, very intellectual, very refined intellectuals. They can talk a lot. They can discuss and argue a lot, but nothing has happened. No fragrance has happened. The ego won't allow it.

You ask me: PLEASE EXPLAIN THE DIFFERENCE BETWEEN FOLLOWING YOU AND SURRENDERING TO YOU. One who is following me is not with me, remember. He is maybe using me but he is not with me. He may be choosing a few things from me but HE remains the decisive factor. Deep inside he is still defending himself. He may find a few bits and pieces of wisdom but they are not going to help. They will become a philosophy.

Only those who are surrendered to me are with me. And I can only be with those who are with me. If you are not with me it is impossible for me to be with you even though I would like to be. But it is impossible. It is not possible in the nature of things. Only if you are surrendered can I be with you; only then are you available, receptive.

That's what sannyas is all about. Drop following and move into surrender. Sannyas is surrender. The day you take sannyas, if you have really taken it from your heart, you are no more. Then you become part of me or I become part of you. Then you breathe for me or I breathe for you. then you don't think about yourself as a separate entity.

And the paradox is that you don't become dependent. For the first time you become independent individuals -- because the ego is not the thing that makes you independent; ego is a prison, an ugly prison. When the ego has gone your flame burns bright for the first time.

The fourth question:

Question 4
WHY DOES RELIGION CREATE SO MUCH GUILT?

Religion does not create guilt -- if it creates guilt it is not religion. Yes, Mohammedanism, Christianity, Judaism, Hinduism, they create guilt. Let that be your definition of religion: if it creates guilt it is not a religion. It is something else pretending, something else garbed as religion, posing as religion -- but it is not religion. Religion creates celebration, not guilt.
These are hidden things which don't want to expose themselves. These so-called religions are more political than religious. Their whole idea, desire, ambition, is how to dominate people, how to control people. And naturally, guilt is one of the best mechanisms ever evolved to control people, to dominate people. Make them feel guilty! Once they start feeling guilty they are in your control. All dictators do that, all politicians do that.
And your priest is just a politician behind the mask. The popes, the SHANKARACHARYAS, are all politicians; they are not religious people. They have a very hidden politics how to dominate humanity, how to control people, how to make slaves out of people. And, of course, there is no better trick than creating guilt. It is a psychological technique.
How does it function? To create guilt you first have to create an impossible ideal. You have to give an impossible ideal which cannot be fulfilled, which is inhuman, which is not possible at all. For example, in India they have created guilt about sex. If you have any sex desire you start feeling like a great sinner. Sex has been condemned.
Now sex is such a natural thing -- like eating, breathing. Only one thing is different about sex: it can be transcended. But there is nothing intrinsically wrong about it. One can go beyond it. And when one goes beyond it there is great freedom, there is great joy -- greater than sex can ever bring. But still sex is not sin. Sex is beautiful, healthy.
But if it is condemned then you have a great trick, a great technique in your hands. Millions of people will be controlled through it because they will not be able to get beyond it. In fact, the more they think it is a sin, the less is the possibility of going beyond it -- because to go beyond one has to go through. So it is very cunning to keep people in sexuality and keep them feeling guilty and keep them continuously afraid. that they are doing something wrong.
When a person feels that he is doing something wrong he is trembling inside. He cannot be a rebel. He cannot stand on his own, he knows he is guilty. He is not good, he is not worthy enough of anything. He cannot hope to be happy. He knows he is a sinner. Hell is waiting for him. Now you can manipulate, you can do whatsoever you want to do with this man; he is available, he is ready to become a slave. This is a psychological slavery.
You have taken away his respect for himself, you have taken away his worth. He feels himself to be dirty -- how can he love himself? How can he respect himself? He will be a victim of anybody who wants to control him. the parents will control him, the wife will control him, the husband will control, children will control, the society will control. Everybody will control him because something immensely valuable has been destroyed in him -- his respect for himself. He has lost that. And he will remain miserable, continuously miserable. How can you be happy if you don't have any respect for yourself?
And such a natural thing as sex -- and so difficult to get rid of it. Yes, people can transcend but nobody can get rid of it.
Let me tell you something. Just the other day I was reading that the psychologist Dr. Paul Cameron reports that males spend a great deal of time thinking about sex. In a survey of four

thousand people he found that males between the ages of twelve and seventeen think about sex once every two minutes. This rate continues into young adulthood and drops to every five minutes in middle age -- that is, forty to forty-five -- and finally tails off to once every ten minutes after sixty-five.
Females give thoughts to sex every two-and-a-half minutes as teenagers -- they are little more saintly, half a minute's difference -- once every three minutes in young adulthood, once every ten minutes in middle age -- forty to forty-five -- and once every twenty minutes after sixty-five.
And that too seems to me to be just because of conditioning -- because females down the ages have been conditioned more than males against sex. They were expected to remain virgins. That too is male ego.
Why? Why should you try to find a virgin to get married to? Why? The male ego. The male ego always wants to be there first, to be the first everywhere! Hence the woman has to remain a virgin. And boys are boys. Virginity was not expected of boys, but girls were very much protected. Women have been more repressed. But out of thousands of years of repression there is only half a minute's difference. Not much.
So ladies, please, don't feel too saintly.
But this survey is very important. It shows how natural sex is. Now if you create guilt, if you make people feel that this is sin, you are destroying their respect for themselves. And you are making them afraid. And the so-called religions make you afraid that you will suffer in hell and they also make you greedy -- you will have your rewards in heaven if you follow their dictates. So greed and fear.... And between the two guilt is created.
When the father of Sirhan, the assassinator of Senator Robert Kennedy, was asked why his son did it and how he could do it, the old man said, 'I just don't know. I am crushed and confused. I taught my children to fear God.'
The man said, 'I taught my children to fear God so I am very much confused about how he could do such an ugly, ghastly act, such a horrible thing.' But the old man does not know that fear of God is not a good thing. It is precisely because of the fear that he could do such a thing.
If you are too much afraid -- if you are too much afraid of being yourself -- then there are two possibilities: either you become a so-called false saint, you pretend to be that which you are not, or you become a criminal, you assert whatsoever is the case. But in both the ways you become abnormal. Fear creates abnormality. Either you become a saint -- the so-called saint, the mahatma, a hypocrite -- or you become a criminal. It depends how you react. If you are a cowardly man you will become a mahatma and if you are a brave man you will become a criminal. But both are wrong. Neither cowardly saints and hypocrites nor brave criminals are needed.
Brave saints are needed, courageous saints are needed -- that is a totally different thing. You cannot create that out of fear. And for small things man has been made so afraid.

Listen to this story....
There was a young English boy by the name of Orrie. He was from a home of very meagre circumstances. On nights when they didn't have enough food for supper, they resorted to a dish known as Sparrow Pie. He was met at the back door by his mother one day, and she told him to go for some sparrows for sparrow pie.
The best way to hunt them was to go to a group of trees in a cemetery, late in the evening. He crept carefully up -- and was ready to make a mighty sweep with a big stick, when suddenly he fell into a freshly dug grave, as yet unoccupied. He tried to get out, but it had rained and the sides were as slick as glass.
He knew his mother would send someone for him, and she did -- his big brother. But just as he got near the grave another terrible thing happened -- his brother also fell into the grave. It was dark and he didn't know he was not alone so he pushed and shoved, but it had rained in his end of the grave as much as in the other end, and the harder he pushed and shoved, the harder he fell to

the bottom. Young Orrie had enjoyed the show but knew that all good things must come to an end, so he decided to make as much of the dramatic situation as possible. He sat up very straight in his end of the grave, gathered all his diaphragmatic tones well underneath him, and with all the eerie, ghastly tones he could muster he said, 'Friend, can't you let a man rest in peace?'
There was a deadening silence in his end of the grave, then something that resembled a rocket zoomed by young Orrie's head, and his brother, who hadn't been able to make six feet to the top of the grave, made twenty feet past it on his first jump.

Fear works! Priests came to know it very early -- fear works. Create fear and then you can make people do anything you want them to do. Fear creates such an intensity that one puts one's whole life at the stake.
You go to the monasteries... it is because of fear that people are in the monasteries, struggling hard with sex, with food, with sleep. It is just fear, fear of hell. Or greed -- which is another aspect of the same thing. Greed and fear are two aspects of the same coin. A greedy person is an afraid person and a fearful person is a greedy person. A really courageous man has no greed and no fear. He lives his nature in a natural way.

A prominent politician, when he was a candidate for an important municipal office, said to three negroes that he would give a fat turkey to the one who would give the best reason for being a Republican.
The first one said, 'I'se a 'Publican cause de 'Publican set us darkies free.'
'Very good, Peter,' said the politician. 'Now, Bill, let me hear from you. '
'Well, I'se a 'Publican 'cause dey done give us de protective teriff.'
'Fine,' exclaimed the politician. 'Now, Sam, what do you have to say?'
'Boss,' said Sam scratching his head and shifting from one foot to the other. 'Boss, I'se a 'Publican 'cause I wants dat turkey.'

People are religious either out of fear or out of greed, they are not religious out of awareness or out of love. And all these religions which have created guilt in man have created an irreligious world.
Beware -- because in you also the same mechanism has been put. Everybody carries guilt inside himself -- as if you are naturally wrong, that to be natural is to be wrong. Anger is wrong, sex is wrong, joy in food is wrong, laughter is wrong... all good things seem to be wrong.
And then one goes on repressing. And howsoever you repress, nature goes on asserting. You repress it and it asserts. When-it asserts and you have to do something against your mind, then there is guilt -- then you know that you have fallen again, you have committed the sin again.
Be free from guilt. If you really want to go closer to God, be free from guilt. Accept nature, welcome it. It is perfectly good.
Sex is good, sometimes anger is good. When I say 'sometimes', I mean whenever anger is spontaneous it is good. And if you allow anger its spontaneity you will never accumulate anger. And you will not explode out of proportion. And your system will be clean, it will be a momentary thing -- something happens and you respond.
If your anger is spontaneous, relevant, responsible, true to the moment, is not a reaction but a response -- it has beauty. You simply say that you are alive, nothing else.
But if you go on repressing your anger -- feeling that anger is wrong, anger is wrong, don't do it, when you are feeling angry, smile, go on smiling -- you are gathering poison. And after a time there comes a limit; when the poison is too much it will explode. And it will explode in a situation where you will look foolish, stupid, mad, because the situation didn't demand it. Have you not observed it? When you really become angry out of repression you are always irrelevant, your response is not to the point. It comes from the past.

For example, for many days you have been repressing anger in the office, in the marketplace, with the friends, in the club -- then one day suddenly it breaks through on your child: You hit him hard. And you pretend that you are doing it for his own good. And you know that he has just been an excuse, that the poor child is suffering absolutely unnecessarily from your anger. And the child can see that he has not done anything, not at least in the proportion that you are being hard with him. And you know that in the face of the child you have projected the face of your boss, you have projected the face of your wife, you have projected so many faces, so many situations. Now the poor child is a victim.
This anger is ugly. And this anger comes because you have been taught that anger is wrong -- never be angry.
All that is spontaneous is beautiful. And I am not saying there are not states of consciousness where anger disappears -- but it disappears only by being spontaneous. Anger, greed, fear, sex, all disappear. Slowly, slowly, when you have experienced life in its truth, in its reality, when you have lived it in all its possibilities, a moment comes when you grow beyond it. Then those things become toys left behind. They look childish, immature, juvenile. It is not that you condemn them and it is not that now you hope you will get to heaven -- there is just nothing in them. You have not sacrificed anything, there is no sacrifice.

Mr. Khrushchev wanted to find out what people really thought of him. Naturally they would not tell him if they recognised him, so he dressed in an elaborate disguise, put on glasses and a false moustache, and flew to a small town in the Urals.
There he met a farmer and said, 'Tell me, what do you think of Khrushchev?'
The farmer answered, 'Sh-h-h-h... you crazy or some-thing?'
He looked around furtively and took the Premier inside his farmhouse. He closed all the windows, bolted the doors, pulled down the shades, then whispered, 'I like him.'

This is the situation of man -- so much fear. So much fear has been put into your system, into your blood. With your very mother's milk it has gone into you. You have been brought up in fear. If you really want to be with me, drop guilt. And the same energy that has become a guilt complex becomes celebration once it is released. Celebration is the right attitude. Celebrate all that God has given to you. I promise you that if you can celebrate all that God has given to you, you will become worthy of more.
Sex disappears one day and you become capable of love. And one day love disappears and you become capable of prayer. And one day prayer disappears and you become a God yourself. But one has to start to live that which has been given to you.

I have heard....
Sister Agnes was walking through the park near the convent when she was attacked and raped several times by her assailant.
Hearing of her horrible misfortune the Mother Superior hurried to the hospital and met the doctor on duty.
'Oh, doctor! How is poor Sister Agnes?'
'She is doing fine,' said the M.D. 'They should be through with the plastic surgery in a few hours.'
'What!' exclaimed the Mother Superior. 'Why in God's name would she need plastic surgery?'
'We are trying to get the smile off her face.'

That's what your so-called religions have done to people. Repression, repression, repression. They have not allowed you to be yourself, to be a natural being. They have crippled you, paralysed you.
Of course, it is easy to control paralysed people, it is easy to control crippled people, it is easy to dominate dead people. People who enjoy their life are difficult to control. It will be difficult to

send people to war if they are really living their sex life truly. It will be impossible. Why? Why should a man who is immensely satisfied go to war? Because some stupid politicians are fighting about some stupid problems? -- where the boundary should be of one country, a few miles here or a few miles there? For those stupid things can you convince people to go and die? You cannot. If they are really living their life they will laugh at the whole ridiculousness of it -- 'Why?'

But right now it is just the opposite. People are so ready to go to war because they are so dead. War gives them a feeling of life, at least some thrill. They are so bored -- bored with the wife, bored with the husband, bored with the children, bored with the whole thing that is so-called life. War brings a little joy. People feel happy when there is war. You can see a subtle joy on the face of the soldiers going to the war. You can see thrill, adventure, all around. Why? Their life is so dull that in comparison even death seems to be far better.

If people's life is a celebration you cannot drive them to war. For foolish reasons -- ideological, religious -- you cannot drive people to war. They will simply refuse. They will laugh at the whole nonsense of it. You cannot force people to do ugly jobs, jobs that simply destroy their souls.

But dead people can be forced anywhere. You can make a man a clerk and for his whole life he will simply move files from here to there. His whole life he will shift files. There will be no joy in his life. But a guilty person cannot expect more. Even this is too much; it is God's blessing that he is employed.

Dead people will go on living. A man will go on sleeping with a woman he does not love. He is so guilty that he feels it is God's blessing that he even has a woman that is okay. A woman will go on living with a man she hates, feels repelled by. Guilty people can be forced into any hole, into any dungeon.

But when people are happy they will live their life. When they are happy they will become woodcutters, gardeners, farmers, fishermen, they will be singers, dancers, poets, painters. Or if somebody enjoys being a clerk it is another thing. Then he chooses it. But it is his CHOICE.

And people will not be so mad after money. Money is a substitute for love. When you don't get love you start trying to have more money, more money. Money is a substitute for love. That's why people who are very miserly about money are very loveless people. They cannot afford to be loving. If they are loving they cannot be miserly -- these don't go together. A loving person is never a miser and a miser is never a loving person. He need no love. His love is money, his God is money, he worships money. That's enough.

Then there are power addicts who spend their whole life trying to get more and more powerful -- how to reach New Delhi or Washington or Moscow. Their whole life seems to be just an effort to reach the capital. For what? Why do people enjoy power so much? Why this madness, this political madness? The reason is that they don't have any power over themselves. They need a substitute. They can feel happy if they have power over others. A man who has power over himself need not bother. Why should he bother to have power over others? It is enough, it is more than enough that he has power over himself.

That's why in India we call a sannyasin 'swami'. 'Swami' means one who has power over himself. His whole search is that 'I should be myself. It is enough, it is immensely satisfying, that I am a master of my own self.' That's enough. Why should you bother to be master of others?

But people are missing that basic mastery, hence they are driven into mad ways, into mad paths -- politics, money, power, prestige, fame. These are all ugly things. These are neurotic things.

And religions have not only condemned it, they have created a subtle mechanism for you to condemn yourself. The priest cannot follow you everywhere, the parents cannot go with you everywhere, so they have created a very subtle mechanism -- almost like an electrode of Delgado. They have put a conscience in you that goes on condemning. If the parents have said, 'Don't make love to this woman, she is not yet your wife and love is prohibited,' you may be alone with the woman, it may be a full moon night and you may be feeling like loving and she may be feeling like loving and the parents are no more there -- they are far away, miles far away, maybe dead -- but the conscience is there. Deep in your heart somebody goes on saying, 'Don't do this. This is

wrong.' Even if you do it you will not enjoy it because the parents will go on interfering. If you don't do it you will be miserable, if you do it you will be miserable -- either way you will be miserable.

I have heard....
Parents nowadays, particularly in America, are too busy even to punish their kids! Mothers are running to bingo games, fathers are running off to golf courses and bowling alleys. And mothers have their boyfriends and fathers have their girlfriends. Before they leave the house they just say, 'Son, we left a strap on the bed. If you do something wrong, hit yourself six times.'

It may not be done actually like that but that is what conscience tries to do. Hit yourself. Whenever you do something which has been taught as wrong, hit yourself, punish yourself. This is the most criminal thing to do to a child. To create a policeman in him against himself, that's what conscience is.
My whole effort here is to kill your policeman. I am not saying become irresponsible and I am not saying go mad or insane, I am saying be freed of the policeman. Rather than having a conscience, have consciousness -- which is the true thing. Let consciousness decide, not conscience.
Conscience is borrowed, it is parental, it is suicidal, it is political. A man who has a conscience is never a free man, he is a slave. He is not inside a prison but the prison is inside him; the prison is there inside him. The jailor is sitting there just in his own heart, pulling his strings.
Drop this policeman. Say goodbye to it forever. Become more alert, become more loving, become more natural, become more ordinary, drop ideals. Don't try to be extraordinary -- that's how you have been befooled. And don't try to become perfect images of something which does not exist in reality.
Don't try to become a Christ or a Buddha or a Krishna. Just try to become yourself -- that's what God wants you to be. If he had wanted Buddhas he would have created more Buddhas. He never creates again. Once is enough. He has created you as a unique human being. Respect this unique human being that you are and live it authentically.
Drop all guilt, fear, greed. Enjoy each moment of life as a great blessing from God, a BARAKA.

The last question:

Question 5
WHAT IS WRONG IN STUDYING RELIGIOUS SCRIPTURES?

Who will be studying? You will be studying. When you read a statement of Jesus, who will interpret it to you? You will interpret it. The statement will no longer be Jesus', it will become yours. You will have pulled it down to your level.
How can you read scriptures unless you attain to that consciousness out of which the j flowed? If you want to understand Krishna, his Geeta, you will have to attain to Krishna consciousness. There is no other way, otherwise you will corrupt the scripture. when I say 'Please burn the scriptures' I am not against the scriptures, I am trying to save them, otherwise you will corrupt them. If you want to understand Jesus you will have to attain to Christ consciousness -- at least a little bit. When a little window opens in your heart that gives you a vision of the sky that was fully available to Jesus -- only then. Otherwise you will go on interpreting in your own way. That's what is happening always. Rather than learning the word, learn the ways of being more conscious.

The young convert worked as a clerk in a store operated on strictly Christian principles.

One day an elegant lady came in to buy some tapestry. Producing a roll from the lowest shelf, he said, 'This is $1.98 a yard, madam.'
'Young man, I can afford the very best and I want the very best,' the prospective customer declared.
'Well, this is $2.98 a yard,' said the clerk, producing the most expensive price range they had in fabrics.
'Young man, I don't think you understand -- I want the very best!' the customer said emphatically.
The clerk reached another roll of $2. 98 quality material. 'We have this one at $9.98 a yard,' he said.
'Fine,' responded the customer, 'that's just what I want!'
The owner came into the store later and was told of the transaction.
'But how can you reconcile a deal such as that with the scripture?' he asked -- because the store was run strictly on Christian principles.
Scratching his head, the young man replied, 'She was a stranger and I took her in.'

He is quoting a scripture!
Or this beauty....

It was somewhat disconcerting to the minister's wife to hear him exclaim, 'Oh Jesus, sweet Jesus!' every time he reached orgasm and she finally asked him about it.
'It is perfectly proper, my dear, and in accordance with the Bible,' he answered her. 'Don't you remember where it says "Blessed is he who comes in the name of the Lord"?'
Sufis: The People of the Path, Vol 1
Chapter #7
Chapter title: From Robopathology to Enlightenment
17 August 1977 am in Buddha Hall

NAJRANI SAID, 'IF YOU SAY THAT YOU CAN "NEARLY UNDERSTAND", YOU ARE TALKING NONSENSE.'
A THEOLOGIAN WHO LIKED THIS PHRASE ASKED, 'CAN YOU GIVE US AN EQUIVALENT OF THIS IN ORDINARY LIFE?'
'CERTAINLY,' SAID NAJRANI. 'IT IS EQUIVALENT TO SAYING THAT SOMETHING IS "ALMOST A CIRCLE".'

MAN is not yet man. He can be, but he is not. The potential is there but the potential has to be actualised. It is not yet a reality. By birth we are born only into an opportunity to grow. Birth itself is not life. And the person who thinks that by being born he has already become man is befooling himself.
That is the original sin. That is the only sin there is -- to think that you are already that which you can be.
Life has to be discovered, created, realised. If you don't realise it you remain more or less a machine. That is one of the basic principles of Sufism: that man as he exists is a machine.
The machine has deceived itself into believing that it is conscious. Consciousness is a promise, but one has to explore it. It is a task. Consciousness is a possibility but you can miss it. Don't take it for granted. It is not yet a fact. You are a seed for it but you have to grow into it. A seed can remain a seed and may never become a tree, may never become capable of blooming, may never be able to release its fragrance to the world, may never be able to offer itself to the divine. That possibility also exists. And remember always that many miss; only a few arrive.
This creates an anxiety -- that man is a promise, that man is an adventure, that man is not yet. It creates an anxiety in the wrong kind of person but it creates joy in the right kind of person.

Whom do I call the right kind of person and whom do I call the wrong kind? The coward is the wrong kind of person. In the coward it creates anxiety. At the very idea of going on an adventure, on a pilgrimage into the unknown, the coward shrinks. He stops breathing. His heart beats no more. He be-comes stone deaf to this call, to this challenge. This challenge becomes an enemy. He becomes defensive against it.

And the courageous I call the right kind of person. To him this is not an anxiety, this is thrill, this is challenge, this is adventure. God has called him forth. He starts moving, he starts seeking and searching. If you seek, there is a possibility of finding if you don't seek, there is no possibility. If you start moving then one day or other you will reach the ocean, as every river does. But if you have become very, very much afraid of movement, of dynamism, of life, of change, then you become a small pond. By and by you die. You become more and more dirty, dull, stale, stagnant. Then your whole life is ill. Then your whole life is a pathology. And many -- the majority -- live in a kind of pathology.

A modern thinker, Lewis Yablonsky, has coined the right word for this pathology -- he calls it 'robopathology'. The man who suffers from it he calls a 'robopath'. 'Robo' means a machine, an automaton; one who lives a mechanical kind of life, a re-petitive kind of life; one who has no adventure; one who simply goes on dragging himself. He fulfils the day-to-day demands but he never fulfils the eternal demand, the eternal challenge.

He will go to the office, to the factory, he will come home, he will look after the children and the wife, and he will do a thousand and one things -- and do them very efficiently -- but he will never be alive, you will not find aliveness in him. He will live as if he is already dead.

'Robopath' is a beautiful word. Sufis have always talked about this pathology. They have called it by many names. For example, they say that man is a machine. Gurdjieff introduced this sufi idea into the Western consciousness. Sufis say that man is asleep. Sufis say that man is dead. Sufis say that man is not yet. Sufis say that man only believes that he is but that belief is a kind of dream. You may remember sometimes dreaming that you are awake. Yes, it happens in dreams. You can dream yourself awake, you can think you are awake -- and when you dream in a dream that you are awake you feel as if you are awake. Only in the morning when you are really awake will you be able to compare notes. Then you will laugh at the ridiculousness of it. The dream deceived you.

Sufis say that people are not awake, they only believe they are awake. And their very belief is a hindrance to their awakening. If you already believe that you are awake then what is the need of doing anything about it? It is pointless. If a man feels he is healthy then what is the point of going to a physician? Then what is the point of taking any medicine or treatment? Then what is the point of having very, very painful surgery? He believes he is healthy already.

Cowards believe they are healthy because they are afraid of the medicine, of the physician, of the operation, of the surgery. They are afraid of everything, they simply exist in fear, they go on trembling deep inside. They are just protecting themselves. Their whole life is a long story of protection, defending. They don't have time to live and they don't have energy to grow.

This robopathology has to be understood. It is one of the fundamentals of Sufism.

A few things.... A robopath is a person whose pathology entails robot-like behaviour and existence. He is man only for the name's sake. He could have been a computer. He may be. A robopath is a human who functions insensitively, mechanically -- in short, in a dead way. A robopath is an automaton. His existential state is not even inhuman. he is not human, certainly he is not even inhuman -- because to be inhuman first you have to be human. His existential state can only be described as the Sufis describe it -- they call it 'ahuman'. It has no human value, neither this way nor that. He is neither human nor inhuman, he is ahuman.

These are the characteristics of this disease. Ponder over them -- because they are your characteristics, everybody's. Until you become enlightened these characteristics will follow you like a shadow. We can define enlightenment as getting out of robopathology, becoming

consciousness for the first time, dropping the mechanical, no longer being identified with the mechanical, becoming a witness, awareness, awakenedness.
The first characteristic is sleep. You will find the robopath always asleep. He walks but he walks in sleep. He talks but he talks in sleep. He does many things, he has become perfectly efficient in doing the ordinary things of life. But watch yourself and watch people. You go on doing the same thing again and again. By and by there is no need to be alert about those things, you can simply do them. You need not be there.
When you first start learning to drive you have to be there for a few days. That's why it is so troublesome to learn anything -- because to learn anything you will have to come out of your sleep a little bit at least. Otherwise how will you learn?
Robopaths are never interested in new things. Once they have learned a few things they go on moving in that vicious circle. Every morning is the same, every evening is the same. Every time they eat or they talk or they make love, it is the same. They are not needed there at all. They don't do anything through consciousness, they go on making empty gestures. That's why there is so much boredom in life. How can you remain thrilled by constantly repeating the old? This is the first characteristic -- sleep.
The second characteristic is dreaming -- part of sleep. A robopath continuously dreams -- not only in the night, even in the day. He has day-dreams, reveries. Even while he is doing something, deep inside he is dreaming. You can find that any time. Close your eyes any time and look inside and you will find a dream unfolding. It is constantly there. It is like the stars -- in the day they don't disappear, they only become invisible because the light of the sun is too bright. But the stars are there, the full sky is there as it is in the night -- exactly as it is in the night. When the sun is gone you will see those stars appearing again. They have not gone anywhere, they were there just waiting for the sun to go.
In the night you start seeing dreams. Those dreams don't disappear in the day. Because you become involved in a thousand and one things in daily routine life, they go on lurking deep in the unconscious. You can find them any moment. Close your eyes, wait a single moment, and the dream is there. Sleep is constantly there. Your eyes are full of sleep and your mind is full of dreaming.
And the third characteristic is ritualism. A robopath remains in rituals, he never does anything through his heart. He will say 'hello' because he has to say it or because he has always been saying it. His 'hello' will not have any heart in it. He will kiss his wife but it will be just repeating an empty gesture. There is no kiss in his kiss. He will embrace somebody but only bones will touch and skin will touch -- he will remain as far away as ever. He is not there. You can be certain about one thing -- he is not there.
But robopaths are great ritualists. They depend on ritual. They do everything as it should be done. A ritual is by its very nature uncreative. A ritualistic person is never spontaneous, he cannot afford to be spontaneous. If you want to be spontaneous you will have to be alert. Spontaneity has one necessary ingredient, and that is alertness. If you are not alert you cannot be spontaneous.
And of course, how can you be creative? You are repetitive, how can you be creative? Even great creators are rarely creative. Even great painters go on repeating their won painting, and great poets go on repeating the same poem again and again.
Only very rarely does a person sometimes create some-thing -- and those moments when creativity is there are moments of spiritual joy. That's why creativity brings so much joy. A creative person is a happy person; an uncreative person is a miserable person.
Many people come to me and they ask how to be happy, where to find happiness. They cannot find it unless they become creative. Happiness cannot happen to them, it happens only to creative souls. Create something. Become more spontaneous. Drop repetitions. Let every morning be a new morning and let every experience be a new experience. Don't think that all is old. Robopaths think there is nothing new under the sun -- it is all the same so why bother?

Rather than living life a robopath creates a ritual. For ex-ample, if he prays he prays as a ritual. He has learned a certain prayer, he goes and repeats it. He goes to the church, he has learned a ritual. There may be a temple by the side of the church but he will not go to the temple. And the temple may be more silent. Or there may be a mosque and the mosque may be more silent. It is Sunday, all the Christians are in the church -- if you really want to pray, the church is the last place. If you want to pray you should find a temple or a mosque where there will be silence and more of God. But a Christian cannot go there. He is not interested in prayer and he is not interested in God, he is only interested in a certain kind of ritual. That makes him feel that he is a Christian.
These ritualists create great problems in the world. They go on fighting, they go on debating whose ritual is the best. All rituals are just rituals; there is no question of there being a good ritual or a bad ritual. A ritual as such is bad, ugly. Spontaneity is good, ritualism is bad.

Just the other day I was reading a story.... Sedgewick, the eldest son of a respectable Boston family, walked into his father's study one evening and made a shocking announcement. He intended to live openly with his boyfriend on Beacon Hill.
'Damn it!' exclaimed the parent. 'Our family came here with the pilgrims and we have never had a scandal such as this.'
'I can't help it,' said Sedgewick, 'I love him. '
'But for God's sake!' shouted his father. 'He's a Catholic!'

Now that is the real problem. That is the scandal. That's what is heavy for the parent.
The ritualistic mind is always like that. It goes on missing the real problem. It never faces a real problem, it creates an unreal problem because It IS easy to solve an unreal problem. Remember it. It gives you a good feeling that you have solved it.
That's why people love to solve puzzles, crossword puzzles, and things like that. Solving a crossword puzzle gives you a feeling that you are solving something. It is stupid. Nothing is solved by solving a crossword puzzle. Your life remains as unsolved and as complicated and confused as ever, but it gives you a feeling that at least you have been able to solve something. Otherwise there is no need. Life is such a great puzzle, if you want to solve it, solve it. Why create small, tiny, petty troubles and puzzles and then solve them? They give you a good feeling. They make you avoid life itself. Life is too big and dangerous. Solving a crossword puzzle has no danger in it. If you solve it, good. If you don't solve it, nothing is wrong in it.
People go on watching other people live. They go to a movie to see other people love; they go to see a dance, other people dancing; they go to see wrestling, other people wrestling. People have become spectators. It gives them a false feeling, as if they are part of the dance or part of the love affair that is going on. And they go on just watching, spectators, dead and dull. Their life is nil. And if you look into their life you will find them repeating the same motions again and again.

I have heard....
Rabbi Greenberg died and went to heaven. He saw only three people there reading by a dim light. One of them was reading 'Playboy', another 'Gallery' and the other 'Genesis'.
Then he decided to see what hell was like. He got to the Devil's domain and it turned out to be a big night club with every kind of music being played. There was an eight-piece Dixieland band, a thirty-piece swing band, and all the people were dancing.
Rabbi Greenberg went back into heaven and asked for an audience with God. 'I don't understand it, Lord,' he said. 'There are only three people here in heaven and they are all reading. Down in hell everybody is dancing and having a good time. Why can't we have that in heaven?'
The Lord said, 'I cannot hire a band for just three people.'

If your so-called saints are going to heaven, heaven is going to be a really dull kind of place. Avoid it. If by chance you enter it, escape from there! If your mahatmas are all going to heaven then it is better to choose hell. There you will find people who are a little more alive -- dancing, singing, living. If you want to read 'Playboy' you can do it here; what is the point of going to heaven and reading 'Playboy'?

But that 'Playboy' is also significant -- significant of the robopath. He is not interested in real women; real women are dangerous. He is interested in pornography. Even while making love to his woman he will be thinking of other women -- actresses, playboy mates, unreal things, false things, plastic things. Even while making love to a real woman he avoids. People go on avoiding the real.

And the pornographers and the people who are obsessed with pornography are not different from the churchgoers. It is the same is there you will worship him. This is pornography, spiritual pornography. People worship the dead and avoid the alive -- because with the alive you have to become alive, that is the problem. With the dead you are perfectly happy; you are also dead, there is a communion between the dead and the dead. With the alive you start feeling guilty, with the alive you start feeling you are missing, with the alive you start feeling jealous. With the alive you start feeling that you have to do something now -- and you don't want to do it. You want to somehow kill time, pass time. People are passing time.

And people are very much interested in rituals. A real prayer is going inwards; a ritualistic prayer is just lip-service. To face a real Master is to face death and to face life -- they are both to-gether, always together. To worship a dead Master -- a Jesus, a Buddha -- requires nothing from you. You can bow down at the feet of an image and you remain the same. Bowing down at the feet of a real Master your ego has to be put aside. Your ego will create a thousand and one difficulties for you to bow down and surrender. That's why people become Christians, Hindus, Mohammedans -- these are all rituals.

Robopaths live a life of formality. Even their so-called intimate and emotional behaviour is ritualistic and programmed. Their activities are all pre packaged. They never do anything on the spur of the moment. Coming home they think about what they are going to say to their wife. Going to the office they prepare what they are going to say to the boss. They are always rehearsing. It is always a rehearsal. They are always getting ready. And naturally, when you are too prepared, you miss the moment. You don't hear what is being said, you don't see what is present. You go on seeing things in the light of what you have prepared.

I was a teacher in a University for many years. I was surprised that students used to answer a question that had not been asked at all. Something had been asked but they had prepared something else, they were expecting something else. And they would answer whatsoever they had prepared.

It was not that they were doing it knowingly, no. Because their answer was ready, they would read the question in such a way that the answer fitted with it. They would interpret the question in such a way that it fitted with the answer. They could not afford to read the question as it was -- that would be dangerous. It might not fit and they knew only a certain answer for which they were ready. They would immediately start writing the answer; they would not even bother to go into the question. Just a slight change in the question and their whole answer would be wrong, but they would not see that slight change.

And that's how it goes on in your whole life.

A robopath is very dogmatic. He is always pretending to be certain about everything. He cannot allow doubt. Doubt creates trembling. He believes, he never suspects -- because if you doubt then you have to enquire. And who knows where your doubt will lead? That's why you see so many believers on the earth and no religion at all. So many believers? Everybody seems to be a believer -- believing in his Christianity, in his Mohammedanism, in his Hinduism. Everybody is a believer.

And the world is so utterly irreligious -- what is the matter? With so many believers the world should be blooming in religion. But this belief is not trust, not faith; it is pure dogmatism. It is just an effort to crush the doubt, it is just an effort to repress the doubt. If you talk to a robopath you have to be very alert; you must not touch his belief otherwise he gets mad. He is not getting mad at you. He simply becomes afraid -- you are taking the ground from underneath his feet. He has been believing that he knows and now you are here to disturb him. People don't like being disturbed. It creates anxiety.

People are very fixed in their ideas. Life goes on changing but their ideas never change. Just look.... You are still carrying the ideas that were given to you in your childhood -- and that life is no longer there. Life has moved, the Ganges has flowed, much water has passed, and you still go on believing in your childhood beliefs, childish, juvenile concepts. You carry them. That's why people don't grow.

A robopath is always past-oriented or future-oriented. He is never in the present. The past is good because you cannot do anything with the past. The past is finished and complete. The robopath feels very at ease with the past. The past is dead, things have happened, now there is no way to change and alter them.

With the past the robopath feels in tune, with the future he can desire and hope -- but with the present he is very uneasy, with the present he is very restless. The present brings problems. The past is finished, there is no problem about it -- it is settled. And with the future you can hope and you can settle according to the hopes in your mind. The future will not create any trouble for you. The future will not say that this is not possible. You can dream about it.

But the present is the most dangerous space to be. You want one thing and life gives something else. There is always a clash. You wanted somebody to welcome you and he didn't welcome you. If you had been hoping about the future there would have been no problem. The future cannot come and say no. The past is settled, you know it is settled. Everything has happened. It is no more relevant. The past can be classified easily, the future can be projected easily... the only problem arises with the present.

The present does not listen to you. It has its own being. That's why the robopath goes on avoiding the present. And the best way to avoid the present is either to remain past-oriented or to become future-oriented.

There are two kinds of robopaths -- the older type remains with the past and the newer type remains with the future; the catholic remains with the past and the communist remains with the future. The so-called orthodox religious people think that the golden age was in the past -- somewhere far away, pre-history; and the communists and the fascists think that the future is going to bring the utopia -- somewhere far away are those golden peaks. But they are not very different. These are two aspects of the same robopathology. One thing is similar -- both want to avoid the present. Nobody wants to deal with it, nobody is ready to encounter it.

And life happens only when you start encountering the present. You become aware. Your life starts being new when you respond to the present. And the response has to be completely pure of past and future.

The robopath lives out of the past. The present does not exist for him. There is nothing new. The response of the robopath is never adequate, cannot be. It is not a response to the present situation so how can it be adequate? It is always inadequate. He reacts on cue. He suffers a cultural lag. He is never contemporary.

Remember well, if one thousand people are sitting here, don't think they are all living in the same moment, don't think they are contemporary. A few may be still struggling in the caves ten thousand years back -- cultural lag. Or a few may be dreaming of the future. Either you lag behind or you jump ahead -- and both are wrong. The only way to be authentic and alive is to be herenow. This is the only moment and this is the only space. Reality is herenow. All else is mind. Mind lives in the memory or in the imagination. The robopath lives memory, lives imagination, but never lives reality.

The robopath is a conformist. Conformity is a virtue for the robopath, the highest value. His whole idea is how to conform with people, how to become part of the mob and the crowd. And whatsoever value the crowd gives, he follows it. He is a follower, he is an imitator. He never asserts his individuality, he is never a rebel. He is orthodox in his very blood. He trusts the crowd, he does not trust his consciousness. He has none. When you have consciousness you trust your consciousness, then you are not a blind follower of the crowd.

The crowd is the lowest consciousness. To follow the crowd simply means a blind man following other blind men who are far more blind than you are. An individual has some possibility of awakening, the crowd has none. Sometimes an individual has become awakened -- a Buddha, a Krishna, a Christ, a Mohammed, a Mansoor -- have you ever heard of a crowd becoming enlightened? It has not happened and it is not going to happen. The crowd has no soul. The crowd is absolutely dead.

Only individuals live, but the conformist puts his individuality below the crowd. The conformist has only one idea -- how to convince people that he is living according to their ideas and ideals, how to have the good opinion of the people. The good opinion of others is his whole virtue, his whole morality.

'New or different behaviour is viewed by the robopath as strange and bizarre. Freaks are feared; originality is suspect. Tradition is truth. Obeying is his religion. To be part of the crowd is his goal. He wants to be anonymous in the crowd.'

He does not want the responsibility of being an indi-vidual -- because to have responsibility you will have to have consciousness. It is very easy to drop all responsibilities when you become part of a crowd. A Mohammedan crowd burning a temple, or a Hindu crowd killing Mohammedans or a Catholic crowd murdering.... If you become part of the crowd you don't have any responsibility. You can always say, 'I am not responsible. Hindus were going there to destroy the mosque and I followed them because I am a Hindu. But I have no individual responsibility. I did not decide to do it. It was already happening. I was just there and I became part of it.'

And when so many people are burning the mosque or murdering people, you can always say, 'They are doing it. Even if I am not doing it, it is going to happen -- so what. I can be with them.' And you don't feel any prick in your conscience.

Just think... can you do the same thing individually, all alone, on your own? You will think a thousand times before you decide to do such a stupid act as burning a mosque, or killing a person. But crowds are known to do any kind of thing. It has been one of the observations down the centuries that individuals only rarely go mad, crowds are always mad. For individuals madness is a rare phenomenon, it is accidental, but mobs -- madness is the rule for mobs. The crimes that have been committed by the crowd are many; individuals have committed only a few crimes here and there.

Remember it, a robopath lives through the crowd so that he cannot be bothered by any responsibility. He can always say 'they'. He can drop his 'I' into the 'they'. He can lose himself in the crowd, become faceless, anonymous. Nobody can catch hold of him.

But you are responsible.

The robopath lives in image involvement. He is always concerned about how his image is, what people are thinking about him -- whether they think him good, saintly, this and that. He is not really worried about transforming his life. If people believe in stupid things he will follow them. You can go and see. If people believe that fasting is good, you will find a few stupid people fasting -- because only through fasting will they become saints. If people believe that killing oneself is spiritual, you will find people killing themselves.

In Jainism suicide is permitted. If somebody wants to kill himself he is allowed to -- and he becomes a great saint. Why? Because they say the world is just sin. The man who wants to get out of this world fast and soon is a great saint. Many people have committed suicide.

You can look into religious traditions and you will find a great Christian sect in Soviet Russia before the revolution. They used to cut off their genital organs. That was a religious thing. Thousands of people would do that. Women would cut off their breasts, and it was thought to be a great virtue.
There have been many sects whose members used to whip themselves -- the idea was that one who whips himself every morning is a great saint. And he who was the greater was decided by how many times he whipped himself in a day. Stupid, neurotic things, but they have happened. They still go on happening.

I have heard....
A disciple died and went to purgatory. There he ran into his guru who was accompanied by a luscious young blonde.
'I'm happy for you, Master,' said the new arrival. 'At least you're getting a partial reward in this place while you expiate your sins.'
'She isn't my reward,' sighed the guru. 'I'm her punishment.'

Your so-called saints can only be used for that, for punishments. They are ugly people, destructive people, stupid people -- either masochists or sadists, but in every way pathological. But their whole idea is how to have a good image in the eyes of others, that's all. If they think that a man standing on his head is a great saint, they will stand on their head. Through public opinion they live.
They live through the ideal, they live for the image they don't have any inner direction. 'They have no interior definition of their behaviour. It is decided by others. Public opinion is the ultimate deciding factor. Their behaviour is thus dominated by image or status requirements set by the surrounding society.'
Watch these characteristics in you and in others. Robopaths are idealists, they are never realists. They avoid reality. They have great ideas in their mind about how man should be. They never listen to the fact of how man is; 'should' is far more important for them than 'is'. And 'is' is real and 'should' is just imagination. They live in the 'ought' and they have impossible ideals in their minds which cannot be fulfilled, which are inhuman -- but they try to fulfil them. And in that very effort they start becoming more and more hard, more and more dead.
A robopath is always a perfectionist. He is never satisfied. He will always be finding faults . He will try to be as faultless as possible and he will look always at others' faults. Now, if you want to be faultless you cannot be original. With the original comes the error. If you want to do something new you have to accept that sometimes you may commit mistakes. If you want to be faultless you have to have a very small routine repeated so many times that it has become absolutely rigid and you can do it perfectly.
That's why many people live at the minimum, they cannot go to the maximum. With the minimum they can remain perfect but the maximum is a danger -- error may enter in. People live a very limited kind of life. They choose a small life and life has to be multi-dimensional, only then is it rich.
A robopath is really poor. He may have as much wealth as one can have, but he is poor. His life is one-dimensional. He always lives to the minimum, close to the minimum. Do as few things as possible because then you remain more perfect. If you do many more things, naturally you can't be perfect.
A real man is rich. He commits many errors -- of course, he never commits the same error twice -- but he always goes on new adventures, seeking and searching for the new. He is ready to go astray. The perfectionist is not ready to go astray. He cannot learn because learning creates trouble -- that's why you see that chil-dren can learn very much, grown-ups cannot. Grown-ups become perfectionists, they become robopaths. Children are still not trained for it; they are ready to learn.

And children learn fast. Psychologists have come to observe that a child learns as much in seven years as he will learn in the rest of his life. Fifty per cent of his whole life is learned by the age of seven. If you are going to live for seventy years more, you will learn only fifty per cent more. This seems to be a sheer wastage of life. But why is the child so ready to learn? He is ready to commit mistakes, he is not worried about his image. He can try. If he fails he is ready to fail. A person who is not ready to fail will never try.
A robopath is necessarily anti-joy, anti-life. Not only is he anti-joy, he is a joy-killer. If somebody else is celebrating he will look with eyes of condemnation. If somebody is singing and dancing he will look as if somebody is committing a sin, a grave sin. He cannot accept laughter. Laughter looks to him like a sacrilege. He wants everybody to be serious and have long faces. He wants everybody to be miserably serious. That is his idea of a grown-up man. This is not the grown-up man, this is really the pathological state, ill.
A real man has the capacity to laugh as much as the capacity to cry. The real man has the capacity to be happy and to be miserable. His misery also has a certain life. These robopaths are miserable but even their misery is dull and dead and mechanical. Even in their misery there is no throb. Remember this, and avoid any ideas that make you anti-life.

Father Sullivan was terribly overworked and confided to a psychiatrist that he felt on the verge of a nervous breakdown.
'What you need,' said the doctor, 'is to break completely with your everyday life. Put on a business suit and spend an evening in -- well -- a topless nightclub.'
That night, with some misgiving, the priest followed this advice. He sat in the darkest comer of the club until a passing waitress stopped at his table. 'Why, hello, Father!' she said.
'How... how did you know I was a priest?' asked the clergyman.
'Don't you recognise me, Father?' smiled the girl. 'I'm Sister Natalie. How's our shrink?'

The same psychoanalyst has sent them both. She says, 'How is our shrink?'
One of the greatest problems before therapists is how to help people to become more life-loving, life-affirmative again -- because when you affirm life you are relaxed, when you start enjoying life you start becoming alive. Again your feet have a dance and again your heart has a song; again things start hap-pening.
People come to me -- these anti-life people -- they say, 'What kind of ashram is this? People dancing, singing, women and men holding hands -- what kind of ashram is this?' Their problem I can understand. They may have gone to Vinoba's ashram or to Shivananda's ashram. Ashrams have existed in India for centuries -- life-negative ashrams where only dull and dead people gather together, old, on the verge of death, tired, bored, finished, just somehow pulling themselves along, against life, against every kind of celebration. So they have a certain idea about an ashram -- that an ashram has to look serious. They have a certain idea about an ashram -- that an ashram has to look like a hospital.
This is not a hospital, this is not for full and dead people, this is not a cemetery, this is not a graveyard. this is a temple where we celebrate -- and through celebration we grow tremendously -- where we celebrate the very fact that God has given us birth; where we are grateful for these few utterly precious moments that God has given to us, for this BARAKA, for this PRASAD. What can we do except thank God through dance, through singing, through being more loving? God has showered so much love on us, what can we do in return? How can we pay the debt? We can shower this love on other human beings, on trees, on birds, on animals, on the world. Whatsoever God has given to us we have to give and share.
The robopath has no compassion. He is hard. He is hard on himself, he is hard on others. And sometimes when robopathology goes to its very extreme he not only lacks compassion, he becomes acompassionate. That value simply disappears. He is neither compassionate nor not

compassionate -- that value simply does not exist for him. He only does his role -- properly, of course; he follows orders -- blindly, of course. His great value is efficiency.
'The robopath's enactments are generally neither against other people nor for other people in terms of a sense of personal moral values or principles. He acts essentially in terms of what is the most expedient behaviour to further or confirm with his expected status or image in the social system.'
That's what the people who served Adolf Hitler said in the courts -- that they were simply following orders, they were not responsible. Their only duty was to obey and they did their work as efficiently as possible. They were not concerned with what the work was.
The man who dropped the atom bomb on Hiroshima was asked the next morning by a journalist how he felt. He said, 'There was nothing to feel. I dropped the bomb, I fulfilled my duty, then I ate my dinner and I went to sleep. And I had a perfect sleep.' Now what kind of man is this? One hundred thousand people have died by his bomb, by his act -- one hundred thousand people and he could sleep the whole night perfectly well without even a nightmare disturbing him? What kind of man is he? And he could eat his dinner that night?
But try to understand. He is the perfect robopath. He says, 'I did my duty' -- as you do your duty. You go to the office and you do your duty. You are a clerk and you have to issue an order for somebody to be crucified, sentenced to death -- you don't feel anything. You simply type the order, you send it to the right person to sign, you come back home, you take your dinner, you love your wife, you talk to your children, you watch the TV, and you go to sleep. It is none of your concern.
The same were the answers of the German officials who followed such orders that it seems impossible that a human mind could do that, that a human being could do that. Burning thousands of Jews.... But they did it perfectly and they did it efficiently.

Just the other day I was saying in darshan....
An Indian died. He used to live in Germany. When he died he went to hell and the Devil asked him, 'What hell would you like to choose? You can have either -- Indian or German -- because you were born an Indian and you lived in Germany, so this alternative is possible. You can choose either.'
The Indian was surprised. He said, 'I never thought that there were different kinds of hell. But what is the difference? Are the punishments different?'
The Devil laughed. He said, 'No, the punishments are exactly the same. The same fire is waiting for you, and every torture.'
Then the Indian was even more puzzled. He said, 'Then what is the difference?'
And the Devil said, 'Of course, there is a difference. Things are done with German efficiency in the German hell, with German accuracy, precision, perfection. And, of course, an Indian hell is an Indian hell.'
The Indian jumped. He said, 'I want to go to the Indian hell -- because sometimes the fire may not burn, sometimes the man who puts the fire on may not turn up.'

An Indian hell is going to be Indian, so if you have any choice choose the Indian.
The robopath has no compassion, he has no feeling, he has no heart. The robopath lives in constant hostility because he goes on repressing anger, hatred; he goes on repressing every kind of emotion. He goes on repressing all the negative kinds of emotions, then by and by a moment comes of such accumulated anger that he is simply angry -- not at anyone in particular, he is just angry. He becomes antagonistic to everybody. and he has no reason, just antagonism. It seeps into his blood and bones, it becomes part of his marrow.
'People unable to act out their spontaneity and creativity develop repressed venomous pockets of hostility. They become hard, thick and dense.'
Never repress, otherwise you are on the way to becoming a robopath.

Robopaths are self-righteous, they always feel holier than thou. Their whole effort is how to look holier than others, how to be at the top. Their ego is very subtle. These people become saints, monks, mahatmas, and all kinds of neuroses are born in them. These people become politicians, puritans, moralists. They are ready to throw the whole world into hell. These are the people who have invented hell.

And the last thing that a robopath is, is alienated. 'The robopath is alienated from self, from other selves, and from nature. He is alienated from self in the sense that his ego is only a function of ritualistic demands. It has no intrinsic self-definition.' He does not know who he is, he knows only what others say about him. So he is alienated from himself. He has never encountered himself. He has never looked into his own being. He has always been looking into other people's eyes -- looking for his image, for how he looks in other people's eyes. He has never come home. He is alienated from himself.

He is alienated from other selves because others don't exist for him as persons, others exist as things. His world is the world of 'I-it', it is not the world of 'I-thou'. He never calls anybody 'thou', he never falls in love, he never melts his ego into somebody else's being, he never comes close enough to overlap anybody. He remains aloof, distant. He remains higher than others.

And in small things -- he will not smoke, he will not drink, he will not eat this and that -- in these small things he will pose as a saint. Just by not smoking can you become a saint? So cheap? Just by not smoking? Just by not drinking can you become a saint? Just by becoming a vegetarian can you become a saint? I am not saying don't be vegetarians and I am not saying go on smoking and drinking -- what I am saying is that these things don't make a saint. People who go on smoking and drinking and eating -- anything whatsoever -- with no compassion in their hearts, are just stupid people. Those who don't do such stupid things are intelligent people, but not saints. To smoke, to drink, may be a mistake against your body but it is not a sin.

But those robopaths will make it a sin because this makes it very, very easy to become saints. They can always say, 'I don't smoke, I don't drink, I don't eat meat, I don't do this and I don't do that,' and immediately they are on a higher pedestal.

And naturally, when you are not in tune with yourself and with other people, how can you be in tune with nature? These robopaths have been destroying nature. They are the enemies of ecology. They go on destroying nature. They have wiped almost half of nature off the earth. They are very destructive people. They are destructive of themselves, of others, of nature -- how can they know God? How can they feel God? They have not even felt a rose flower, they have not even felt the cry of the cuckoo, they have not even felt the river passing by, they have not even felt a child smiling and they have not seen a woman's tears. They have not even felt their own existence.

This creates alienation. 'They are alienated from other people because their interaction is usually in terms of others as objects, not as human beings. They are role objects, like servants, bosses, employees, employers, doctors, patients etc.'

When a doctor comes to see a patient he is not interested in the patient as a person, just in his role as a patient. And the patient is not interested in the doctor as a person, just in his role as a doctor. The wife, the husband, the son, the father, the mother -- they are all roles. People are not interested in each other's person, in each other's living reality.

This is the robopathology that man has lived up to now, and man can go on living in it.

You can jump out of it. That jump makes you religious. That jump brings you to understanding, that jump makes you wise, that jump makes you enlightened.

Now this small story.

NAJRANI SAID, 'IF YOU SAY THAT YOU CAN "NEARLY UNDERSTAND", YOU ARE.TALKING NONSENSE. '

A THEOLOGIAN WHO LIKED THIS PHRASE ASKED, 'CAN YOU GIVE US AN EQUIVALENT OF THIS IN ORDINARY LIFE?'

'CERTAINLY,' SAID NAJRANI. 'LT IS EQUIVALENT TO SAYING THAT SOMETHING IS "ALMOST A CIRCLE".'

There are people who think they can understand -- maybe not perfectly but they can understand approximately. this is not possible. Understanding is not gradual, understanding is a sudden flash. Understanding is always total, it is never partial. It is not that you can have it in little chunks, in little bits and pieces. No, understanding is not accumulative. Understanding cannot be divided into parts. When it comes, it comes as a totality. Either it is or it is not. Either you are awake or you are asleep. Either you are enlightened or you are a robopath. From robopathology to enlightenment there is a quantum leap, a jump.

But the robopath believes that although he may not be as enlightened as Buddha, he is also a little bit enlightened. That belief helps him to go on sleeping. Yes, he may not be such a great meditator but he is doing a little bit of meditation. He may not have known God but he has had a few glimpses.

This is not possible. Najrani's statement is of tremendous importance. 'IF YOU SAY THAT YOU CAN "NEARLY UNDERSTAND", YOU ARE TALKING NONSENSE.' There is no way to have a "nearly understanding" state of mind. Nobody can know truth approximately. An approximate truth is still a lie. It is as if you are heating water -- at ninety degrees it is still water, at ninety-five degrees it is still water, at ninety-nine degrees it is still water. You cannot say that it is less water now. It is still the same water -- heated, but the same water. Then at a hundred degrees suddenly there is a jump. The water evaporates. It is a quantum leap, discontinuous.

It is not that at first the water becomes a little bit of vapour and then a little bit more and then a little bit more, no. At one point it is still water, coming closer and closer to a hundred degrees. At ninety-nine point nine it is still water and then in a split second it is no longer water, it has become vapour. In fact, to say 'in a split second' is not right -- it happens in no time. That moment ii almost timeless. When I say 'timeless' I mean it exactly. No time passes, it is sudden. That is the meaning of a quantum leap. Either you understand or you don't.

So be clear about it. Understanding is indivisible; it is not possible to divide it; you cannot have little or more of it. Preparation for it is gradual but the happening is a sudden happening, like lightning. One moment all was dark, another moment all is light -- like that. Understanding has no continuity with non-understanding, it is discontinuous.

That's why I say to you that by accumulating knowledge you will not become wise. Knowledge can be accumulated; you can be less of a knower or more of a knower. You can go on accumulating knowledge; you can become more and more of a knower. But wisdom is non-accumulative. It is radical. It is a revolution. It is an explosion -- from the known into the unknown, from the visible into the invisible, from the material into the spiritual, from the temporary into the non-temporal, from time into eternity, from robopathology into enlightenment. It is a hundred-and-eighty-degree turn without taking any time -- because time brings degrees, gradualness.

The moment of enlightenment is a timeless moment -- we should not even call it a moment because it is not. But we have to because of linguistic limitations.

Knowledge is one thing, understanding is totally another. Understanding is as free of knowledge as ignorance is -- it is more similar to ignorance than knowledge. It is as empty as ignorance. But in ignorance there is a hankering for knowledge; in enlightenment there is no hankering any more -- that is the only difference. The ignorant person will become knowledgeable sooner or later, because there is a hankering. He wants to have knowledge. He suffers because of his ignorance. He feels hurt that he does not know. He wants to know.

The man of enlightenment has come to know that there is no way to know, that the mystery is absolute, that the desire to know is meaningless. Nothing can be known. Not a thing is ever known. In that moment he becomes innocent. Ignorance is there no more because ignorance can only be there if you hanker for knowledge. Only the desire for knowledge creates the idea of

ignorance. When the desire for knowledge has disappeared, ignorance has disappeared too -- one is absolutely empty of both ignorance and knowledge. One is in utter silence, awe. All has stopped, all has disappeared, and for the first time there is consciousness, total consciousness. That total consciousness is what Najrani means by under-standing. That's why he says you cannot have approximate understanding.

A THEOLOGIAN WHO LIKED THIS PHRASE ASKED...

Theologians are people who are always hankering for more knowledge. He said:

'CAN YOU GIVE US AN EQUIVALENT OF THIS IN ORDINARY LIFE?'
'CERTAINLY,' SAID NAJRANI. 'IT IS EQUIVALENT TO SAYING THAT SOMETHING IS "ALMOST A CIRCLE".'

A circle is either a circle or is not a circle. You cannot have a half-circle. A half-circle is not a circle at all. The are is only a curve, it is not circle. A circle is a circle only when it is complete. The very idea of a circle has completion intrinsic to it. Only a complete circle is a circle and only absolute understanding is understanding.
That's why there is no way to compare Buddha, Mohammed, Mansoor, Christ, Lao Tzu, Zarathustra -- there is no way. You cannot compare; they are all circles and all are complete. You cannot say that Buddha is more of a circle than Zarathustra, or Zarathustra is more of a circle than Lao Tzu. You cannot use the words 'more' and 'less' as far as enlightenment is concerned. Enlightenment is never more or less.
People come to me sometimes and they ask who is more enlightened -- Buddha or Mahavira? They are asking an absolutely stupid question. Nobody is more enlightened. One is enlightened when more and less have disappeared. One is enlightened when all comparisons have disappeared. One is enlightened when one has disappeared.
How can two absences be more or less? When I am not in the room and when you are not in the room, can my absence be more than your absence? When I am not in the room, the room is as much empty as when you are not in the room. It can't be that when I am not in the room it is more empty and when you are not in the room it is less empty. Absences cannot be more or less.
Egos can be more or less; egolessness cannot be more OF less. Remember it. It is a tremendously important statement.
Understanding is lightning. You can prepare for it, but while you are preparing you remain ignorant. You go on remaining ignorant to the very last moment. And then suddenly all has disappeared. And it happens without any process, without any time passing by. It is utterly timeless.
So the last thing.... Remember, there have been two schools all over the world: one school teaches gradual growth, another school teaches sudden enlightenment. And both are right -- because those who teach gradual growth are talking only about preparation, heating the water; and those who are talking about sudden enlightenment are talking about the last thing -- when the water has come to a hundred degrees.
Both are right and there is no conflict and there is no need to create any conflict. They are absolutely right an-l both are right and both are right together. One's emphasis is on the pre-paration -- it is true because what is the point of talking about sudden enlightenment if you are not prepared? If you are cold, below zero degrees, what is the point of talking about evaporation? First get heated, become at least warm, start moving towards the hundred-degree point. Those who talk about gradual growth simply mean that preparation will have to be gradual.
And those who talk about sudden enlightenment are talking about the ultimate thing. They say, 'Why talk about the gradual growth? That's okay. That is accepted, taken for granted. The real

thing to talk about is the ultimate -- when it happens it happens in a total way. It simply wipes you out completely. You disappear, and then there is understanding.'
Najrani said this to the theologian because theologians are the people who belong to the world of knowledge, are the people who always think of accumulation, of having more knowledge, of having more virtue, of having more this and that -- their minds are always greedy. They think in terms of degrees. Mind functions in terms of degrees, and understanding is a state of no-mind.
I talked long to you about robopathology for a certain reason -- because that is where you are. And unless you get out of your robopathology you will never know that benediction called understanding, enlightenment, nirvana.
Sufis: The People of the Path, Vol 1
Chapter #8
Chapter title: A Certain Milieu
18 August 1977 am in Buddha Hall

The first question:

Question 1
WHY DO YOU GIVE SANNYAS TO BABIES AND CHILDREN?

Sannyas can be given only to babies and children. The very idea of being an adult is a barrier. The adult mind is an adulterated mind. It is already corrupt.
The physical age is irrelevant. Somebody may be seventy years old and yet a baby, and somebody may be young and may not be innocent.
To receive sannyas needs a very, very innocent mind, one which knows nothing. Then the contact is immediate and the contact is from being to being, heart to heart. Otherwise the contact remains from mind to mind -- and from mind to mind there is no contact really, it is a deception. It only appears as if there is a contact. There is a constant conflict between two minds.

Listen to this small story....
One evening, Katz, a black cat who lived at Master Soen-sa's ashram, died. The seven-year-old daughter of one of Soen-sa's students was very troubled by the death. After the burial and chanting to Amida Buddha, she went to Soen-sa for an interview.
Soen-sa said, 'Do you have any questions?'
She said, 'Yes. What happened to Katzie? Where did he go?'
Soen sa said, 'Where do you come from?'
'From my mother's belly.'
'Where does your mother come from?'
She was silent.
Soen-sa said, 'Everything in the world comes from the same one thing. It is like in a cookie factory. Many different kinds of cookies are made -- lions, tigers, elephants, houses, people. They all have different shapes and different names, but they are all made from the same dough and they all taste the same. So all the different things that you see -- a cat, a person, a tree, the sun, this floor -- all these things are really the same.'
'What are they?'
'People give them many different names. When you are thinking, all things have different names and different shapes. But when you are not thinking, all things are the same. There are no words for them. People make the words. A cat doesn't say, "I am a cat." People say, "This is a cat." The sun doesn't say, "My name is sun." People say, "This is the sun." So when someone asks you, ' What is this?", how should you answer?'

'I shouldn't use words.'
Soen-sa said, 'Very good! You shouldn't use words. So if someone asks you, "What is Buddha?" what would be a good answer?'
She was silent.
Soen-sa said, 'Now you ask me.'
'What is Buddha?'
Soen-sa hit the floor.
She laughed.
Soen sa said, 'Now I ask you, "What is Buddha?"'
She hit the floor.
'What is God?'
She hit the floor.
'What is your mother?'
She hit the floor.
'What are you?'
She hit the floor.
'Very good! This is what all things in the world are made of. You and Buddha and God and your mother and the whole world are the same.'
She smiled.
Soen-sa said, 'Do you have any more questions?'
'You still haven't told me where Katz went.'
Soen-sa leaned over, looked into her eyes, and said, 'You already understand.'
She said, 'Oh!' and hit the floor very hard. Then she laughed.
Soen-sa said, 'Very, very good! That is how you should answer any question. That is the truth.'
She bowed and left. As she was opening the door, she turned to Soen-sa and said, 'Master, but I'm not going to answer that way when I'm in school. I'm going to give regular answers!'
Soen-sa laughed.

This is a deeper communion than can be possible between two minds.
The child understands in a very different way. First, the child has no knowledge. When there is no knowledge, when you know that you don't know, there is opening. When you know you know, you are closed.
When a child asks a question it is really out of his ignorance; when a grown-up asks a question it is out of his knowledge. The question may be formulated in the same way but the quality of the question is utterly different. When a child asks, there is purity. He does not know, that's why he is asking. When a grown-up asks, he knows, he already knows. The question is out of his knowledge.
When the question is out of knowledge it is impossible to answer it. When you already think you know, you are in conflict with anything that is going to be said to you. You have something at stake -- your knowledge, your past, your belief, your doctrine, your church.
A child has none of these hindrances. That's why Jesus says, 'Unless you are like a child you will not enter into the kingdom of God.'
So don't be worried about why I give children sannyas -- rather be worried about yourself. If you are not a child, even if I give you sannyas you will not receive it.
I go on giving sannyas to every kind of person. To say no is not my way. I hope even against hope. Even when I see somebody who is just like a rock, when I see him closed completely, there is no way to enter into him, then too I never say no. Who knows? Maybe tomorrow he will relax. Maybe just this gesture of his, that he wants to take sannyas, will begin a new chapter in his life. Who knows? Things change, people change. Those who are very, very soft become hard; those who are hard become soft. Life is a constant flux. Maybe in the past things have happened in such

a way that the person has become rock-like. The future may be different, may have a different story to tell.
Just looking at the past -- because a man is just his past -- to deny him sannyas because of this past is to deny him any new future, is to deny him any possibility of changing. Who am I to deny? So to whosoever comes, even a rock-like person, I say yes.
To the lowest the highest remains possible. There is no way to go so far away from God that you cannot turn. The farthest point in existence from God is still in God; we cannot go out of him. When a child comes I accept the child.
I understand why you have asked. You have asked because I say that the children should not be conditioned. But sannyas is not a conditioning, it is just the opposite. If I don't give the child sannyas, he is going to become a Christian or a Hindu or a Mohammedan; he is going to become somebody who will be far worse. By giving him sannyas I allow him entry into a new kind of commune, a new kind of religiousness -- which is not religion but just religiousness.
I am welcoming him to a new kind of family where we are not going to impose any dogma, we are only going to give him a kind of milieu. This is totally different. To give a dogma conditions; to give a milieu is not a conditioning, to give a milieu is just to share.
If I have attained something I can do two things: either I can start conditioning you so that you also attain the same thing -- but through conditioning nothing is ever attained -- or I can start helping to create a milieu, just a climate, where if you want to open, you can open. It is just like the morning -- the sun arrives on the horizon. It does not go to each flower, it does not knock at each bird's nest, it does not order, 'Now start singing -- the morning has come. Now start opening -- the morning has come. Now be awake!' It says nothing. The sun simply stands there. It creates a climate.
That warmth, that life-giving warmth, spreads all over the earth. In that warmth trees start opening their eyes, birds start singing again, flowers open their petals. Nothing is being said, nothing is being conditioned -- it is just the presence.
When I am giving sannyas to you, child or not, what is going to happen by it? It is just that I am allowing you to be in my presence. I am simply allowing you to become friends with me. This is just a friendship in which something is possible if you are ready to move.
And a child is more ready to move, a child is more enquiring, a child still has wondering eyes, a child is still clean. Nothing is written on his slate yet. Sannyas is not a kind of imprisonment, it is just an attitude of coming out of all prisons. So why should the children not be allowed to become sannyasins?
I have no creed, no dogma, no catechism. I am simply a presence. In this presence you can share something, you can partake of me. Everybody is welcome -- a child of three months and an old man of ninety years. Everybody is welcome. Who-soever wants to go on the journey of the unknown is welcome.
And all that we teach here -- if you can call it teaching -- is love and meditation. Both are unconditioning, both are de-hypnotising. We don't teach a philosophy about love, we simply create the milieu where love can grow. And we don't give a ritualistic, formalistic form of meditation -- just the quality of meditativeness. Once you start drinking a little of meditativeness, a little of love. you start growing wings.
Sannyas is not the end of the journey, it is just the beginning. It is the first step. When you become a Christian it is the end, when you become a Hindu it is the end, when you become a Mohammedan it is the end. Then you can relax. Then you need not worry. When you become a Christian it is Christ's duty and responsibility to save you. Now he will do everything. Now you can go on your own way, you can go on doing your things -- you have left the burden on Jesus. He will carry your cross. Nobody can carry your cross, no, not even Jesus. Nobody can save you. How can anybody save you? The moment you start thinking that somebody else is going to save you, you are going to become a slave. The very idea that somebody else is going to save you creates slavery.

I am not a saviour. I don't deal in that kind of nonsense. I am not going to save you. You can save yourself. I will make available all that is in me, you can choose anything you like and love. And there is no enforced effort here to bring you all into the same mould. You can grow the way it happens to you. My trust is in the individual, I don't trust the crowd. The crowd is by its nature ugly. My sannyasins are connected with me individually. My sannyasins are not in fact connected to any organisation.
If you see any kind of organisation, it is just like the post office or the railway management. It is not a church, it is just to make me available to you more easily, more comfortably -- otherwise I would be crowded and it would not be possible to work at all. The organisation is there just like the postal department. It is needed. But it is not an institution. Its function is there, its utility is there, but it is not a church. My sannyasins don't belong to any organisation, they belong to me. And each sannyasin belongs directly to me, it is not via the organisation. The organisation is there only to facilitate things. It is not a party, a sect, a church; it is nothing of the kind.
And to each individual my answer is always different. hence you will find many contradictions. I don't have anything fixed. Whenever I face an individual I reflect him. I see into him. I don't have anything in my mind to enforce. I see into him; I respond to him.
When a child comes I respond in his way; when an old man comes I respond in his way. And each individual is so unique, so utterly unique, that you cannot give the same answer to everybody.

The second question:

Question 2
CAN A DISCIPLE TRANSCEND FORM AND BE IN TUNE WITH THE ESSENCE OF THE CREATOR?

Why this hankering to transcend form? Form is also of the Creator, form is also God. In the form he also exists. Nothing is wrong with the form.
The problem arises only when you start thinking that the form is all. There is no need to transcend the form, there is only a need to understand it. Form is perfectly beautiful the body is perfectly beautiful -- but don't think that the body is all. There is something more, something more that is not visible to the eyes, something deep. It has to be there.
The body is the surface, the soul is its depth. These are not two things. God and the world are not two things... the world is the surface and God is the world's depth. And the depth cannot exist without the surface, remember, neither can the surface exist without the depth. They are together, they are absolutely together. They are one. It is only in language that the division arises; reality remains indivisible.
So first, don't hanker tor transcendence. I here is no need -- only understanding is necessary. Or, if you love the word 'transcendence', then you can remember: understanding is transcendence. But transcendence is not of the form, transcendence is of both the surface and the depth -- because the moment you see it is all one then you cannot define it as the surface and you cannot define it as the depth. Then all definitions are meaningless. Then you are facing the indefinable. You have transcended duality. But it comes through understanding.
The very idea of transcendence can create problems. You can start repressing, you can start condemning -- that's how condem-nation entered into human consciousness. And it has been the greatest calamity that man has ever suffered.

I have heard....
A guy went to his dentist. The dentist wanted to give him novocaine but he said, 'No, I want to transcend dental medication.'

He must be a transcendental meditation freak. He says, 'I want to transcend dental medication.' Why? Why this constant effort to go somewhere else, to be somewhere else, to be someone else? Why can't you relax into reality as it is? There is nowhere to go, nothing to transcend, and nothing to transcend to. God is herenow.

Just understand. Just open your eyes and see. See without any ideas. If you have this idea of transcending something, you are always looking with prejudiced eyes. You know that this is the form and you have to transcend the form. How can you love the form? This is the body and you have to love only the soul. And this is the world and you can love only God.

You will be getting into unnecessary anxiety. And the anxiety that you will create is such that you will never be able to solve it -- because the form is always there with the formless. The form is of the formless -- let me be contradictory or paradoxical, but it is so. The form is of the formless and the body is of the bodiless and matter is nothing but non-matter in a condensed form; It is the manifestation, matter is the manifestation, of the non-material. The word is nothing but the manifestation of silence.

Rather than trying to transcend, start thinking of relaxing into that which is. You will reach into the formless sooner -- and without any effort on your own. Just relax and be drowned by the form, and when you are drowned by the form you start entering into the formless. If you can love a woman or a man, your friend, your wife, your child, your father, your mother, if you can love anybody, soon you will see that the form is not there alone. The formless has started coming through the form.

When you touch the hand of somebody you love, it is not only a touch of the skin, something is touched which is beyond the skin, behind the skin. Some pulse, some vibe, simply jumps from one hand to another, something of the spiritual. Look into the eyes of somebody that you love and you are not looking only into the eyes -- something deeper opens, something abysmal opens. By and by the body starts disappearing. You are getting into the spiritual. But the body is the door.

It is exactly like a temple. You enter a temple... what do you mean by the word 'temple'? The door, the walls -- do you mean that? Of course, the door and the walls are not the temple, the temple is the emptiness inside. That's where you go. But those doors and those walls protect that emptiness, that shrine. If those walls and the doors disappear, there will be no shrine. Those walls are not against that emptiness; those walls support that emptiness, those walls protect that emptiness. So what is the temple? The walls, the doors, or the emptiness? No, you cannot divide that way, both are the temple. The wall and the doors are the outer form and the emptiness, the innermost emptiness, is the soul.

Exactly so is the case with man, with a flower, with a tree. God is there in every form and God is formless. Because God is formless the idea of how to transcend form arises. But the only way to transcend it is to descend into it. The only way to transcend it is to go into it so totally, so lovingly, that there is no condemnation.

Don't even call it the surface because even our words have become contaminated. The moment you say that this is just the surface you have already condemned it -- it is as if there is some-thing wrong with the surface.

You go for a walk on the beach, you see millions of waves in the ocean -- on the surface. Yes, this is the surface but can you take the surface away from the ocean? And can you enter the ocean without entering the surface? The depth and the surface are two polarities of one energy. And the ocean will not be much of an ocean if you take the surface away. Nothing will be left. You will go on taking the surface away, away, away, and nothing will be left -- because whenever something is there it will become the surface.

To see this non-duality is to see. Then one becomes alert, aware, for the first time.

The third question:

Question 3

I WANT TO BE CREATIVE. WHAT SHOULD I DO?

Become a child again and you will be creative. All children are creative. Creativity needs freedom -- freedom from the mind, freedom from knowledge, freedom from prejudices.
A creative person is one who can try the new. A creative person is not a robopath. Robopaths are never creative, they are repetitive. So become a child again.
And you will be surprised that all children are creative; all children, wherever they are born, are creative. But we don't allow their creativity, we crush and kill their creativity, we jump upon them. We start teaching them the right way to do things.
Remember, a creative person always goes on trying the wrong ways. If you always follow the right way to do a thing you will never be creative -- because the right way means the way discovered by others. And the right way means that of course you will be able to make something, you will become a producer, a manufacturer, you will be a technician, but you will not be a creator.
What is the difference between a producer and a creator? A producer knows the right way of doing a thing, the most economical way of doing a thing; with the least effort he can create more results. He is a producer. A creator fools around. He does not know what is the right way to do a thing so he goes on seeking and searching again and again in different directions. Many times he moves in a wrong direction, but wherever he moves, he learns. He becomes more and more rich. He does something which nobody has ever done before. If he had followed the right way to do things he would not have been able to do it.

Listen to this small story....
A Sunday school teacher asked her students to draw a picture of the Holy Family.
After the pictures were brought to her, she saw that some of the youngsters had drawn the conventional pictures -- the Holy Family in the manger, the Holy Family riding on the mule, and the like.
But she called up one little boy to ask him to explain his drawing, which showed an airplane with four heads sticking out of the plane windows.
She said, 'I can understand why you drew three of the heads to show Joseph, Mary, and Jesus. But who's the fourth head?'
'Oh,' answered the boy, 'that's Pontius the Pilot!'

Now this is beautiful. This is what creativity is. He has discovered something.
But only children can do that. You will be afraid to do it. You will look foolish. A creator has to be able to look foolish. A creator has to risk his so-called respectability. That's why you always see that poets, painters, dancers, musicians, are not very respectable people. And when they become respectable, when a Nobel Prize is given to them, they are no longer creative. From that moment creativity disappears.
What happens? Have you ever seen a Nobel Prize winner writing another thing which is of any value? Have you ever seen any respectable person doing something creative? He becomes afraid. If he does something wrong, or if something goes wrong, what will happen to his prestige? He cannot afford that. So when an artist becomes respectable he becomes dead.
Only those who are ready to put their prestige, their pride, their respectability, again and again at stake, and can go on into something which nobody thinks is worth going into.... Creators are always thought to be mad people. The world recognises them, but very late. It goes on thinking that something is wrong. Creators are eccentric people.
And remember again, each child is born with all the capacities to become a creator. Without any exception all children try to be creators but we don't allow, them. Immediately we start teaching them the right way to do a thing -- and once they have learned the right way to do a thing they become robopaths. Then they go on doing the right thing again and again and again, and the more

they do it, the more efficient they become. And the more efficient they become, the more respected they are.

Somewhere between the age of seven and fourteen a great change happens in a child. Psychologists have been searching into the phenomenon... why does it happen and what happens? You have two minds, two hemispheres. The left hemisphere of the mind is uncreative. It is technically very capable but as far as creativity is concerned it is absolutely impotent. It can only do a thing once it has learned it, and it can do it very efficiently, perfectly; it is mechanical. This left hemisphere is the hemisphere of reasoning, logic, mathematics. It is the hemisphere of calculation, cleverness, of discipline, order.

The right hemisphere is just the opposite of it. It is the hemisphere of chaos, not of order; it is the hemisphere of poetry, not of prose, it is the hemisphere of love, not of logic. It has a great feeling for beauty, it has a great insight into orginality -- but it is not efficient, it cannot be efficient. The creator cannot be efficient, he has to go on experimenting.

The creator cannot settle anywhere. The creator is a vagabond; he carries his tent on his shoulders. Yes, he can stay for an overnight stay, but by the morning he is gone again -- that's why I call him a vagabond. He is never a householder. He cannot settle. Settling means death to him. He is always ready to take a risk. Risk is his love affair.

But this is the right-side hemisphere. The right-side hemisphere is functioning when the child is born; the left-side hemisphere is not functioning. Then we start teaching the child -- unknowingly, unscientifically. Down the ages we have learned the trick of how to shift the energy from the right hemisphere to the left hemisphere; how to put a stop to the right hemisphere and how to start the left hemisphere. That's what our whole schooling is. From kindergarten to university that's what our whole training and so called education is. It is an effort to destroy the right hemisphere and to help the left hemisphere. Somewhere between the ages of seven and fourteen we succeed and the child is killed, the child is destroyed.

Then the child is wild no more -- he becomes a citizen. Then he learns the ways of discipline, language, logic, prose. He starts competing in the school, becomes an egoist, starts learning all the neurotic things that are prevalent in the society, becomes more interested in power, money, starts thinking how to become more educated so that he can become more powerful, how to have more money, how to have a big house, and all that. He shifts.

Then the right hemisphere functions less and less -- or functions only when you are in dream, fast asleep. Or sometimes when you have taken a drug.

The great appeal of drugs in the West is only because the West has succeeded in destroying the right hemisphere completely because of compulsory education. The West has become too educated -- that means it has gone to the very excess, to one side. It has become extreme. Now there seems to be no possibility. Unless you introduce some ways which can help the right hemisphere to be revived again in the universities and colleges and the schools, drugs are not going to go. There is no possibility of prohibiting drugs by law alone. There is no way to enforce it unless the inner balance is put right again.

The appeal of the drug is that it immediately shifts gear -- from the left hemisphere your energy moves to the right hemisphere. That's all the drug can do. Alcohol has been doing it for centuries but now far better drugs are available -- LSD, marijuana, psilocybin. and even better drugs will be available in the future.

And the criminal is not the drug-taker, the criminal is the politician and the educationalist. It is they who are guilty. They have forced the human mind into one extreme -- into such an extreme that now there is a need to revolt. And the need is so great! Poetry has completely disappeared from people's life, beauty has disappeared, love has disappeared... money, power, pull, they have become the only gods.

How can humanity go on living without love and without poetry and without joy and without celebration? Not for long.

And the new generation all over the world is doing a great service by showing the stupidity of your so-called education. It is not a coincidence that drug-takers almost always become drop-outs. They disappear from the universities, colleges. It is not a coincidence -- this is part of the same revolt.

And once a man has learned the joys of drugs it becomes very difficult for him to drop them. Drugs can be dropped only if better ways can be found which can release your poetry. Meditation is a better way -- less destructive, less harmful, than any kind of chemical. In fact, it is not harmful at all, it is beneficial. Meditation also does the same thing: it shifts your mind from the left hemisphere to the right hemisphere. It releases your inner capacity of creativity.

A great calamity that is going to be in the world through drugs can be avoided by only one thing -- that is, meditation. There is no other way. If meditation becomes more and more prevalent and enters peoples' lives more and more, drugs will disappear. And education must start to be not so absolutely against the right hemisphere and its functioning.

If the children are taught that both are their minds, and if they are taught how to use both, and if they are taught when to use which.... There are situations when only the left-side brain is needed, when you need to calculate -- in the marketplace, in the everyday business of life. and there are times when you need the right hemisphere.

And remember always, the right hemisphere is the end and the left hemisphere is the means. The left hemisphere has to serve the right hemisphere, the right hemisphere is the master -- because you earn money only because you want to enjoy your life and celebrate your life. You want a certain bank balance only so that you can love. You work only so that you can play -- play remains the goal. You work only so that you can relax. Relaxation remains the goal, work is not the goal.

The work ethic is a hangover from the past. It has to be dropped. And the educational world has to go through a real revolution. People should not be forced. Children should not be forced into repetitive patterns. What is your education? Have you ever looked into it? Have you ever pondered over it? It is simply a training in memory. You don't become intelligent through it, you become more and more unintelligent. You become stupid. Each child enters the school very intelligent but it is very rare that a person comes out of university and is still intelligent -- it is very rare. The university almost always succeeds. Yes, you come with degrees but you have purchased those degrees at a great cost: you have lost your intelligence, you have lost your joy, you have lost life -- because you have lost the functioning of the right-side hemisphere.

And what have you learned? Information. Your mind is full of memory. You can repeat, you can reproduce -- that's what your examinations are. The person is thought to be very intelligent if he can vomit all that has been thrown into him. First he has to be forced to swallow, go on swallowing, and then in the examination papers, vomit. If you can vomit efficiently, you are intelligent. If you can vomit exactly that which has been given to you, you are intelligent.

Now this is something to be understood: you can vomit the same thing only if you have not digested it, remember. If you have digested it you cannot vomit the same thing, something else may come. Blood may come but not the same Vrindavan bread. That will not come. It has disappeared. So you have to simply keep it down there in your stomach without digesting it. Then you are thought to be very, very intelligent. The most stupid are thought to be the most intelligent. It is a very sorry thing, a sorry state of things.

The intelligent may not fit. Do you know Albert Einstein could not pass his matriculation examination? Such a creative intelligence -- it was difficult for him to behave in the stupid way that everybody else was behaving in.

All your so-called gold medallists in the schools, colleges, universities, disappear. They never prove to be of any use. Their glory ends with their gold medals. Then they are never found anywhere. Life owes nothing to them.

What happens to these people? You have destroyed them. They have purchased the certificates and they have lost all. Now they will be carrying their certificates and degrees.

This kind of education has to be totally transformed. More joy has to be brought to the schoolroom, more chaos has to be brought to the university -- more dance, more song, more poetry, more creativity, more intelligence. Such dependence on memory has to be dropped. People should be watched and people should be helped to be more intelligent. When a person responds in a new way he should be valued. There should be no right answer. There is none. There is only a stupid answer and an intelligent answer. The very categorisation of right and wrong is wrong; there is no right answer and there is no wrong answer. Either the answer is stupid, repetitive, or the answer is creative, responsive, intelligent. Even if the repetitive answer seems to be right it should not be valued much because it is repetitive. And even though the intelligent answer may not be perfectly right, may not fit with the old ideas, it has to be praised because it is new. It shows intelligence.

You ask me: I want to BE CREATIVE. WHAT SHOULD I DO? Undo all that the society has done to you; undo all that your parents and your teachers have done to you; undo all that the policeman and the politician and the priest have done to you -- and you will again become creative, you will again have that thrill that you had in the very beginning. It is still waiting there, repressed. It can uncoil.

And when that creative energy uncoils in you, you are religious. To me a religious person is one who is a creative person. Everybody is born creative but very few people remain creative.

It is for you to come out of the trap. You can. Of course, you will need great courage because when you start undoing what the society has done to you, you will lose respect. You will not be thought to be respectable. You will start becoming bizarre; you will look bizarre to people. You will look like a freak. People will think, 'Something has gone wrong with the poor man.' This is the greatest courage -- to go into a life where people start thinking you are bizarre.

Difficulties will be there. You can ask Indivar. He has come from Australia. He was a renowned psychoanalyst there for twenty years and now he is in much difficulty. His wife thinks that he has gone mad; his children have become suspicious that Dad has gone mad; his colleagues are no longer in sympathy -- there is no question of respect, even sympathy is missing. The bosses where he works in the clinic are ready to throw him out any moment. And for the first time he is happy and for the first time he is doing something that he enjoys -- and for the first time something from the right hemisphere is released in him.

Just the other night he was there and when I touched his head I could feel the shift. It is no longer the left hemisphere, it is the right hemisphere where more energy is moving. His poetry is coming back. He is becoming a child again.

But naturally you have to risk. If you want to be creative you will have to risk all. But it is worth it. A little creativity is more worthwhile than this whole world and its kingdom. The joy that comes by creating something new, whatsoever it is -- a small song, a small painting, anything.... When you create something new you participate with the creator because God is the creator. When you create, you are in tune with God. When you create really, God creates through you -- that's why great joy arises. When you repeat, you repeat alone. God is not there. You are a desert, you are a machine. When you create, God simply enters your heart. You become a hollow bamboo and he starts playing on you and you become a flute. Great song is possible. Everybody is carrying that song and unless that song is sung, you will never feel fulfilled.

My sannyas is nothing but an initiation into creativity, initiation into danger, initiation into a new kind of life that has not been taught to you -- in fact, against everything which has been taught to you.

My whole struggle is against this so-called neurotic society. I would like you to become uneducated again.

The fourth question:

Question 4

WHY IS IT SO DIFFICULT TO FIND ONESELF?

Because you have been turned outwards. Your eyes have become paralysed. They can only see the without. You cannot turn back. Your neck is no longer flexible. You cannot go into your being; all that you know takes you outside.
You are very, very efficient in thinking -- thinking takes you outside. To go in, to know oneself, non-thinking is needed. Now that seems impossible. The whole life's training in thinking has become such a fixed structure inside you that even when you don't need to think, you go on thinking. You would like to sit silently but the mind goes on chattering. You have practised that chattering too long. It has gone into your blood. That's why it looks difficult, otherwise it is the easiest thing in the world. It has to be the easiest because you are closer to yourself than anything else. If you want to know somebody else it is a long journey. If you want to know God one never knows where he is hiding and where to find him and what his address is.
But if you want to know yourself there should be no problem at all. You ARE yourself. If you cannot know even this -- where you already are, where you exist -- then what else can you do and what else can you know? Self-knowledge should be the easiest thing.
But it has become difficult because you have been trained to focus your eyes on the outside.

I have heard....
Sherlock Holmes arrived in heaven. The angels turned out en masse to meet him. The Lord himself descended from his throne to bid him welcome.
'Holmes,' he said, 'we have a little mystery up here that you may be able to help us solve. Adam and Eve seem to have disappeared. Nobody has been able to locate them for aeons. If you could possibly uncover them for us....'
Holmes darted to the fringe of the assemblage and hauled two frightened and surprised angels before the Lord. 'Here they are,' he said.
Adam and Eve admitted their identities. 'We got tired of being stared at and asked for autographs by every dam new angel who came up here,' they explained. 'We assumed aliases and these simple disguised and got away with them for centuries until this smarty-pants ferreted us out.'
'How did you do it?' marvelled the Lord.
'Elementary, my dear Lord,' said Holmes. 'They were the only two who had no navels.'

Yes, to know oneself is very elementary. It is not difficult. It can't be difficult. You have just to unlearn the ways. You need not learn anything to know who you are, you have only to unlearn a few things.
First, you have to unlearn being concerned with things; second, you have to unlearn being concerned with thoughts; and the third thing happens on its own accord -- witnessing.
Let me tell you in this way.... These are the three things in your life. On the outermost fringe are things, the world, what Zen people call 'the world of ten thousand things'. On the outermost fringe, the periphery, the circumference, are things, millions of things. Then, between the centre and the circumference there are thoughts, desires, dreams, memories, imaginations -- the mind. If the world is called 'the world of ten thousand things', the mind should be called 'the world of ten million thoughts'.
And the key is: one, first you start watching things. Sitting silently, look at a tree; just be watchful, don't think about it. Don't say, 'What kind of tree is this?' Don't say whether it is beautiful or ugly. Don't say, 'It is green or dry.' Don't make any thoughts ripple about it, just go on looking at the tree -- that's what meditators down the centuries have been doing. They would choose one thing -- maybe the small flame of a lamp -- and they would sit silently looking at it. What were they doing? The flame has nothing to do with meditation, it is just a device. They were trying one thing -- to go on looking at the flame and to come to a point where no thought arises about the flame. The flame is there, you are here, and no thought arises.

You can do it anywhere, watching anything. Just remember one thing -- when the thought comes, put it aside, shove it aside. Again go on looking at the thing. In the beginning it will be difficult but after a period, intervals start happening. There will be no thought -- and you will find great joy arising out of that simple experience. Nothing has happened. Just thoughts are not there and the tree is there and you are there and between the two there is space. The space is not cluttered with thoughts. Suddenly there is great joy for no visible reason, for no reason at all. You have learned the first secret.

This then has to be used in a subtler way. Things are gross, that's why I say start with a thing. You can sit in your room, you can go on looking at a photograph -- the only thing to remember is not to think about it. Just look without thinking. Slowly, slowly it happens. Look at the table without thinking and by and by the table is there, you are there, and there is no thought between you two. And suddenly -- joy.

Joy is a function of thoughtlessness. Joy is already there; it is repressed behind so many thoughts. When thoughts are not there it surfaces.

Start with the gross. Then, when you have become attuned and you have started to feel moments when thoughts disappear and only things are there, start doing the second thing. Now close your eyes and look at any thought that comes by -- without thinking about the thought. Some face arises on the screen of your mind, or a cloud moves, or anything... just look at it without thinking. This will be a little harder than the first because things are more gross, thoughts are very subtle. But if the first has happened, the second will happen -- only time will be needed. Go on looking at the thought. After a while.... It depends on you -- it can happen within weeks, it can happen within months, it can take years -- it depends on you how intently, how wholeheartedly you are doing it. Then one day, suddenly, the thought is not there. You are alone.

With the thing, thoughts disappeared... you were there and the thing was there; subjective and objective were there, duality was there. When the thought disappears, you are simply left alone, only subjectivity is left alone. And great joy will arise -- a thousandfold greater than the first joy that happened when the tree was there and the thought had disappeared. A thousandfold. It will be so immense that you will be flooded with joy.

This is the second step. When this has started happening, then do the third thing -- watch the watcher. Now there is no object. Things have been dropped, thoughts have been dropped, now you are alone. Now simply be watchful of this watcher, be a witness to this witnessing. In the beginning it will be difficult again because we know only how to watch something -- a thing, a thought. Even a thought is at least something to watch. Now there is nothing, it is absolute emptiness. Only the watcher is left alone. You have to turn upon yourself.

This is what Jesus means when he says 'conversion' -- turning upon oneself. This is what Mahavira means when he says PRATIKRAMAN -- turning upon oneself. This is what Patanjali means by PRATYAHARA -- turning upon oneself. And this is what Sufis mean when they use the word SHAHADAH -- witnessing the witness . This is the secretmost key. You just go on being there alone. Rest in this aloneness and a moment comes when this happens. It is bound to happen. If the first two things have happened the third is bound to happen -- you need not worry about it.

When this happens, then for the first time you know what joy is. All those joys that you had known before -- the joy that happened when the tree was there and the thought had disappeared; and the joy that happened when the thoughts disappeared and you were left alone.... Yes, the second joy was a thousandfold greater than the first, but now something happens which is not only quantitatively different but qualitatively different. Now for the first time you know what Hindus call ANANDA -- the real joy. All joys known before simply pale out, simply don't mean anything any more. Those joys were something that were happening to you, now this joy is utterly different. This is you yourself; this IS SWABHAWA. this is your innermost nature.

It is not something happening to you so it cannot be t4ken away. It is you in your authentic being, it is your very being. Now it cannot be taken away. Now there is no way to lose it. You have come home.
So you have to unlearn things, thoughts. First watch the gross, then watch the subtle, and then watch the beyond that is beyond the gross and the subtle.

The fifth question:

Question 5
OSHO, DO YOU FIND YOUR JOKES FUNNY OR ARE YOU CATERING FOR OUR SENSE OF HUMOUR?
P.S. WE LOVE THEM!

To me the whole life is a joke and I find everything funny. It is all so ridiculous.
But remember, I am not catering for your sense of humour. I never cater for you in any way. And if I tell a joke it is simply a trick because it is only during the moment when you open your mouth that I can help you swallow something. It is just a device. Your mouth is open and you are unaware. I can throw in something! It really goes in. Your mind is no longer functioning, your thoughts are no longer there.
When you laugh, the mind disappears. In laughter, mind cannot exist -- for a moment there is a gap, and I seek that gap. That gap is of tremendous importance because only through that gap can I make a contact with you.

The last question:

Question 6
I WANT TO SURRENDER AND YET...

This is how the human mind functions. It is always contra-dictory. It wants one thing and at the same time it is afraid. The mind can never be total. The mind's existence is individual.
So if you are waiting to surrender until your mind says yes totally, then it is not going to happen. At the most you can hope only one thing: if the major part of your mind is saying go ahead, then go ahead; listen to the major and don't be bothered by the minor. Sometimes just the contrary happens -- people go on being bothered by the minor part of their mind.
One day somebody was saying to me, 'I am ninety per cent ready to take sannyas. Ninety per cent!' I said, 'Man, this is a miracle! Ninety per cent? Don't wait a single moment, because who knows? Just take sannyas!' He said, 'But that ten per cent of the mind. What am I to do about it? It goes on saying no, so I will have to wait.'
But that man is not aware that even to decide to wait is a choice. To take sannyas is a choice; not to take it is also a choice. You cannot choose not to choose -- that freedom is not given. You cannot choose not to choose. You are choosing every moment. You have to remain a chooser. Man is not free not to choose, remember. But you can create an illusion -- that man is thinking that he is not choosing yet because ten per cent of the mind is saying no. But he is choosing in favour of the ten per cent -- he is not taking sannyas. He is going against the ninety per cent for the ten per cent. This is stupid. At least be a little democratic.
Don't wait for the totality. Mind is never total. When there is totality, mind disappears. In fact, you are trying to surrender so that you can be total. Now if you demand totality as a requirement to surrender then you are just being absolutely absurd.

I have heard about an old church. The church was very ancient and the building was falling. A small wind would come and the building would start shaking. People stopped coming to it. They were afraid.
Then the committee, the board of directors, met. Even they didn't meet inside the church. It was dangerous to go in so they met outside. And they decided that something had to be done now -- 'People have stopped coming, even the priest won't go in. And it can fall any moment; it is a miracle that it has not fallen up to now. What should we do!'
But the orthodox mind.... The old people were there who said, 'This is an ancient church and we cannot demolish it.' And there were other new people who said, 'We have to demolish it otherwise it will kill somebody some day. We have to make a new church.' And there was great conflict. What to do?
Then they decided on a compromise. They passed a re-solution: We decide first that the new church has to be built. Second, we decide that the old church has to be demolished. Third, we decide that the new church should be made exactly like the old, on exactly the same spot and all the material from the old church should be used in the new church. Nothing new will be used, so it remains ancient. And fourth, till the new is ready we will go on using the old.

Now how is it going to happen?
Compromises don't help.
If you want to surrender then just watch inside yourself. If the major part of your mind is ready then take the jump.

A Russian Commissar was so discouraged with life in Moscow that he decided to commit suicide. One evening he walked out into the country with a loaf of bread tucked under his arm. When he came to a train junction, he lay down on the railroad tracks. A peasant passing by was amazed by the strange sight.
'What are you doing,' he asked, 'lying on these tracks?'
Said the Commissar, 'I'm going to commit suicide.'
'What do you need the bread for?' asked the peasant.
The Commissar answered, 'In this country by the time the train gets here a man could starve to death.'

But this is how the mind functions. You are ready to commit suicide.
I used to live in a house next to a professor. We were colleagues in the same university. I was very new and the first night I became a little worried because the professor and his wife started fighting. And the fight continued and I could hear everything that was going on. As I had not even been introduced to them it would have been an interference, a trespassing, to go to their house in the middle of the night, so I had to wait and see what was happening.
Finally, the professor threatened that he would go and commit suicide. Then I became a little worried. I came out. The professor had left and the wife was standing there closing the door. I said to the woman, 'What is the matter? Can I be of any help?' She said, 'Don't be worried. This must be the hundredth time. He will take a good walk and come back. He never commits suicide. And he threatens every time.'
And within just five or seven minutes he was back. And I asked him, 'So soon? Have you committed suicide?' He said, 'The railroad is so far away and it is raining, can't you see? And I don't have any umbrella.'
Mind is like that. It goes on thinking in contradictions.

The young man poured out his heart's devotion on paper as he wrote to the girl of his dreams: 'Darling, I would climb the highest mountain, swim the widest stream, cross the burning desert, die at the stake for you.

P.S. I will see you on Saturday -- if it doesn't rain.'

Now drop that 'yet'. If you really want to surrender, surrender. If you feel the 'yet' is more strong, then forget about it. Then this is not the right moment for you.
The mind continues to be contradictory because that is its trick to survive. And that is its way to keep you always dis-contented. You want to do something -- one part of your mind says 'do', another part says 'don't do'. If you do it the part which was not in favour will go on condemning it and will go on saying, 'It was worthless and I was telling you so from the very beginning' -- and you will become frustrated. If you don't do it, the part that wanted to do it will go on chattering to you, 'Do it. You are missing something great. Why don't you do it?' Either way you remain frustrated.
And mind is always happy if you go on only thinking. Do anything, and mind becomes afraid -- because when you do something you are committed, you get involved. Mind wants utter freedom to dream, desire, long for. Have you watched this phenomenon in you? If not, then watch it. Whenever you are thinking of doing something, there are a thousand and one alternatives. Mind has great freedom.
For example, if you want to purchase a car you can go to a showroom. You have many alternatives. Many kinds of cars are available. You can purchase this or that or that, you can dream about all, but you can purchase only one. The moment you purchase it, the fact that out of a hundred cars you have missed ninety-nine is going to make you miserable. Now your mind has only one car and it will start finding all kinds of faults with it. And the remaining parts of the mind which wanted to have other cars will start telling you, 'I was saying so from the very beginning.'
So a man remains continuously frustrated. Whatsoever you do brings frustration because doing always closes your freedom; it becomes a commitment. Without doing anything you are free to choose because you choose only in the mind. You can change and alter and do this and that: this morning you are going to purchase this, by the evening another thing -- and you can go on playing.
That's why thinkers are not known to do many things. They don't do at all. They only think.
And without doing anything you cannot attain. You will have to do something. You will have to have the courage to commit, to get involved somewhere, otherwise you can sit and go on thinking and dreaming. That is all futile, meaningless -- a sheer wastage of energy.
So either decide to do it or decide not to do it but don't hang in-between. Be decisive. Decisiveness is always good. It creates integration, it brings integration. It makes you more crystallised.

Sufis: The People of the Path, Vol 1

Chapter #9
Chapter title: This Experience of Infinite Mutuality
19 August 1977 am in Buddha Hall

HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS SITTING AMONG A NUMBER OF CONTEMPLATORS, AND SAID, 'I HAVE THE CAPACITY OF WALKING ON WATER. COME, LET US BOTH GO ON TO THAT WATER YONDER, AND SITTING UPON IT CARRY OUT A SPIRITUAL DISCUSSION.'
RABIA SAID, 'IF YOU WISH TO SEPARATE YOURSELF FROM THIS AUGUST COMPANY, WHY DO YOU NOT COME WITH ME SO THAT WE MAY FLY INTO THE AIR AND SIT THERE TALKING?'
HASAN SAID, 'I CANNOT DO THAT, FOR THE POWER THAT YOU MENTION IS NOT ONE WHICH I POSSESS.'

RABIA SAID, 'YOUR POWER OF REMAINING STILL IN THE WATER IS ONE WHICH IS POSSESSED BY FISH. MY CAPACITY OF FLYING IN THE AIR CAN BE DONE BY A FLY. THESE ABILITIES ARE NO PART OF REAL TRUTH -- THEY MAY BECOME THE FOUNDATION OF SELF-ESTEEM AND COMPETITIVENESS, NOT SPIRITUALITY.'

THE games of the ego are very subtle. And if one is trying to drop the ego they become more and more subtle. And if one has really decided to drop it anyhow, the ultimate strategy that the ego can use to protect itself is to become egolessness; is to pretend humility, humbleness; is to show that 'Now there is no need to fight with me, I am not at all. '

The ego is one of the most fundamental problems man has to face. The ways of the ego have to be understood rightly otherwise you will never be able to get rid of it. And until you get rid of the ego there is no possibility of meeting God. It is the ego that functions as a barrier between you and reality.

The ego functions as a barrier because it is one of the most unreal things possible. The ego is a fiction, it is not a fact. It is maintained by conditioning, hypnosis; it is maintained by a thousand and one props It is a fiction -- because existence is one. It can have only one centre, it cannot have millions of centres.

What is the ego? The ego is the idea that 'I am the centre of the universe.' That is what ego is -- reduced to the basic -- the idea that 'I am the centre of the universe.' 'I' cannot be the centre of the universe but everybody has the idea that 'I am the centre of the universe.'

And the second part of the ego is: it is separative, it is a fiction that separates you from the totality. It gives you the idea that you are independent, that you are an island. And you are not. Existence is a vast infinite continent. There are no islands. You are not separate and you are not independent.

And remember, when I say you are not independent I don't mean that you are dependent -- because the very idea of dependence will again presuppose the ego. There is nobody to be independent and there is nobody to be dependent. We live in interdependence, in mutual existence, in mutuality. We are parts of each other, members of one another. The trees are penetrating you and the rocks are penetrating you and the rivers are penetrating you -- and you are penetrating the rivers and the trees and the rocks. The farthest star is connected with you. And when you blink your eyes you change the quality of the total existence. All is infinitely interconnected, interwoven. Nobody is separate.

So nobody can be independent and nobody can be dependent. Independence and dependence are both aspects of the same coin called ego. A real person is neither. A real person simply does not exist as a person He has no boundaries. He exists as God, not as a person.

Just the other day somebody asked a question: WHAT DOES 'BHAGWAN' MEAN? It means this experience of interdependence. It means this experience of infinite mutuality. It means this oneness with the whole. It means that 'I am no more separate.' And if I am no more separate, I am not -- because I can be only when I am separate. There is no way to be without being separate.

Hence, on one hand the ego creates separation, on the other hand it creates anxiety, fear -- fear of death. The fear of death comes out of the ego, otherwise there is no death, there has never been death. Death exists not. If I am one with the whole then how can death exist? The whole has never died, the whole has always been there and the whole is going to remain there always.

The ocean never dies. Only ripples and waves come and go. Once the wave things 'I am separate from the ocean,' then it will have great anxiety. Then death is coming -- sooner or later. It is on the way. It is coming. And the fear, and the anxiety.... But if the wave knows that 'I am not separate, how can I die? To die you have to be separate. If I am one with the ocean, whether I am like a wave or not like a wave does not matter. That which exists in me is the ocean. It has been there before me, it will be after I am gone. In fact, I never came and I never went, it was just a manifestation of the universe ' -- then death disappears and birth disappears. Otherwise the ego creates the fear that 'I am going to die' and there is a constant trembling in the heart.

You can never be at ease with the ego. Your anguish is your ego and nothing else. 'Bhagwan' does not mean the English word 'God' -- which has become very dirty with wrong associations -- 'Bhagwan' means the experience of oneness, the experience that 'there is no wall between me and the whole,' that 'I don't have a boundary,' that 'I am not and the whole is.' If you feel the boundary you are limited, small. Then your limitation gives pain, hurts -- so limited, so small. Then you want to become big.

Just see the mechanism of the ego. First the ego makes you feel small; it creates a sort of inferiority that 'I am so tiny against such a big world, I have to be big -- big in money, big in power. I have to be the president or the prime minister or the richest man of the world, or I have to become Alexander the Great, or something.' The ego makes you feel limited and nobody likes limitation. Then the desire to become bigger arises. And you go on becoming big but the bigger you become, the more egoistic you become -- because you carry the ego.

See the absurdity of it. The bigger you become, the more egoistic you become -- you start thinking 'Now I am somebody.' And the more egoistic you become, the smaller you feel. It looks paradoxical: the bigger you become, the smaller you feel. And again and again the desire arises to become big. With the ego nobody can become big. It is impossible.

Only by dropping the ego does one suddenly become big -- not big, one becomes infinite really, because then you don't have any boundaries. Then if there are any boundaries to existence those are your boundaries -- and there are none. Existence is un-bounded. It has no possibility of ending anywhere, neither in time nor in space. In both dimensions it is infinite, it is infinitely infinite.

But don't start dropping the ego. You cannot drop it because it is a fiction not a fact. If you start dropping it you will create another fiction -- that you have become egoless. If you start dropping it, if you start becoming humble, if you practise humility, you will become egoistic again in a new way. You will start thinking 'I am the most humble man in the world, the humblest.'

Three monks were talking. One was a Trappist monk. He said, 'Nobody can compete with us as far as asceticism is concerned.' Trappist monks are really very ascetic; the most neurotic of all the kinds of Christian monks.

The second was a Catholic monk. He said, 'That's right. But nobody can compete with us as far as knowledge of the scripture is concerned. '

And they both looked at the third, a Baptist monk. They wanted him to declare what goods he had. The monk said, 'We are nobodies as far as asceticism goes, we are nobodies as far as knowledge goes, but as far as humbleness is concerned, we are the top. '

Humbleness... and 'We are the top'!

This is how the human ego functions. You cannot drop it. Because it is not, how can you drop it? You can drop something if it is. You cannot fight with it. How can you fight with something which is not? You cannot kill it. How can you kill it when it is not?

Then what can one do? One can only understand. One can look into the mechanism of it -- how this whole fiction functions. Once you have looked into the fiction through and through, from one comer to another, from A to Z, it is not that you drop the ego -- in that very insight the ego disappears. In fact, to say that it disappears is not right -- it was never there. You come to realise that you were believing in a non-entity. It was not there from the very beginning.

It is just as if you stay in a room and somebody has told you that there is a ghost in the room. Now you cannot sleep. It is not that the ghost is there, it is the idea that there is a ghost and if you fall asleep there may be some danger -- the ghost may jump upon you, may sit upon you, may drink your blood or something. Ghosts are unreliable people. One never knows what the ghost will do. You cannot sleep, you cannot afford to sleep.

And the more sleepless, the more tired you become, the more and more you will believe in the ghost -- because the weaker you become, the stronger the ghost becomes. In the middle of the night, when the whole world has fallen asleep and everything is silent, you will become more

afraid -- now you are absolutely alone. Everybody has fallen asleep. Even the traffic has stopped. Now there is nobody. If the ghost comes you are left alone. Even if you scream nobody is going to hear now. Now you will be more troubled. And a small rat passing by, or just a bird fluttering outside in a tree, or a dry leaf moving on the road in the wind -- that is enough! You can lose all your consciousness.

And there was nothing from the very beginning. You created the whole thing. You got into an idea and the idea became a reality. Now you cannot fight with this ghost, you only have to see whether the ghost is or is not. You only have to understand. You have to see the mechanism -- how the idea of the ghost is manipulating you. It is just an idea -- your idea.

Exactly the same is the case with the ego. The ego is a ghost. It is unreal. It is utterly unreal. But it has been deeply rooted in you for certain reasons. First, the society needs it. Without creating a kind of ego in you, you will be dangerous. Through the ego you can be manipulated. Just think -- if you don't have any ego nobody can frighten you. Impossible. Because you don't have death. You can only be frightened through death.

That is why Jesus was not frightened, why Mansoor was not frightened. Many Sufis have been killed. When Mansoor was being crucified, one hundred thousand people had gathered to see. And somebody asked -- because he was laughing, laughing like crazy -- somebody asked, 'Mansoor, have you gone mad? You are being crucified, why are you laughing? This is death. Are you not aware of the fact?' And Mansoor said, 'That's why I am laughing. They are killing somebody who is not. That is the whole ridiculousness of it, that's why I am laughing!' It is as if somebody is killing a wave. Maybe the wave disappears, but how can you kill a wave? It will be there in the ocean, it will still be there, it will be absolutely as it was before. Only the form is not there, but form does not matter. Mansoor says, 'They are trying to kill somebody who is not there in the first place, that's why I am laughing.'

Many Sufis have been killed and they accepted death with such joy. From where do that joy and that courage come?

It is not the courage of a soldier. No, not at all. It is the courage of a man who has come to realise that there is no ego, that 'I am not, so how can you kill me?' The courage of the soldier is different from the courage of a saint. The courage of the soldier is a well maintained courage; deep down he is afraid, deep down he is trembling like a small child. But he has been trained to be brave for years. In the army he has been trained to be brave -- bravery is a trained attitude. It is his habit to be brave. But deep down is the suspicion, deep down is the fear. Even the greatest soldiers feel fear. It is natural.

The difference between the brave soldier and the cowardly soldier is not one of fear; the difference is only that the brave soldier goes into the war, into the front, into death, into fire, in spite of the fear. The coward cannot go. He escapes. But the fear is there in both. The brave man just has an idea of bravery. He has been conditioned. His ego has been strengthened in such a way that he has to remain brave. It is against his ego to escape; it is against his ego to run away -- that's all. Otherwise he is shaking like a leaf in a strong wind, trembling.

The courage of a saint is totally different. It has nothing to do with the courage of a soldier. He knows he is not, so how can you kill him? He knows there is no death because there has never been any birth. He has dropped the fallacy of birth so the fallacy. of death disappears. He ha., dropped the fallacy of the ego so all other fallacies disappear. All other fallacies hang around the basic fallacy of the ego.

And how does one drop it? -- just by seeing into the ways of it, how it comes. You pull it out from one side, you push it out from one door -- and it comes in from another door, from the back door, in a subtler form so you cannot recognise it.

The society needs the ego, otherwise people will be uncontrollable; the state needs it, otherwise people will be so rebellious, people will be so authentically themselves, that it will be next to impossible to create slavery, to create robopathology, to create these automatons you see walking on the roads, working in the offices, factories, this and that. It is a political stratagem.

And it is utilitarian too. You have to refer to yourself in some way. It will be confusing if you start using your name to refer to yourself.
Swami Ramteerth, a Hindu mystic, used to do that. He never used to use the word 'I', he would use 'Ram' -- that was his name. If he was feeling hungry, he would say, 'Ram is very hungry.' But it creates trouble. Then they would start saying, 'Who is Ram? About whom is he talking?'
He was in New York and some people insulted him. He must have looked a little bizarre in orange dress in New York -- this happened sixty or seventy years ago when the orange people were not known at all. He was the first sannyasin to reach America. People laughed at him, ridiculed him. He laughed, came back home.
The host asked, 'What is the matter. Why are you laughing so much? What has happened?' He said, 'Ram was insulted and people were ridiculing Ram and Ram enjoyed it.' 'Ram?' the host asked. 'What do you mean by "Ram"? Isn't this your name?' And he laughed again. He said, 'I don't have any name. I can't have any name. I don't even use "1". I use "Ram", the third person. I am as far away from Ram as you are. I am as much a witness of Ram as you are. '
But this will create many problems. It will not be feasible if everybody starts using his name instead of 'I'; it will create confusion. The 'I' is significant, linguistically utilitarian. Nothing is wrong in using it. I Will not tell you to stop using it -- just know perfectly well that it is just a word, utilitarian, but it has no reality behind it.
In fact, if I had met Swami Ram I would have told him, 'You are giving too much importance to the word "I" in avoiding it. You are making it too significant. It is not. There is no need to be so afraid of it. One just has to see the point, one just has to look into it and see that it is only a word, a label -- perfectly useful but with no reality behind it, with no substance behind it. Why do you go on avoiding it? The very fact of avoiding it so much seems to mean that you are still afraid, a little bit afraid of it -- that if you use the word "I", maybe the ego will come back. So you are putting the ego away just by not using the "I"? that won't help. It can come in the third person, Ram, too. It is so subtle.'
First the society needs to create an ego in you because then it can manipulate you, manage you, very easily. How does it happen? Once the ego is created, it becomes possible to manipulate the child. Then you can tell him that he has to come first in the class. If he has no ego you cannot create ambition in him. He will laugh at the whole idea. 'Why first? Why me first, why not others? What is wrong if somebody else comes first?'
Small children don't see the point because they still don't have crystallised ideas of egos. A small child can come from the school and happily declare to the house, 'I have failed again.' He has not yet been poisoned. But sooner or later... how long can he survive without being poisoned? The whole system of education is a subtle trick to create the ego, hence so much competition, ambition -- be the first, come at the top of the list, become a gold medallist .
And that goes on and on. It doesn't end with school, it goes on. Even old people are hankering for rewards, awards, Nobel prizes, and things like that. They are still childish.
Once the idea has entered into your bloodstream that 'I am' then everything is possible. You can be made afraid that if you don't do this you will lose, if you do this you will profit. If you do this you will succeed, if you do this you will fail. With the idea of the ego, fear of punishment and greed for profit become possible. This whole society exists in greed and fear.
Once a child has learned the ways of greed, then for his whole life he will be rushing after money or power or prestige. He will be losing his whole life in something absolutely non-essential. Money is not important, remember, money is important because you have got the idea of the ego. Many people drop money, they renounce money. In India it happens that people renounce their money and they think they have renounced something really essential. It is nothing -- because money is secondary. One never loves the money for money's sake, one loves the money for the ego's sake. You have one million dollars, your ego feels puffed up. You can renounce one million dollars and you can go to the Himalayas and you can still feel puffed up with the idea that 'I have renounced a million dollars. Many people have a million dollars but how many renounce them?'

Now you are getting still higher. The very idea that very few people can renounce such a lot of money with such ease will make your ego a little bigger. So those who renounce have very subtle egos.
If you are a president of a country and you renounce it and you say, 'Now I am going to become a sannyasin and I will go to the Himalayas and meditate' -- sitting there in a Himalayan cave you will still enjoy the idea that nobody has ever done that before. You renounced being president of a country -- you are the greatest monk in the world. The ego has come, following you like a shadow. It will be there in your Himalayan cave too. You cannot escape from it so easily.
It is a subtle phenomenon. It needs much awareness to drop it. Just by running away you cannot drop it. How can you run away from yourself? And this mechanism is inside you, it is not outside. If it were outside, you could drop it -- but it is inside you, it has become part of you. It is your very style. You have lived with it for so long that you don't know how to live without it. So whatsoever way you choose to live, the ego will remain there hiding behind it.
The society needs it, the state needs it, the parents need it, the leaders, the politicians need it, the priest needs it -- everybody needs the ego. Only you don't need it. Only you become miserable because of it. Only because of it do you miss the kingdom of God.
So you have to be very, very alert, otherwise the whole society and the state and everybody is conspiring. They want you to have the ego.
You have to decide whether you want to go into this trip or you don't want to go into this trip. You have to see what you have gained up to now by going into this trip. What is your gain? What joy has arrived? What bliss has happened? You can change. You can become the other-worldly person -- who is not really so other worldly. You can say, 'In this world there is nothing, this world is all nonsense. Death comes and everything is taken away. I will seek some eternal power.' But it is still power.... 'This world's money is not very significant. I will seek some other kind of treasure which is eternal, which will remain with me.' Then again you become an egoist with new names -- spiritual power, miraculous power.
There are three ways that the so-called spiritual man can fall into the same trap again. Either he becomes very knowledgeable -- then he has the ego that 'I know and I know much more than anybody else.' Or he can become an ascetic. He can torture himself, he can be masochistic with himself. He can fast, he can start committing a slow suicide and he can tell the world, 'I am the greatest mahatma. Look I have renounced all, even my body.'
Or the third way is that he can start using psychic energy as power. He can become a miracle monger. There are great energies in the psyche. They can all unfold. And when you start moving into deep meditations they start unfolding. The real spiritual man will not use them at all because he knows that that will be a trap and that trap will bring you back into the mire of the world. A real spiritual man never uses any power. If miracles sometimes happen around a real religious man they happen on their own. He is not the doer.
A man came to Jesus, touched his garments, was healed. He wanted to thank Jesus. He was thankful, he had been ill for years and the doctors had said that there was no remedy for him -- and now he was perfect. He could not believe his own eyes. He fell at the feet of Jesus to thank him and Jesus said, 'Man, you need not thank me at all. Thank God. In fact, thank yourself -- it is your own faith that has healed you. I have nothing to do with it.'
This is the quality of the real spiritual man -- if something happens he is not the doer. Yes, miracles happen but they are not done. And when a person starts doing them -- like Satya Sai Baba and people -- when a person starts doing them he is no longer spiritual, not at all. He has fallen to the status of a magician. Now there is nothing of spirituality left. Just as people want to show their money he wants to show his psychic powers. But the showman is there -- so he is as much part of the show business as anybody else.
Around a spiritual man miracles happen, real miracles. These are not real miracles -- that you can produce ash or you can produce a Swiss-made watch -- these are not miracles, these are simple tricks. Around a really spiritual person real miracles happen -- people transform, people change,

people start attaining new spaces of being. People start moving into new dimensions of joy and life and eternity. People start being more loving and more compassionate. People start blooming. Fragrance arises. People start dancing. Their heart for the first time pulsates with celebration. These are real miracles. People start feeling that God is, people start trusting that God is. People start becoming aware of who they are. People start losing their sleepiness. Their eyes start opening. People become whole, no longer fragmentary, integrated. These are real miracles. These happen.

But they are not done; nobody is doing them. If somebody is there to do them ego still exists. And with the ego, the world; with the ego, all the darkness.

So you have to be alert. Nobody will be in favour of you dropping your ego. Your wife will not be in favour, your husband will not be in favour, your children will not be in favour -- because once the husband drops the ego he has no ambition, so the wife will not feel good. The wife wants you to go on and on earning money, purchasing bigger and bigger houses, having more diamonds, more gold, more money in the bank, bigger insurance policies and all that.

If you lose the ego your ambition disappears. Then you are concerned with ambition no longer, then you are driving yourself mad no longer. Of course you will be healthy, but who bothers about a healthy husband? You will not have ulcers, that's right, but wives are not interested in whether you have ulcers or not. They are interested in having a bigger house, two houses -- one in the country, one in the city. They are more interested in you hav-ing a yacht, they are more interested in you having power and prestige and pull. If you have ulcers that is your business. You will not have ulcers once the ego disappears. Ulcers will disappear. Ulcers are the footprints of ambition. You may not have cancer any more, the cancer may not be possible at all because cancer is chronic anxiety. When anxiety becomes too much for the body to tolerate, the body starts moving towards death. The body starts creating situations where it can die easily. Cancer is an effort to die -- things have become unbearable, now there is no point in living. You want to die. Cancer simply shows your will to death. You may not be courageous enough to recognise it but your unconscious is helping you to die easily -- that's why there is no cure for cancer. The man has really lost his joy of life. He has lost his joy of life in futile things.

But wives are interested in having bigger houses, their own aeroplane -- you can have cancer, that is okay, that you can af-ford. Children are also interested. They will drive the father mad.

And the husband is also interested that his wife should be beautiful -- not that he loves his wife, she is a show-piece, he takes her around. He can brag around that he has the most beautiful wife in the world. He does not care for her a bit. He may not have seen her face for many years, while making love to her he may be thinking of other women or he may be lost in a thousand and one thoughts, but he wants the woman to remain young, he wants the woman to remain beautiful, he wants the woman to remain attractive so he can take her around the society. She is something that helps his ego.

The ego feels very hurt when you start moving with an ugly woman, naturally. 'So this is what you have got?' There is no other interest; not at all in the person of the woman, only in the personality -- and that too for worldly ends.

This is how things are. So if you start dropping your ego nobody is going to support you, nobody at all. Everybody will be against it because everybody's interest is that you remain egoistic. Even people who teach you to be egoless -- if you really drop the ego they will not feel very good, because then who are they going to teach to be egoless? Even the priest who goes on teaching you to be egoless will be disturbed if you really become egoless. He will not like the idea at all.

I have heard about a dog who was a kind of preacher. He used to preach to other dogs of the town that God has made the dog in his own image. 'Look,' he used to say, 'even the word "dog" is just made of the same letters as God. lust see -- it is God in reverse. Just a question of changing the direction and the dog can become God.'

And it appealed to other dogs. Only one thing was difficult -- he was very much against barking. Priests are always against some-thing which is impossible to stop. Now it is impossible for dogs to stop barking -- -that would be too much against their dog nature. They enjoy barking, that is their joy, that is their poetry, their dance, their celebration. When they feel happy, what else can they do? They bark. When it is the night of the full moon, they bark. Full moon night is a great celebration for dogs. They go almost mad. It is so beautiful -- what else can they do?
He was against barking. Priests are very, very cunning in finding things which you cannot drop. They have found sex -- you cannot drop it. They are against it. They have found taste -- you cannot drop it. They are against it. They have found all those things which are difficult for you to drop. They are against them. You are not going to drop them and they will go on preaching to you, 'Drop them!'
He preached day and night. Wherever he found a dog barking he would immediately go and start preaching. The dogs were tired of it although they knew that he was right -- it is useless to bark, they also knew it, there was no need to convince them. And he was very logical.
But one day they decided: 'Our leader has grown so old and we have never given him any joy, at least for one night we should not bark.' It was the great leader's birthday so they thought, 'This will be a good present. Let him be happy at least once. Tonight we are not going to bark at all.' They decided.
It was a full moon night and it was very difficult. It was almost impossible. They were just lying down in dark holes, holding themselves somehow -- in yoga postures. Repressing, repressing -- and the more they were repressing, the more the bark came to their throats.
And the leader went around, and he looked, and not a single dog was barking. He became puzzled. What has happened? It was going to be a surprise gift, so nobody had told him. What has happened? Have dogs really changed? Then he became worried. 'Then what will I do? If they have really stopped then my whole business has gone. Then what am I going to do?' He went around. He trusted dogs' natures; they would bark. He knew them very well. His whole life he had been teaching and nobody had stopped barking. Sometimes he would find a few disciples who would stop for one or two days and then they would escape. They would say, 'This is too much. We don't want to go to God. Please let us remain dogs.'
But what has happened? A miracle? He went around and around and he saw that dogs were not even visible and nobody was barking. and he could not teach. And it was getting late, it was the middle of the night, and for the first time he himself felt a great urge to bark. In fact, it had not been felt before because he had to talk so much -- morning, evening, night -- that there was no energy left to bark. For the first time he had not found a single disciple to teach.
The energy accumulated -- and a great urge to bark arose. He was surprised because he had not barked for many years. He had almost forgotten how to bark. A great thrill came to him. And he said, 'No dog is here why should I not try? What is wrong in it?' -- and all those kinds of thoughts that come to everybody. 'Once it is okay. It can't be such a sin. Not all dogs are going to hell.' He knew that it was natural, but he had lived such an unnatural life, the life of a priest.
So he went into a dark corner in a street and started barking. The moment he started barking, suddenly there was a great explosion all over the town. All the dogs started barking. Everybody was boiling within. And when they saw that one had broken the vow they thought that it was somebody from amongst themselves -- they could not think that the priest would do this. That was impossible. They had known him for years. Somebody had broken the vow so there was no need to repress any more. The whole town exploded into barking. It had never been like that!
And then out came the leader and started teaching them again that this was not good -- 'It is only because of barking that we are not kings of the world, otherwise we would be the kings of the world. Just this one thing is destroying our potential. '

Priests who go on telling you to drop your egos won't be very happy if you drop them -- because the moment you drop your egos you will be beyond the control of the priest.

So you will have to move into this direction alone, all alone. Nobody will be helping you and everybody will be against you.
But unless you understand that the ego is your hell you cannot be blissful.

Now this beautiful story.

HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS SITTING AMONG A NUMBER OF CONTEMPLATORS AND SAID. .

Rabia el Adawiya is one of the rarest women in the whole human history. There are only a few names that can be compared to Rabia, but still she remains rare, even among these few names -- Meera, Theresa, Laila. These are the few names. But Rabia still remains rare. She is a KOHINOOR, the most precious woman ever born. Her insight is immense.
Hasan is also a famous mystic but on a very much lower scale. And there are many stories about Hasan and Rabia.

One day Rabia is sitting inside her hut. It is early morning, and Hasan comes to see her. And the sun is rising and the birds are singing and the trees are dancing. It is a really beautiful morning. And he calls forth from the outside, 'Rabia, what are you doing inside? Come out! God has given birth to such a beautiful morning. What are you doing inside?'
And Rabia laughs and she says, 'Hasan, outside is only God's creation, inside is God himself. Why don't you come in? Yes, the morning is beautiful, but it is nothing compared with the Creator who creates all the mornings. Yes, those birds are singing beautifully, but they are nothing compared with the song of God. That happens only when you are within. Why don't you come in? Are you not yet finished with the without, with the outside? When will you be able to come in?'

Such stories, small, but of tremendous significance....

One evening people saw her searching for something on the street in front of her hut. They gathered together -- the poor old woman was searching for something. They asked, 'What is the matter? What are you searching for?' And she said, 'I have lost my needle.' So they also started helping.
Then somebody asked, 'Rabia, the street is big and night is just descending and soon there will be no light and a needle is such a small thing -- unless you tell us exactly where it has fallen it will be difficult to find.'
Rabia said, 'Don't ask that. Don't bring that question up at all. If you want to help me, help, otherwise don't help, but don't bring up that question.'
They all stopped -- all those who were searching -- and they said. 'What is the matter? Why can't we ask this? If you don't say where it has fallen, how can we be of any help to you?'
She said, 'The needle has fallen inside my house.'
They said, 'Then have you gone mad? If the needle has fallen inside the house why are you searching here?'
And she said, 'Because the light is here. Inside the house there is no light.'
Somebody said, 'Even if the light is here, how can we find the needle if it has not been lost here? The right way would be to bring light inside the house so you can find the needle.'
And Rabia laughed, 'You are such clever people about small things. When are you going to use your intelligence for your inner life? I have seen you all searching outside and I know perfectly well, I know from my own experience that that which you are searching for is lost within. The bliss that you are searching for, you have lost within -- and you are searching outside. And your

logic is that because your eyes can see easily outside, and your hands can grope easily outside, because the light is outside, that's why you are searching outside.
'If you are really intelligent,' Rabia said, 'then use your intelligence. why are you searching for bliss in the outside world? Have you lost it there?'

They stood dumbfounded and Rabia disappeared into her house.

So many stories like that -- of immense insight.
This story is also beautiful.

HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS sitting AMONG A NUMBER OF CONTEMPLATORS.

Contemplation in Sufism IS JIKR; it means people sitting in deep remembrance of God -- not repeating any name, not saying anything verbally, not even using a mantra, just sitting silently, absorbing. And when you are around a mystic saint like Rabia, what else can you do? The fountain is flowing, you can drink as much as you want. They must have been drinking the energy that Rabia was, they must have been drinking the light, they must have been drinking the silence, the presence. That's what contemplation is in Sufism.
The English word does not connote the right meaning. Contemplation in English means thinking, contemplating. In Sufism it does not mean thinking at all. Those people were not sitting there thinking about something. They were not thinking at all, they were simply being there -- what in India we call satsanga, just being in the presence of the Master. One is not doing anything in particular, one is just in the presence, open, ready to receive, with no idea of what is going to happen, with no expectation either, just open. If something comes from the Master one is ready to receive it.
The BARAKA, the grace, is always flowing from the Master. If you are ready you will receive it. If you are open you will be filled by it. If you are closed you will miss it. The Master's very existence is a BARAKA, a grace. Vibrations are constantly spreading around his being. And it is not only that you have to be in the physical presence of the Master. If you love, then you can be on another planet and it will not make any difference. You can drink from your Master's fountain wherever you are.
This is the fountain Jesus talks about. One day he comes upon a well. He is tired. And he asks a woman who is drawing water from the well, 'I am thirsty, give me some water to drink.' And the woman looks at him and she says, 'But I come from a very low stratum of the society and I think people don't like even to touch us. And my pots and my hands have already touched the water.' Jesus laughs and he says, 'Don't be worried. Give me your water. If you give me your water I Will also give you some water. I will give you some water -- water of such quality that your thirst will be quenched forever.'
The woman looked at Jesus. It was so sudden, this state-ment -- she was taken aback. The statement was so sudden, so absurd, that it must have broken her sleep a little. And when a Jesus, a man like Jesus, asks a woman at the well to give him a little water, it is not really that he asks for some water for himself -- he simply wants to make a contact with this woman.
In fact, a man like Jesus needs nothing from you. Even if sometimes he asks for something from you it is just in order to give to you, it is just in order to give you something, something im-mensely valuable.
And the woman understood it. She bowed down and touched the feet of Jesus and she ran into the town and she called to everybody in the town, 'Come, I have been drawing water from the well for my whole life and I have come across a man who has quenched my thirst forever. Just looking into his eyes it has happened. Come and see this man!'

The woman became an apostle, she became a messenger. The very presence of Jesus, just a look into his eyes, transformed the quality of the woman. She became awakened.
In Zen this kind of awakening is called SATORI.
When Rabia is sitting with a few meditators.... It would be better to call them meditators rather than contemplators. Even the word 'meditator' is not very good because, again, in English that means thinking -- to meditate upon. In English you don't have a term to translate DHYANA into because nothing like that has existed in the West -- only thinking, concentration, meditation, contemplation, nothing like DHYANA. DHYANA means a state of no mind; DHYANA means sitting silently doing nothing; DHYANA means a gap, a thoughtless gap, an interval where no thought is moving. When thoughts are not moving, the Master can move in you. When thoughts have stopped, even for a single moment, suddenly the energy of the Master rushes towards you. That is called BARAKA.
HASAN CAME UPON RABIA ONE DAY WHEN SHE WAS SITTING AMONG A NUMBER OF CONTEMPLATORS, AND SAID, 'I HAVE THE CAPACITY OF WALKING ON WATER. COME, LET US BOTH GO ON TO THAT WATER YONDER, AND SITTING UPON IT, CARRY OUT A SPIRITUAL DISCUSSION.'

Now this is absolutely stupid of Hasan. But he was a man like Satya Sai Baba. He was more interested in power trips. He must have learned how to walk on water, now he wanted to show it to Rabia. He wanted to have some certificate from Rabia. He wanted Rabia to recognise that he had become a great mystic or something. He had not seen the people who were sitting there, he had not seen what they were doing there. He was more inter-ested in showing some power that he had attained.
When powers start happening in your spiritual growth, the greatest courage is needed not to show them.

It is said of a disciple of Rinzai, a Zen Master, that some other religious Master's disciple was talking to him and the other Master's disciple .said, 'Our Master is a man of miracles. He can do anything he wants. I have seen many miracles he has been doing, I have witnessed them myself. What is the great thing about your Master? What miracles can he do?'
And the disciple of Rinzai said, 'The greatest miracle that my Master can do is not to do miracles.'

Meditate on it. 'The greatest miracle my Master can do is not to do miracles.' When miraculous powers start happening, only the weaklings will do them. The stronger one will not do them -- because he knows that now this is another trap. Again the world is trying to pull him back.
This is the last trap. If you can avoid psychic energies, silently, witnessing, if you can pass them by without being entangled by them, without being imprisoned by them, only then do you arrive home. It is a great ensnarement.
This Hasan must have stumbled upon them, now he wants to show them. Naturally he must have come to Rabia, the greatest mystic of those days.

'I HAVE THE CAPACITY OF WALKING ON WATER. COME, LET US BOTH GO ON TO THAT WATER YONDER...'

And he may be thinking deep inside that maybe even Rabia does not have this power.

'... AND SITTING UPON IT, CARRY OUT A SPIRITUAL DISCUSSION. '

Now there is no possibility of any spiritual discussion ever. Spirituality knows nothing of discussion. Spirituality knows of dialogue but it knows nothing of discussion. Spirituality knows

no argument. Sufism has no argument in it. It has knowledge but it has no argument in it. A Master can share what he knows, but there is no discussion in it.
While I was travelling in India for many years it used to happen almost every day. People, knowledgeable people, would come -- pundits, scholars, learned men -- and they would say, 'We want to discuss something with you.' And my response was always, 'If you know, you tell me, share with me. I will be happy and glad to receive it. If you don't know, then I know something. I can share it with you. Then receive it. If we both know then there is no need to talk at all. If we both don't know, what is the point of talking? Discussion is meaningless. These are the only possibilities: either we both don't know, then we can go on arguing and argument will not bring any conclusion. That's how man has argued down the ages -- great argumentation, to no end. Or, we both know, then there is no point in saying anything.'

Kabir and Farid, two mystics, met, and sat silently for forty-eight hours. Not a single word was uttered, not a single word! There was no need. Both looked into each other's eyes and found the same reality. Yes, that will happen;. If Jesus comes to meet Buddha, that will happen. If Zarathustra comes to see Lao Tzu, that will happen. What is there to say? You know, the other knows, there is no way to talk, there is nothing to talk about.

The third possibility is that one knows and one does not know, then whosoever knows.... That has been my approach. I used to say to people, 'If you know, just tell me. I will receive it. If you don't know, then don't be foolish and argue. I am ready to share whatsoever I know, then you receive it. But I don't see that there is any point in discussion.'
This Hasan must be an egoistic fellow. First he wants to show the miraculous power he has attained, next he wants to discuss. Truth is. You cannot argue about it. Either you know or you don't know. There is no other way. These are the only two simple alternatives -- either you know or you don't know. If you know, you know; if you don't know, you don't know.

RABIA SAID, 'IF YOU WISH TO SEPARATE YOURSELF FROM THIS AUGUST COMPANY, WHY DO YOU NOT COME WITH ME, SO THAT WE MAY FLY INTO THE AIR AND SIT THERE TALKING?'

She must have seen the foolishness of this man. She must have seen the ego functioning in this man. He had stumbled upon a toy. It happens always -- when you stumble upon a toy you think you have come upon truth.

It happened in Ramkrishna's time.... He had a disciple, Vivekananda, who felt great power the first time he had a satori. And in the ashram of Ramkrishna there was a very simple innocent man whose name was Kalu. He was so innocent and so simple, so childlike, that Vivekananda used to tease him always. Vivekananda was an intellectual type, argumentative. And this Kalu was a simple villager.
And he used to worship. His room was a temple and in his room there were hundreds of gods -- in India you can purchase as many gods as you want. Any stone can become a god. You just put red colour on it and it becomes a god. So he had almost three hundred gods in his small room. There was no space left even for him to sleep. And these three hundred gods he had to worship every day; it used to take six to eight hours. By the evening he was finished with the worshipping, then he would take his food.
Vivekananda was always saying, 'This is stupid, this is foolish. You throw all these gods in the Ganges. Be finished. This is nonsense. The god is within.' But Kalu was such a simple man that he said, 'I love those stones. They are beautiful. Don't you see this stone? See how beautiful it is. And I have found it by the Ganges; the Ganges has given it to me. Now how can I throw it back into the Ganges? No, I cannot do that.'

The day Vivekananda attained his first satori, he was sitting in another room just close by Kalu's room. With the first power rush the idea came into his mind that Kalu must be worshipping still. It was afternoon but he must be worshipping. So just to have fun he thought of an idea, he projected an idea into Kalu's mind from his room -- 'Kalu, now take all your gods and throw them into the Ganges.' He felt that the power was there. He could project the thought and it would be received.
Ramkrishna was sitting outside. He saw this whole game -- what Vivekananda had done. He must have seen the thought being projected. But he waited. Then Kalu came out with a big bundle; he was carrying all the gods in one big bag. Ramkrishna stopped him and he said, 'Wait, where are you going?' Kalu said, 'An idea came into my mind that this is foolish. I am going to throw all these gods away. I am finished. Ramkrishna said, 'You wait. Call Vivekananda.' Vivekananda was called and Ramkrishna shouted very angrily and said, 'Is this the way to use power?' And he told Kalu, 'You go back to your room, put your gods back in their places. This is not your idea, it is Vivekananda's.'
Then Kalu said, 'I felt as if somebody was hitting me like a stone, as if it had come from the outside, but I am a poor simple man, I didn't know what was happening. And the idea took such possession of me and I was trembling with fear -- "What am I doing?" But I was almost possessed.'
Ramkrishna was so angry with Vivekananda that he said, 'Now, I will keep your key. You will only receive this key just before you are dying, just three days before. You will never have any more satoris again. '
And this is how it happened. Vivekananda didn't have another satori again. He cried and wept for years but he didn't, he could not have. He tried hard. And then Ramkrishna died. When Ramkrishna was dying he was crying and saying to him, 'Give my key back.' And Ramkrishna said, 'You will get it just three days before you die -- because you seem to be dangerous. Such power cannot be used in such a way. You are not pure enough yet. You wait. You go on crying and you go on meditating.
And exactly three days before Vivekananda died he had another satori. But then he knew his death had come, only three days were left.

This Hasan thinks he has attained a great power. Rabia is joking. Rabia says:

'IF YOU WISH TO SEPARATE YOURSELF FROM THIS AUGUST COMPANY, WHY DO YOU NOT COME WITH ME SO THAT WE MAY FLY INTO THE AIR AND SIT THERE TALKING?'
HASAN SAID, 'I CANNOT DO THAT, FOR THE POWER WHICH YOU MENTION IS NOT ONE WHICH I POSSESS.'

Remember, you can possess power but you cannot possess God -- so power can never be spiritual. With God you have to be possessed by him, you cannot possess him. If you possess something then the ego will be there. Who is this one who claims that 'I possess'? 'I possess money, I possess a political post, or I possess spiritual power' -- but the 'I' continues to possess. The 'I' is possessiveness. Through possessiveness the ego exists. That's why the ego goes on possessing. It wants to possess as much as possible. It wants to possess the all. It is never satisfied. Whatsoever you possess, the moment you possess, it becomes meaningless. Your hankering for more... it is always for more. You can possess the whole world and still you will be hankering for more.
It is said that an astrologer once saw Alexander's hand and by seeing his hand he said, 'One thing, sir, I have to tell you. You will be victorious and you will become the emperor of the whole world, but remember, there is only one world to win.' And it is said that Alexander became very sad with the idea that there is only one world to win. Then what will he do? What will happen to

that more, that mind that continuously hankers? He has not yet been victorious -- there is just an idea that one day he will be victorious and he will be the emperor of the whole world. The astrologer said, 'But then you will be in difficulty because there is only one world, sir, so what will you do then? Where will you project your more? Where will you put your hope? How will you desire? Without desire you will be stuck.'
This is how it goes on. You can possess, and then there is the more.
Immediately Rabia made him aware that he did not possess the power to fly in the air. He immediately felt inferior. Now that bragging was no longer there. Suddenly he was back on the earth. He said, ' CANNOT DO THAT, FOR THE POWER WHICH YOU MENTION IS NOT ONE WHICH I POSSESS.' He had become poor again. Rabia punctured his balloon just by creating 'more' in it. The same was done by the astrologer. He must have been a very, very wise man. He punctured Alexander -- there was no other world.

It is said that in the great Emperor Akbar's time there was a great wise man, Beebal. One day the great Emperor came into his court, drew a line on the wall and said to his courtiers, 'You have to do something. Find a way to make this line that I have drawn on the wall smaller -- but you are not allowed to touch it. It has to be made smaller without touching it.'
It looked impossible. How to make it small if you can't touch it? You could make it small by touching, by reducing it. And then came Beebal and he drew another line just below it, a bigger line, without touching the first line, and it became small -- comparatively, relatively.

What is small? Nothing is small in itself and nothing is big in itself. It is all comparative.
Rahia drew a bigger line. She said, 'If you really want to do it then we should go into the air.' She drew a big line. Hasan must have felt very poor. In that moment the ego could not brag. He felt hurt. He said, 'That power I don't possess.'

RABIA SAID, 'YOUR POWER OF REMAINING STILL IN THE WATER IS ONE WHICH IS POSSESSED BY FISH. '

It is nothing very valuable -- otherwise all fish would be spiritual saints.

'MY CAPACITY OF FLYING IN THE AIR CAN BE DONE BY A FLY.'

So that too is not much otherwise all stupid flies would be great Buddhas.

'THESE ABILITIES ARE NO PART OF REAL TRUTH -- THEY MAY BECOME THE FOUNDATION OF SELF-ESTEEM AND COMPETITIVENESS, NOT SPIRITUALITY.'

This is a great lesson to be remembered. If anything of competition enters your mind, you are falling away from God -- because with competition ego is created. Competitiveness is nothing but an effort to create the ego.
Yes, you can have great self-esteem, but the greater your self-esteem is, the farther away you are from the universal self. The greater you think you are, the farther astray you have gone. And remember, I am not saying that you should start saying, 'I am very small, I am just the dust underneath your feet.' No, I am not saying that -- because again that is a claim.
A real spiritual man has no idea of whether he is big or small, he has no idea at all.
When the Emperor Wu asked Bodhidharma, 'Who are you?' Bodhidharma said, 'I don't know.' This is a spiritual answer. 'I don't know.' Great silence. Indefinable silence. Utter silence. 'I don't know.' The man of spirituality does not know who he is. There is no way to define. In fact, he is no more. He has become part of the whole, he has disappeared into this great orchestra. He is a simple note in this great rich orchestra. He is just a small colour in this colourful existence. He is

no more separate. He is not and he possesses nothing -- neither power of this world nor power of the other world. He possesses nothing. He is possessed by God.
That's why Sufism insists on surrender. Surrender and be possessed by God. Don't try to possess God, don't try to grab God. Many start with that idea -- that they have to possess God. Many seekers move with this tremendous ego: that they have to search, their ego is at stake. But they will never find. You can find God only when you have disappeared. When the seeker is no more, suddenly only God is left. And then you start laughing -- because God has always been there. Just because you were so much of a seeker, you were so full of yourself, you could not see him. He has always been there. He is the reality. You cannot possess him. You cannot have God in your first. If you have a fist you will go on missing him. You can have him only with open hands. He is there when your heart is like an open hand and not like a fist. Then you have him. Then only he is.
This is a great lesson to be remembered. You have to understand the ways of the ego. This Hasan has fallen into a subtle trap of the ego again. He has left the world, now he possesses spiritual power..Now he can walk on the water.

Once a man came to Ramkrishna. He was a great yogi. And he declared the same thing to Ramkrishna. He said, 'Can you walk on the water? I can.' And Ramkrishna laughed and he said, 'What is the point of it? How much effort and how much energy and how much time did you have to waste to learn this?' He said, 'Eighteen years. ' Ramkrishna said, 'This is foolish. Just by giving two paise to the boatman he takes me to the other side. Just for a thing worth two paise -- eighteen years! Are you stupid or something?'

This has always been the approach of a real spiritual man like Ramkrishna or Rabia. What is the point? Even if you can walk on the water, what is the point of it? How is it relevant to your life problems I How is it going to help you? How is it going to make you more happy? Just by walking on the water, will you become happy? So why are you not happy while you are walking on the earth? Just by flying in the air, will you become happy? Who is preventing you? Right now why can't you become happy?
This is not the spiritual approach, this is the egoistic approach. Beware of the ego because the ego is the only wall between you and God.
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Chapter #10
Chapter title: The Original Signature
20 August 1977 am in Buddha Hall

The first question:

Question 1
SURELY MEDITATION IS FOR MYSTICS. WHY DO YOU PROPOSE IT FOR ORDINARY PEOPLE AND THEIR CHILDREN?

First, I have never come across an ordinary person; they do not exist. They are only created by egoistic people. The egoist has to create the ordinary -- that is the only way the ego can exist, persist. Not a single human being is ordinary because each human being is so unique. Each human being is created by God -- how can he be ordinary? God never creates the ordinary. All his creation is rare. Each individual is so unique that he is never repeated. You never were before, you will never be again. You cannot find anybody who is just like you.

Forget about human beings.... Not even animals, not even trees, not even pebbles on a seashore -- not even two pebbles -- are alike. Wherever you find God's signature, it is always the original, never the ordinary.
God is not a manufacturer, he is a creator. He does not manufacture people like Cars on an assembly line. You can have many Ford cars exactly alike -- that's the difference between a machine and a man. A machine can be duplicated, a man cannot be duplicated. and the moment you start duplicating, imitating, you become more like a machine -- then you are no longer respectful towards your humanity. That's how robopathology is created.
You ask me: SURELY MEDITATION IS FOR MYSTICS. It is for mystics, surely, but everybody is a born mystic -- because everybody carries a great mystery within him which has to be realised, everybody carries a great potentiality which has to be actualised. Everybody is born with a future. Everybody has hope. What do you mean by a mystic? A mystic is one who is trying to realise the mystery of life, who is moving into the unknown, who is going into the uncharted, whose life is a life of adventure, exploration.
But every child starts that way -- with awe, with wonder, with great enquiry in his heart. Every child is a mystic. somewhere on the way of your so-called growing you lose contact with your inner possibility of being a mystic, and you become a businessman or you become a clerk or you become a collector or you become a minister. You become something else. And you start thinking that you are this. And when you believe it, it is so.
My effort here is to destroy your wrong notions about yourself and to liberate your mysticism. Meditation is a way of liberating the mysticism, and it is for everybody -- without any exception, it knows no exception.

SURELY MEDITATION IS FOR MYSTICS. WHY DO YOU PROPOSE IT FOR ORDINARY PEOPLE AND THEIR CHILDREN?

There is no one ordinary, and children are the most capable. They are natural mystics. And before they are destroyed by the society, before they are destroyed by other robots, by other corrupted people, it is better to help them to know something of meditation.
Meditation is not a conditioning, because meditation is not indoctrination. Meditation is not giving them any creed. If you teach a child to become Christian you have to give him a doctrine; you have to force him to believe things which naturally look absurd. You have to tell the child that Jesus was born out of a virgin mother -- that becomes a fundamental. Now you are destroying the natural intelligence of the child. If he does not believe you, you are angry, and of course you are powerful and you can punish the child. You can torture the child in many ways. If he believes you it goes against his intrinsic intelligence. It looks like nonsense to him, but he has to compromise with you. And once he has compromised he starts losing his intelligence, he becomes stupid.
If you teach a child to be a Mohammedan, then again you will have to teach him a thousand and one absurdities. And so is the case with Hinduism and with all kinds of creeds, dogmas. If you teach a child meditation you are not indoctrinating him. You don't say he has to believe anything, you simply invite him to an experiment in no-thought. No-thought is not a doctrine, it is an experience. And children are very, very capable because they are very close to the source. They have just come from God! They still remember something of that mystery. They have just come from the other world, they have not yet forgotten it completely. Sooner or later they will forget, but still the fragrance is around them. That's why all children look so beautiful, so graceful. Have you even seen an ugly child?
Then what happens to all these beautiful children? Where do they disappear to? Later in life it is very rare to find beautiful people . Then what happens to all beautiful children? Why do they turn into ugly persons? What accident, what calamity happens on the way?

They start losing their grace the day they start losing their intelligence. They start losing their natural rhythm, their natural elegance and they start learning plastic behaviour. They no longer laugh spontaneously, they no longer cry spontaneously, they no longer dance spontaneously. You have forced them into a cage, a strait-jacket. You have imprisoned them.
The chains are very subtle, they are not very visible. The chains are of thought -- Christian, Hindu, Mohammedan. You have chained the child and he cannot see the chains, so he will not be able to see how he is chained. And he will suffer his whole life. It is such an imprisonment. It is not like throwing a man into a jail. It is creating a jail around a man, so wherever he goes the j ail continues around him. He can go to the Himalayas and sit in a cave, and he will remain a Hindu, he will remain a Christian -- and he will still think thoughts.
Meditation is a way to go within yourselves to that depth where thoughts don't exist, so it is not indoctrination. It is not teaching you anything, in fact, it is just making you alert to your inner capacity to be without thought, to be without mind. And the best time is when the child is still uncorrupted.

The second question:

Question 2
IS THERE ANYBODY IN THE WORLD WHO IS PERFECT?

Perfection, the idea of perfection, is an ugly idea. A perfectionist is a neurotic. Perfectionism is a psychological disease.
So the first thing to be remembered is that I am not for any kind of perfection. I want you to be whole, but not perfect; 1 want you to be total, but not perfect. Avoid perfection because perfection means death; perfection means that now there is no more growth. Perfection means an existential cul-de-sac -- you have come to the end of your tether. Now there is nowhere to go, you are stuck and stuck forever -- you are perfect.
Just think of the horrible situation -- that you are stuck, nowhere to go, nothing to do, no possibility to grow, no direction to flow. You are just there like a rock.
Life is a flow. Imperfection is beautiful. Be total, and never strive for perfection. What is the difference? When I say, 'Be total' I mean that whatsoever you do, do it totally, not perfectly -- these are two different dimensions. You have been taught to be perfect.
For example, if you are angry the perfectionist will say, 'This is not right. Drop anger.' Anger cannot be allowed in a perfect human being; a perfect human being cannot be angry. That's why in India the so-called religious people cannot respect Jesus very much because there are moments when he became angry. In the temple he became angry. He turned over the boards of the money-changers, all alone. He threw them all out of the temple. He was really angry. Now Hindus will say, 'This is not perfection. Jesus getting angry? This simply means he is an imperfect human being.'
Perfectionism will say 'no anger'. In fact, the perfectionist's idea is no love either -- because if you are loving that too shows some need. So Jainas don't say that Mahavira was loving, they simply say he was non-violent. Now this is a very ugly way to describe such a loving man -- to describe him through a negative, just to say that he was non-violent, that he would not hurt anybody. That's all. But he would not love. How could he love? He was perfect. He had no need for any human relationship, all his needs had disappeared.
Love is a need. You want to love and you want to be loved. This is how imperfection goes. Mahavira is perfect, he cannot love. So Jainas depict him as being almost cold. That coldness is the coldness of death.
Perfectionism goes on denying all that is human. Perfectionism is a kind of inhuman ideal. You cannot think of Buddha crying, you cannot visualise tears coming to Buddha's eyes.

It happened that a great Zen Master died, and his disciple -- the chief disciple -- started crying. Thousands of people had gathered and they had all believed that this disciple had attained to enlightenment. And now he was crying. So a few of them told him, 'This doesn't look good. It goes against your prestige. People think that you have become enlightened, and you are crying! What will they think about you?'
The disciple said, 'I can drop being enlightened, but I cannot be untrue.'
They said, 'But you have been telling us that the soul never dies. So if your Master is still there, why are you crying?'
The disciple said, 'I am not crying for the soul -- the soul is eternal -- but I am crying for his body. His body was so beautiful, and it will never be again. Can't I even cry for it? I will never see my Master's body again!'

Now the traditional Buddhist will not accept this -- that an enlightened person can cry. These are the perfectionist ideals. You have to take away all that is human -- then what is left behind is just a marble statue.
I teach totality. If you are crying, then be total in it, then let your whole heart cry. Then don't be so-so, don't be lukewarm, just go into it. In that moment let crying he your total being. Let tears come from every pore of your being. If you are angry then be totally angry -- as Jesus was angry in the temple. Whatsoever happens, be total in it!
And now I would like to say something very paradoxical: if you can be totally in anger, by and by it disappears. If you can be totally in anything, there comes a great transformation; the whole energy changes because you start understanding what anger is. It is not that you drop it by conscious effort, deliberately, but simply because of understanding it is no longer relevant. Or, if sometimes it is needed, there is no hindrance either. You can be angry. I love Jesus because he could be angry. He was so human. Buddha looks inhuman -- at least eh way he is depicted is inhuman. Mahavira is utterly inhuman -- at least the way he is described in the Jaina scriptures. That's how he looks... as if he has no heart.
But that is the goal of the perfectionist. Jesus is more human. Many times Jesus goes on saying in the Bible 'I am the Son of Man.' Sometimes he says 'I am the Son of God' and sometimes 'I am the Son of Man.' He says both things. He is saying, 'I am both -- as perfect as God and as imperfect as man. As high as God and as low as man -- I am a bridge between these two.'
I teach you totality. Be total -- whatsoever you are doing. If you love, love totally. If you are angry, then be totally in anger. Cold anger is a sin! Hot anger is perfectly human. Cold anger has to be avoided. But that's what happens when you have the ideal, the perfect ideal of not being angry -- that's what happens. Anger is there because you have never been able to understand it. How can you understand it if you have never been totally angry? Only in a total flame of anger does one understand, does one encounter it. So you go on repressing. On the surface you keep a mask that you are not angry, deep inside you go on boiling, ready to explode like a volcano. So what will you do? You will have to learn how to remain cold on the surface, ice-cold. And if you are ice-cold on the surface, you will go on doing things which are angry -- only you will not show your anger. And in a hot anger there is something beautiful -- it is a man in his energy, in his radiance. In a cold anger there is only death. If somebody gets angry and hits you, you can forgive him; but if somebody remains perfectly cold and hits you, you will be never able to forgive him.
That's why even in the courts a distinction is made. If a man became too angry, enraged, and murdered somebody, his crime is not that big. But if a man remained cold, calculating, arranged everything perfectly, and did the whole thing in a mathematical way, planned it in detail, beforehand, then he is the most dangerous man. It was not on the spur of the moment, it was a planned thing. For months he calculated when to commit the murder, how to commit the murder, how to commit it perfectly so he would not be caught. All over the world courts make a difference -- this man is really dangerous, this man is really a criminal.

In the spur of the moment sometimes you do something. You were not really trying to kill the other; it may have happened just accidentally -- yes, you became angry. Remember, I am not teaching anger, I am simply teaching totality. Through totality anger disappears, but you never become perfect, you always remain growing.
Remain growing.
You ask me: IS THERE ANYBODY IN THE WORLD WHO IS PERFECT? I am reminded of this small story.

At a revival meeting tee evangelist exclaimed, Who is the most perfect man? Is there such a being? If anybody has ever seen the perfect man, let him stand now.'
A small nervous man rose in the rear of the hall. The evangelist gazed at him in astonishment. 'Do you mean to say, sir, that you know who the perfect man is?'
'I certainly do!'
'Who may he be?'
'My wife's first husband!'

That is the only way to find a perfect man -- your wife's first husband.
The perfect man is brought in only to condemn somebody -- hence your wife's first husband. She wants to condemn you so she creates an image of her first husband as the perfect man. Then in comparison she can condemn you.
The priests have imagined Jesus, Buddha, Mahavira, as perfect men -- to condemn ordinary humanity, to condemn natural human beings, to condemn you. Buddha was growing to the very last moment of his life; on the very verge of death he was growing. Growth is life, aliveness. But the Buddha imagined by the Buddhist is not the real Buddha, it is an image painted perfect in order to condemn you. You can only be condemned if there is an image to be compared with, otherwise how can you be condemned? Once the perfect man is painted you are in trouble. You will start feeling guilty. How am I to become a Buddha? When? And you can never become a Buddha because even Buddha was not Like that! Nobody has ever been like that. That is just in the scriptures. It is a strategy of the priests.
That's why when Buddha is alive you are not so interested in him. The priest is not interested at all. People are not so interested when Buddha is alive, because he is alive with all his imperfections. Life needs imperfections! He is fallible! And you will go and you will have old ideas that Krishna was perfect and Rama was perfect and Moses was perfect, and you will compare Buddha with them -- and he is still alive so he is still imperfect. And those comparisons will tell you, 'No, he may be a good man, but he has not yet arrived.'
Once he is gone then the painters are at work, then the dreamers and the poets gather together, and the scholars, and they create a perfect Buddha. Unreal -- so unreal that it sometimes becomes ridiculous. Even the size.... They cannot depict Buddha as six feet tall. How can Buddha be six feet tall? He has to be bigger than all human beings.
In Ceylon there is a temple in Kandy where a tooth of Buddha is worshipped. It is preserved. And it is not the tooth of Buddha, it is not even the tooth of a human being. It must belong to some ape -- it is so big! If Buddha had that kind of tooth he would have been a very ugly man. But it is worshipped and you cannot point out to them what a ridiculous thing they are doing! This is not a human tooth. Now scientists have been working on it and they have proved that this is not human -- but who listens? They say Buddha was so big -- the size!
If you go into Jaina scriptures you will be surprised. Their ancient Masters, old ancient TEERTHANKARAS, are depicted as a thousand feet, two thousand feet, three thousand feet high. And they lived for thousands of years! Just false ideas. But why have these false ideas been created? To condemn you. The priest needs some way to make you feel guilty.
Mahavira does not perspire. He stands naked in the hot north Indian sun and he does not perspire. How can Mahavira perspire? No perspiration ever comes. He has never to relieve himself, he

does not go to defecate or urinate, no. Everything simply disappears in him. This seems to be the most chronic case of constipation. He never goes! How can the priest afford, how can the priest allow Mahavira to do such ordinary things like sitting on a toilet? It will look so absurd. Just imagine... Mahavira sitting on a toilet? It doesn't look good, it doesn't look good at all. He looks perfectly good in a yoga posture sitting under a tree. Foolish ideas. And this is how all thinking has continued down the centuries .

Remember, life is growth. Growth is possible only when you are imperfect. There is nothing wrong in being imperfect. There is no need to try to become perfect. If you try to become perfect you will create anguish for yourself, anxiety; you will create great tension for yourself; you will start living in hell.

The very idea of perfection brings the future into the mind. You cannot be perfect right now. You can be total right now but you cannot be perfect right now. For perfection you will have to work hard -- many, many lives. One life will not be enough. Then after thousands of lives you may be perfect. So perfection is in the future, and you can only go on postponing. Today you have to live like an imperfect human being and tomorrow you can hope that you will become a perfect being. You remain the same. Your idea of perfection simply makes you guilty, it does not transform you.

The idea of totality transforms you immediately because it can be done right now. If you are listening to me, listen totally. If you don't want to listen to me, don't come at all. Nobody is forcing you to come. Then be somewhere else. Sit in a movie house or in a hotel, but be total there. Sitting in a movie house, don't think about me; sitting here, don't think about the movie house. Wherever you are, be totally in tune there, and then you start growing fast and your life starts becoming richer. Each moment of totality brings new treasures.

But I will tell you one thing again: you will never become perfect, you will always remain open to more growth. That is the meaning when we say that God is eternal. Let me say it to you -- even God is not perfect. A perfect God is a dead God. God is also growing. God is exploding every moment into new creativity, new songs, new joy. God is evolving.

Because of the Christian concept of perfection there was great conflict between the idea of evolution and the Christian Church -- because Christians thought that when God created the world, a perfect God was bound to create a perfect world, so how could there be evolution? That was the basic problem between the Church and the Darwinians -- 'How can God create an imperfect world -- and then it starts evolving? No. God has created it perfect, it is the same world. Now there is no need to grow, it cannot grow. How can it be better? It is the most perfect world as it is.'

Darwin brought in this concept of evolution. Christians were very angry with him. He was destroying the very roots of their perfect God and the perfect world. But by and by they had to accept defeat -- because the idea of evolution is a true idea. Darwin never dared to say that God is also evolving, but I would like to say to you that it is not only that the world is evolving, even God is evolving. It is not only that the creation is evolving, the Creator is also evolving. In fact, everything goes on evolving, and there is no end to it. The journey is eternal. There will never come a moment when things will stop and somebody will declare, 'Now everything has become perfect.' And it is good that perfection is not possible. Feel blessed that perfection is not possible.

The third question:

Question 3
I CAN'T FIND THE SYNTHESIS BETWEEN SURRENDERING AND TAKING RESPONSIBILITY FOR ONESELF OR GROWING MATURE AND INDEPENDENT.

First, you are not, not yet, so you cannot take any respon-sibility for yourself First you have to be to take responsibility for yourself. You are carrying only a false idea of the ego; that ego is not

you. And the true you has nothing to do with the ego.

The idea of surrendering creates a problem in the mind only because you can't make a distinction between the real self and the unreal self. When you surrender, you surrender only the unreal; the real cannot be surrendered. You surrender only the ego, you don't surrender the self. And by surrendering the ego you become for the first time yourself. It is not paradoxical, it is not contradictory, because you never were the ego. That was just an illusion in the mind. Who are you? Do you know exactly who you are? If you try to ponder over it you will find that you don't know, and all that you know means nothing. That you belong to a certain family, that this is your name, that this is your caste, that this is your religion -- that makes no sense at all. It does not say anything about you. You can change your Church, and one day you can come across some papers that prove that your father was not your father, that somebody else was your father, but still you will remain you. One day you can come to know that the mother who was pretending to be your mother was not your real mother -- you were adopted by her when you were a child. But that will not make any change in you; you remain the same. So who are YOU? Your name can be changed very easily and you will not change.
So there is something inside you which you are not yet aware of. By surrendering you surrender only this so called ego -- this false idea of oneself. And when you surrender it, the possibility to be your real self opens. So there is no contradiction really, it is only apparent.
You ask: I CAN'T FIND THE SYNTHESIS BETWEEN SURRENDERING AND TAKING RESPONSIBILITY FOR ONESELF.... There is no need for any synthesis because there is no contradiction. They are not opposite, they are one phenomenon. You surrender the false and you become the real. By surrendering the false you become the real. And only then can you take responsibility for yourself, only then can you grow mature.
But one thing.... You ask: I CAN'T FIND THE SYNTHESIS BETWEEN SURRENDERING AND TAKING RESPONSIBILITY FOR ONESELF OR GROWING MATURE AND INDEPENDENT. Maturity knows nothing of independence. Imma-turity knows two things: dependence and independence. Both are immature states of mind. Maturity knows interdependence. In maturity you disappear so utterly that you become part of the whole. A mature person is neither dependent nor independent. A mature person has no claim to any separation from existence, he is one with existence.
Please don't try to create any synthesis. Just look into the fact that you are not yet.

A man came to Gurdjieff and said, 'I would like to serve humanity.'
Gurdjieff looked at him and laughed. And he said, 'But where are you? I don't see you anywhere. I am sorry to say it to you but you don't exist! Who is going to serve humanity?'

A similar case is reported in Buddhist scriptures.

A man came to Buddha and said, 'I have much money. I have much power.' He was one of the richest men of those days. And he said, 'Just tell me how to serve people, how to serve humanity.' And it is said Buddha became very silent. He closed his eyes. The man was disturbed, confused. He became restless. He asked, 'Why have you closed your eyes, and why do you look so sad?' Buddha opened his eyes and he said, 'I feel great compassion for you. You want to serve humanity, and you are not. First be!'

That is a basic requirement: first be! By surrendering, for the first time you attain to that beinghood. You surrender all that you are not, you surrender only the false, you surrender only the PERSONA, YOU surrender only the mask, you surrender that which you think you have but you don't have. And by surrendering that which you think you have and you don't have, you attain

to that which you already have and you have had always. The false has just to disappear for the real to be revealed. This is growth.
But growth never makes you independent. The very idea of independence is still a hangover from those days of dependence. You are still thinking in terms of dependence or independence. A mature person is not separate, he is not an island. He has merged with this infinite continent of existence.

The fourth question:

Question 4
WHERE CAN ONE ALWAYS FIND HAPPINESS?

See the dictionary under the letter 'h' -- only there will you find happiness always. In life things are very mixed up. Day and night are together, so are happiness and unhappiness. Life and death are together, so is everything. Life is rich because of polar opposites. The very idea that one would like to be happy forever is stupid. the very idea will create only unhappiness and nothing else. You will become more and more miserable because more and more you will be missing your so-called eternal happiness. Your greed is too much.
Then who is the happy person? The happy person is not one who is always happy. The happy person is one who is happy even when there is unhappiness. Try to understand it. The happy person is one who understands life and accepts its polarities. He knows success is possible only because failure is also possible. So when failure comes he accepts it.
I remember one incident of my childhood. A great wrestler had come to my town. Everybody was very interested in wrestling, so the whole town had gathered. I have seen many people and many wrestlers in my life but he was really rare. He had something of Zen in him.
For ten days the wrestling continued, and every day he defeated a famous wrestler. Finally he was declared to be the winner. The day he was declared to be the winner he went around and touched the feet of all the ten persons whom he had defeated.
Everybody was puzzled about why he did it. I was a small child, I went to him and I asked him, 'Why did you do that? This is strange.'
He said, 'It is only because of them that I am victorious. It is only because of them. If they had not been defeated, if they had not allowed themselves to be defeated, I would not be victorious. So I owe it to them. Without them how could I be victorious? My victory depends on their defeat, my victory is not independent of them. So really I feel greatly thankful to them. There was only one possibility: either I was to be defeated or they were to be defeated. And they are good people, they accepted defeat.'
This is a very Sufi or Zen idea. Things are interdependent: failure/success, happiness/unhappiness, summer/winter, youth/old age, beauty/ugliness -- all are interdependent, they exist together. And the man who starts seeking one pole against the other pole is getting into unnecessary trouble. It is not possible, he is desiring the impossible; and he will get very frustrated.
Then what should the attitude be? When happiness comes, enjoy happiness; when unhappiness comes, enjoy unhappiness. When there is happiness, dance with it; when there is unhappiness, cry with it. That's what I mean when I say 'Enjoy'. Unhappiness is a must. If you can accept unhappiness as smoothly as you welcome happiness, you will transcend both. In that very acceptance is transcendence. Then unhappiness and happiness will not make much difference to you, you will remain the same. When there is sadness you will have a taste of it; and when there is joy you will have a taste of it. And sometimes bitter things also taste beautiful.
And sadness has something of depth in it which no happiness can ever have. Happiness has something shallow. Laughter always looks shallow, tears always look deep. If you want to be happy always you will become a shallow person, a superficial person. Sometimes it is good to fall

into the depths, dark depths, dismal depths of sadness. Both are good. And one should be total in both. Whatsoever happens, go totally into it. When crying, become the crying, and when dancing, become the dance. Then the ultimate happens to you. By and by you forget the distinction between what happiness is and what unhappiness is. You enjoy both! So by and by the distinction disappears. And when the distinction has disappeared, there arises something which is eternally there, which remains always there. That is witnessing, that is SAKSHIN. And Sufis say that if you can become a witness of all that happens to you, you have arrived home.

The fifth question:

Question 5
WHY ARE THERE SO MANY RELIGIONS IN THE WORLD?

-- because there are so many types of people, because there are so many different kinds of people.

Religion is one, but the languages of religion are different. The Jew understands one language, the Christian understands another language. The difference is of language. The Hindu speaks still another language -- but all differences are linguistic. Just as English can be translated into French and French can be translated into Italian and there is no conflict, so Christianity can be translated into Hinduism, Hinduism can be translated into Judaism -- there is no problem. One just needs clarity to see.

A religious person will see that there is only one religion in the world -- although many are the manifestations. And there is nothing wrong. It is good. If these religions don't fight with each other and don't nag each other, it is perfectly good, it is enriching. It makes the world more livable, more lovable. Just think of a town where there are only temples and no mosque and no church and no synagogue. The town is a little less rich. When there are all kinds of temples and all kinds of shrines and all kinds of prayers going on, it is beautiful. God can be worshipped in many ways. And you have to choose your way.

The problem is not why there are so many religions, the problem is their conflict, their constant antagonism about each other, their constant enmity. That is the problem. If this enmity disappears I don't see any problem. In fact, in a better world there will be even more religions than there are now, because basically each person is so individual and so unique that he will have his own religion, he will have his own version. In fact. that's how the reality is: two Christians are not alike. Even while praying in the same church and reading the same Bible, two Christians are not alike. Their approaches will remain a little different. Their approaches will keep something of their individuality, something of their colour. Something of their minds will be there.

Conflict should disappear; there should arise a friendship. They are all working for God, why should they be in conflict? The conflict comes because of the politics in it. The Christian priest wants the whole world to be Christian. In just the same way the communist wants the whole world to be communist. Why bother about the whole world? If there are a few beautiful Christians that is more than enough. They should be Christians, that is the thing. They should live in Christ, that is the thing. Now that you have a big crowd behind you, what does that crowd matter, how does it matter? But the crowd creates power in the world of politics.

If you have many Catholics, Catholicism is more powerful. Then the pope of the Vatican becomes more powerful. If you have more Hindus, then the Shankaracharya of Puri becomes more powerful. It is really power-politics.

People are different and they all need different approaches towards God. One should remember only one thing: that one is moving towards God. How he is moving, in what garb, with what language he prays, is irrelevant. But the conflict is there, the politics is there, and the politics is a shadow of egos.

So many religions are not the problem, many egos are the problem.

I have heard....
A Baptist, a Presbyterian, a Methodist and a Roman Catholic met by agreement to dine on fish. As soon as grace was said, the Catholic rose, armed with knife and fork, and taking about one third of the fish, including the head, removed it to his place saying, 'The pope is the head of the church.'
Immediately the Methodist minister stood up and helped himself to about one third, including the tail, saying, 'The end crowns the work.'
The Presbyterian taking the remainder of the fish to his plate, exclaimed, 'Truth lies between the two extremes.'
The Baptist had nothing before him but an empty plate and the prospect of a slim dinner. So seizing a bowl of melted butter, he dashed it over them exclaiming, 'I baptize you all!'

This is what goes on. These are egos in conflict -- not reli-gions. How can religions be in conflict? These are egos, subtle egos. Beware of these egos, these egos are working in you too. If you are a lover of truth then all manifestations of truth will be welcome to you. You would not like to convert a Hindu to Christianity or a Christian to Hinduism. Your whole prayer will be that the Christian should really become a Christian and the Hindu should become a real Hindu. And a real Hindu and a real Christian are exactly the same thing, precisely the same thing.
Remember, if the world becomes almost of one religion there will be such monotony, it will be so boring. It will not be good. Just think if the whole world were to become of one religion, were to come under one Church and one fold. It would be sheer boredom, intolerable. There is much joy because of the variety. In everything variety is good. There are so many trees. Just think -- one kind of tree all over the earth.... Who would look at those trees? Even if it is rose bushes all over the earth -- who would look at the rose bushes? The variety is a kind of celebration. Thousands of colours and thousands of kinds of animals and trees and birds -- everything is rich with difference, with distinction.
And this should be the case in every dimension of life.

Rabbi Hirsch was sitting in the confessional box with Father Dolan to learn the principles of the Catholic religion. Two woman confessed to having made love with their boyfriends, and when questioned further, admitted that it was not once but three times. As penance they were told to say three prayers and put ten dollars in the poor box.
Just then the phone rang and Father Dolan was called away to give the last sacraments to a dying man. 'You stay here and confess the rest of these people,' said the priest to the rabbi. 'It is Saturday night and they won't otherwise be able to take communion tomorrow. After all, it is all one God, just be sure to get the ten dollars.'
He left and Rabbi Hirsch sat nervously in the box. The first girl to enter confessed to having relations with her lover. 'Three times?' asked the rabbi.
'Just once, Father.'
'You are sure it was not three times?'
'No, Father, just once.'
'I will tell you what. Go back and do it twice more. We have got a special this week. Three for ten dollars.'

But this variety is good! Or, listen to this....

A priest and rabbi happened to find themselves sharing a first class carriage on a long rail journey. They argued without rancour about the truths of religion until the priest, feeling he was getting the worst of it, said rather sharply, 'Look here, Rabbi, on your oath as a man of religion, can you swear you never enjoyed the taste of pork?'

The rabbi coloured up, wrestled with his conscience a moment, and said, 'Very well, Father, I will admit it. I have eaten pork. '
'And it was very nice, wasn't it?' exclaimed the triumphant man of Rome.
The rabbi retired behind his Jewish Times in a long and thoughtful silence. suddenly, re-emerging he said, 'I say, Father.....'
'Yes, Brother, what is it?'
'Can you swear as a Christian priest that you have never enjoyed sex with a girl out of the flock?'
The priest tried to beg off, but the rabbi insisted. 'The truth, come on, the truth!'
'Well, Rabbi, I confess it, I have.'
'Nicer than pork, isn't it?'

It is good -- different kinds of people, different varieties of religion, different standpoints, different approaches -- all is good. Just there should be no conflict. There need not be. Egos should disappear, not religions. If egos disappear then there can be as many religions as you like. and it will be very fulfilling because everybody can find his own way, choose his own way.
My own idea about religion is that nobody should be given a religion by birth. Birth should not be involved in it. A child should be given a chance to watch all kinds of religions possible. He should be allowed to go to the synagogue, to the church, to the temple, to the GURUDWARA. He should be helped in every way; he should be introduced to all kinds of religious varieties going around so that he can choose on his own. The parents should help him to become alert about all the varieties of religion -- they should not try to impose any religion on him. Then if he finds that he would like to become a Sikh, perfectly good. With all blessings he should become a Sikh; he should start going to the GURUDWARA . If he thinks he would like to become a Buddhist, that's perfectly good.
In a better world with more understanding there will be many religions in every family -- the father is a Buddhist, the mother is a Christian, the son is a Hindu, the daughter has become a Mohammedan, and so on, so forth. Each family should have all kinds of varieties, and it will be a richer life. And the family will have more understanding, more religiousness, because all the people searching in different ways will bring new understandings and pour them into the pool of the family. There is no need to create politics; there is no need to be so afraid of each other. One should be more available.
And if you are not feeling good being a Hindu, if you don't feel that it fits with you, it is perfectly right to become a Christian or to become a Mohammedan. Or if you are not feel-ing good being a Mohammedan, it is perfectly good, you can choose. It is not a betrayal! In fact, if you don't like being a Mohammedan and you remain a Mohammedan you are betraying God because your search will be betrayed. If you hate the whole idea of Mohammedanism and you remain a Mohammedan because you have been brought up as a Mohammedan, because accidentally you were born in a Mohammedan family, then you will be a religionless person. Your Mohammedanism will not make you joyous and you cannot change your Mohammedanism. And maybe the Hindu temple was the right place for you -- where you could have danced, where you could have come closer to God.
Religion should be by choice, not by birth, and there should be as many religions as there are types of people.

The sixth question:

Question 6
OSHO, YOU ARE QUOTED AS BEING HERE TO PROCLAIM A NEW TRADITION, NOT TO PERPETUATE THE OLD. WHY IS THIS, AND HOW DO YOU SEE THE FUTURE?

First: the creation of a new tradition is the only way to perpetuate the old, the only way. The old has to become new again and again. Only then can it be perpetuated. It is like Buddha attaining enlightenment sitting under a Bodhi tree near Bodhgaya.... That tree has existed, not exactly the same tree, but again and again branches of the tree were planted -- three times it has happened. The old tree died and when the tree was dying a branch was planted. Then that tree also died, but before it died another branch was planted. It comes in the same conti-nuum. It is not the same tree in a sense, just as your son is not you in a sense, but it is the same tree in another sense -- just as your son is another you in a sense, your continuity.

Each time the world consciousness takes a new turn, a new religion has to be born -- and this new religion will in a sense be absolutely new, and in a sense absolutely old. It will contain all that is true in all the old traditions but it will be a new birth, a new body. The wine will be old but the bottle will be new.

Truth cannot be new or old, it is the same truth always. It has no difference in time. That truth Buddha attained is the truth I have attained. That truth I have attained is the truth you will attain. It is not that truths are many -- truth is one. But Buddha's language is no longer relevant; my language is relevant. Buddha was talking two thousand five hundred years ago to a different kind of people, to a different kind of society, to a different kind of mind. Naturally, he had to speak a language that those people were able to understand. I speak to a different kind of world, to a different kind of time, to a different kind of mind. I have to speak a different language. Truth is the same, the wine is the same, just the bottle is different.

You ask me: OSHO, YOU ARE QUOTED AS BEING HERE TO PROCLAIM A NEW TRADITION, NOT TO PERPETUATE THE OLD. To proclaim a new tradition is the only way to perpetuate the old. If you go on insisting on the old, you insist on something dead. If you cling to the old, you cling to the past. Each time, each age, has to discover truth on its own, has find its own way of expressing it, its own way of dancing it, its own way of singing it, its own gospel, its own scripture, its own Master. Each age has to find truth again and again. It is the same truth but it has to be found again and again.

It is not like science. In science you discover one thing and it is discovered forever. Then there is no need to rediscover it. Religious truth is utterly different; it has to be rediscovered again and again. Only then does it remain alive. I am proclaiming a new religion. But how can religion be new? It is the ancientmost truth. But this is the only way to give it a new body and a new dress and a new language and new concepts, and a new stir and a new thrill -- to make it alive for you. I am bringing the same religion for you that was brought by others for others. It is new in a sense; it is the ancientmost in another sense.

So those who understand me, they will find.... If they have loved Jesus, they will find Jesus in me; if they have loved Buddha, they will find Buddha in me; if they have loved Mohammed, they will find Mohammed in me. That's why so many people have gathered around me. It is a rare phenomenon. Hindus are here, Jainas are here, Buddhists are here, Muslims are here, Christians are here, Jews are here. You can find all varieties of all kinds of people around here. It is rare; it has never happened this way before.

It could not happen this way before because it is only in this twentieth century that the consciousness has become so alert about stupid things. It has become so alert about superstitions that is ready to drop them. If I had spoken the language that I speak in a Mohammedan country one thousand years ago, I would have been killed the first day, the very first day. It was not possible, but now it is possible. You can ask Krishna Mohammed, you can ask Radha Mohammed.... I have Mohammedan sannyasins here. This is a rare phenomenon. They love me; they don't find any conflict between me and Mohammed. In fact, they find Mohammed in me. Through me they become better Mohammedans.

Jews are here, a great number of Jews are here. Jews are ordinarily very orthodox people. They have persisted in their own idea that they are the chosen people of God, that the real religion belongs to them, that God has spoken only to them. Jews could not accept their own son, Jesus,

but fifty per cent of you here are Jews. You will be surprised -- fifty per cent! And it is not an exaggeration, it may be more. This is rare. You could not accept Jesus, your own son, but you can accept me. What has happened?
This twentieth century brings a new consciousness into the world, it is a quantum leap. Now you can see. now you are no longer bothered by language and words. You can see deep into my eyes and you can see the same truth as is revealed in Moses or as is revealed in Baal Shem.
I am proclaiming a new religion -- the essential religion. In Islam it is known as Sufism, in Buddhism it is known as Zen, in Judaism it is known as Hassidism -- the essential core. But I speak your language, I speak the way you understand, the way you can understand. I speak-a very religionless language. I speak as if I am not religious at all. That's what is needed in this world. This twentieth century needs a religion completely free from all kinds of superstitions, utterly nude, naked.
This century is trained in the ways of science, is trained very logically. Never before was any other human society so logically trained. I am talking about something which is basically illogical but I have to talk in a logical way. If you go to a Sufi he talks about the illogical in an illogical way. I talk about the illogical in a logical way. If you go to a Zen Master he simply talks in an illogical way. You will not be able to make a bridge between you and him. With me, the bridge is very easy. I go with you to take you with me further.
First, I go with you. I make you perfectly happy that I am coming with you. Sooner or later you forget when things change and you start coming with me. I am ready to come into your valley -- the darkest valley, wherever you are -- I am ready to come into your unconscious cave... and in the way you want. I am ready to come there. Once I have entered there I can bring you out. That is the only meaning when I say, 'I proclaim a new religion.'
And you ask me: HOW DO YOU SEE THE FUTURE? The future is great because the present is great. I don't think about the future, the present is more than enough. But if the present is so beautiful then the future is going to be great -- it will be born out of this present. That future will contain this present. We need not worry about the future, we need not be prophetic about the future, we need not say a single thing about the future. We should be joyous and happy in this moment, and the next moment will be coming out of this moment. It will be suffused with the celebration of this moment, and, naturally, it will lead you into a higher celebration.
The future is going to come out of this present.
There are two kinds of people: one who goes on thinking about the future, not bothering about the present at all. That future is not going to come, that future is just a fool's imagination. I don't think about the future. I am a totally different kind of person. I don't think about the future at all, it is irrelevant. My whole effort is how to beautify this present moment, how to make people more celebrating, how to make people more joyous, how to give them a little glimpse of blissfulness, how to bring laughter to their life. And then the future takes care of itself. You need not think of the morrow, it comes. It comes out of this moment. Let this moment be of great celebration.

The last question:

Question 7
WHEN TWO WOMEN OR TWO MEN ARE MAKING LOVE TO EACH OTHER DOES IT DO ANY HARM TO THEIR ENERGIES?

Love is always preferable to lovelessness -- that is the first thing to be remembered. Love in any kind and any form is more preferable than lovelessness. That is a basic assumption with me. But there are three planes of love. They have to be understood.
The first is auto, the second is homo, the third is hetero.
One can be very narcissistic; narcissism is masturbatory. It has many dimensions to it. That is the first kind of love, the most primitive. Every child passes through that state of being narcissistic --

he loves only himself, he is his own world. It is good as far as it goes. One has to love oneself; that should be the foundation. If you don't love yourself you cannot love anybody else. If you can't even love yourself, how can you love anybody else?

So the foundation is auto-erotic. Each child has to love himself, and parents down the centuries have been preventing it. That's wrong. Children should be allowed to have fun; nothing is wrong in it. In fact, they are learning the first basic lesson of love -- and they can love only themselves. Their consciousness is not so developed that they can bridge with anybody else. They have a small circle of energy; it moves within themselves.

So the first is auto; that is natural. It has been disturbed, it has been disturbed so much that the disturbance persists the whole life. Then other kinds and other planes of love are never as perfect as they could have been. It is only in this century that psychological investigations have proved that auto-love is perfectly natural, normal, and each normal child will be interested in it and he is not to be prevented. Each child has to play with his own body so that he starts loving his body, so that he becomes sensuous about his body, so that he becomes more and more sensitive about his body, so that he has sheer joy in being in the body. That joy is missing.

If you have not loved your own body ever, then when somebody else loves your body you will shrink because you don't know how to open. And if you have never loved your body and you have been taught to hate it, despise it, condemn it, when somebody else starts loving your body you will feel, 'How foolish. How is it possible? How can anybody love MY body?' And you will not be able to love somebody else's body either, because bodies are bodies -- yours or others, does not make any difference. Body is body.

First the body has to be loved, in deep reverence. In a more enlightened age, children will be taught how to love their body with respect, reverence, because the body is the temple of God. And from there their love will start flowering and will take a right direction.

The second kind of love is homo. That too is normal, natural. First the child loves himself, and then, naturally, he loves somebody who is like himself -- that is a natural growth. A boy cannot suddenly love a girl, that is going too far. The girl is so different, another kind of animal. The girl cannot love the boy immediately, a bridge is needed. To move from oneself to the opposite polarity one has to go through somebody like oneself. So from the masturbatory stage love moves to the homosexual stage. The boy will love a boy, the girl will love a girl. This is perfectly natural; there is nothing of pathology in it.

Pathology comes in only when somebody is stuck. If somebody is stuck at the first stage and is not able to love anybody, then there is some pathology. Then somebody can be stuck at the second stage -- the second stage is better than the first but lower than the third. One should take the jump and the man should be able to love the woman, and the woman should be able to love the man. That is the hetero stage -- the polar opposite. This is the natural course.

And then there is the fourth kind -- the transcendence.. When you have passed all these three stages naturally, totally, a moment comes when you transcend sexuality. You are no more interested in sex -- sex as such -- your body, somebody else's body . Men's or women's bodies don't interest you. Not that you have any condemnation about the body; in fact, bodies disappear -- there are only souls. The body is just the outermost core of it. It is a great shift in your consciousness. That is the fourth stage, the stage of the SIDDHA. In India we have called the fourth stage BRAHMACHARYA -- the state of being divine.

But that comes not by denying the third, not by denying the second, not by denying the first. It comes only if you go on fulfilling each plane in its own right.

Now there are a few things to be understood. The hetero relationship is the most difficult relationship, the most inconvenient, conflicting, because two opposite polarities are there -- man and woman. They exist differently, hence they are attracted to each other... because they are so different, so mysterious to each other. Man has never been able to understand how the mind of the woman functions, and so is the case from the woman's side too. They are such different dimensions, hence the attraction to explore each other. But the difficulty is also there. Men and

women love each other and hate each other; are together and are continuously nagging, fighting, struggling. There is a constant effort to dominate the other.
So the hetero relationship is the most inconvenient, although the most fulfilling too. So there is a danger, but there is a thrill. The danger is that there will be conflict, continuous fight. But only through that fight is one fulfilled, and only through that fight does one transcend sex.
The second stage -- homo -- is far better as far as convenience is concerned. Two men or two women are perfectly at ease with each other; they belong to the same mind, the same quality of energy; they are similar. The homosexual relationship is less troublesome. That's why homosexuals look gay and heterosexuals look very sad. They are happy people because they are not in a constant fight and struggle and nagging. They understand each other. Lesbians are also happier women -- because there is no problem, they function on the same wavelength, so things fit together, there is a rhythm, a kind of harmony. But fulfilment is also less.
Always remember: for the higher you have to pay higher. If you want deep fulfilment you have to take the trouble and you have to stake your life. It is risky.
Because of too much risk, many people have turned homosexual in the world -- this world, this century, particularly. People have become alert about heterosexual relationship as being ugly. Continuous fight -- who bothers? The whole life is so troubled. One wants to be happy somewhere at least. And even in love there is the same trouble and the same conflict and the same ego struggle. People are turning towards homosexuality. That is relapsing back. It is not good.
The first, the auto-sexual relationship, the relationship with yourself, masturbatory sex, is the most convenient, but there is no fulfilment. With the first there is no inconvenience but no fulfilment -- at the most a sexual release. With the second there is a little trouble and a little fulfilment. With the third there is great possibility of both -- trouble and fulfilment. They grow in the same proportion.
And one should be alert to move from the first to the second, and from the second to the third. Then only can you move to the fourth, BRAHMACHARYA, celibacy.
Now, all over the world religious people have tried for celibacy, but they have not tried it in a scientific way. Somebody simply jumps into celibacy from his childhood. Then your so-called monks remain masturbatory. It is a suspicion of the psychoanalysts -- and I think they are right -- that the Buddhist monks, the Catholic monks, and all kinds of monks and nuns become masturbatory. Or, the second possibility is that they will turn to homosexuality. Because monks are not allowed to mix with nuns and nuns are not allowed to mix with monks, there is every possibility that they will turn homosexual. That's what happens in schools, colleges, hostels, in the army, wherever there is only one sex available -- people tend to become homosexual. Army people are homosexual.
If you want to avoid homosexuality in the world the army should not be monosexual -- there should be women and men together. And the hostels should be for both together, not separate. Then homosexuality will disappear.
Homosexuality has a function to fulfil in the growing child. Somewhere from the first year to the seventh the child remains masturbatory. From the seventh year to the fourteenth the child turns homosexual. From the fourteenth onwards he should, if things go naturally, in a natural way, turn heterosexual. And by the age of forty-two he will start being a celibate. And that celibacy will be a natural, spontaneous phenomenon, not a repression.
You ask: WHEN TWO WOMEN OR TWO MEN ARE MAKING LOVE TO EACH OTHER, DOES IT DO ANY HARM TO THEIR ENERGIES? It does not do any harm but it does not do any benefit either. It is not harmful and it is not beneficial. Masturbation is harmful -- beyond a certain stage it is harmful, it is destructive. A masturbatory person loses all contact with the world, he becomes unrelated, he becomes very egoistic because he feels he is enough for himself. there is no need to depend on anybody, not even for love. It is harmful.
Homosexuality is neither harmful nor beneficial. Heterosexuality is very beneficial.

I would like to tell you one anecdote.
'There are those in this congregation,' shouted the revivalist, 'who have committed the unutterable sin of he-ing and she-ing. Stand up and repent!' Three quarters of the congregation stood up.
'And those who have committed the double sin of sins: he ing and he-ing. Stand up!' The rest of the men got up.
'And I positively know that there are those who have committed that triplest of triple sins: she-ing and she-ing!' The remaining women all rose, sobbing hysterically. No one was left sitting but one old man.
'Elder,' he muttered, 'how do you stand on me-ing and me-ing?'

These are the four possibilities, in fact, three possibilities of your sexual energy. Either, auto -- but auto becomes closed, you become an island. Or, homo -- you make a bridge, but you make a bridge man with man, woman with woman. It is not much of a bridge because both are the same. Not much difference is there. Or, hetero -- the real pole, polarity, and the real bridge. And only when you have bridged your sexual energies with the polarity does a new kind of integration arise in you, and that integration can become BRAHMACHARYA, can become celibacy.
Don't think these are sins! These are natural growth points. The only thing to be remembered is: don't get stuck anywhere. The goal is BRAHMACHARYA, one has to go beyond sex. It is not that there is something wrong in sex, but that which through sex you will have only glimpses of, can be attained totally when you go beyond. In a sexual love moment, for a single second, time disappears, space disappears. For a single moment ego disappears. For a single moment you are lost into the cosmos. That's why there is so much joy, so much ecstasy. That's what orgasm is -- the individual is lost into the whole.
But this happens only for a single moment, and not even always. So sex only opens a window and closes it again. You have to go beyond sex. Going beyond sex means going beyond the house, the confinement, going under the sun, going into the open sky. Then that ecstasy is yours, and it is constantly yours. A real saint, one whom I call a saint, is continuously in orgasm -- that is my definition of a saint. His ecstasy is a natural phenomenon like breathing.
You may not have ever heard a definition like that, but that's my definition. Jesus or Buddha or Mohammed are continuously in an orgasm. They don't need anybody, they don't need to connect with anybody, they don't need any kind of sexuality. Their energy is constantly orgasmic because they have disappeared into the whole. The part no more exists, no more claims to be the whole. The part has become the whole, the wave has become the ocean -- and that is their orgasm, that is their ecstasy.
Out of this ecstasy great songs have been born -- Upanishads, Dhammapada, Jesus' sayings. They are nothing but ecstatic ejaculations, ecstatic expressions. They have tremendous beauty and poetry.
Remember this. These three stages are normal, there is nothing to be condemned in them, but don't get stuck anywhere. Always go beyond. You have to go beyond, you have to go beyond all kinds of sexuality. Sex is natural, beautiful, but to get stuck in it is to become dormant. Sex gives you glimpses of God. It makes you aware of God. Then one has to seek God in its purity.

Sufis: The People of the Path, Vol 1

Chapter #11
Chapter title: The People are Sleeping
21 August 1977 am in Buddha Hall

HASAN ASKED AJAMI, 'HOW DID YOU REACH YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'
AJAMI SAID, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING.'

LITTLE boy was playing with his blocks when his father entered the room.
'Quiet, Dad, I am building a church.'
The father, thinking that he would test his son along the lines of religious knowledge said, 'Why do we want to be quiet in church?'
'We have to, because the people are sleeping.'

Man is asleep. This sleep is not the ordinary sleep, it is a metaphysical sleep. Even while you think you are awake, you remain asleep. With open eyes, walking on the road, working in your office, you remain asleep. It is not only in the church that you are asleep, you are asleep everywhere. You are simply asleep.
This metaphysical sleep has to be broken, this metaphysical sleep has to be completely dropped. One has to become a flame of awareness. Only then does life start being meaningful, only then does life gain a significance, only then is life not the so-called day-to-day, ordinary, dull routine -- life has poetry in it and a thousand and one lotuses flower in the heart. Then there is God.
God is not a theory, it is not an argument. It is an experience of significance in life. And the significance can only be felt when you are not asleep. How can you feel the significance of life in sleep? Life is significant, immensely significant. Each moment of it is precious. But you are asleep. Only awakened eyes can see this significance, live this significance.
Just the other day there was a question. Somebody asked: OSHO, YOU GO ON TELLING US TO CELEBRATE LIFE. WHAT IS THERE TO celebrate? I can understand. His question is relevant. There seems to be nothing to celebrate. What is there to celebrate? His question is your question, is everybody's question.
But reality is just the contrary. There is everything to celebrate. Each moment is so immense, is so fantastic, each moment brings such an ecstasy.... But you are asleep. The ecstasy comes, hovers around you and goes. The breeze comes, dances around you and goes. And you remain asleep. The flowers bloom and the fragrance comes to you, but you are asleep. God goes on singing in a thousand and one ways, God dances around you; but you are asleep.
You ask me: WHAT IS THERE TO CELEBRATE? What isn't there to celebrate? Everything that one can imagine is there. Everything that one can desire is there. And it is more than you can imagine. It is in abundance. Life is a luxury!
Just think of a blind man. He has never seen a rose flower bloom. What has he missed? Do you know? Can't you feel any compassion for him? That he has missed something, something divine? He has not seen a rainbow. He has not seen the sunrise or the sunset. He has not seen the green foliage of the trees. He has not seen colour. How dull his consciousness is! And you have eyes and you say: WHAT IS THERE TO CELEBRATE? The rainbow is there, the sunset is there, the green trees are there, such a colourful existence.
And yet I understand. Your question is relevant. I understand that this question has some meaning. The rainbow is there, the sunset is there, the ocean, the clouds, all are there -- but you are asleep. You have never looked at the rose flower. You have passed by, you have seen the rose flower -- I am not saying you have not seen it, you have eyes so you see -- but you have not looked at it, you have not meditated upon it, you have not given a single moment of your meditation to it, you have never been in tune with it, you have never been by the side of it, sitting close by, in communion, you have never said 'hello' to it, you have never participated with it. Life passes by, you are just there, not participating. You are not en rapport with life, that's why your question is meaningful. You have eyes and yet you don't see, you have ears yet you don't hear, you have a heart yet you don't love -- you are fast asleep.
This has to be understood, that's why I go on repeating it again and again. If you understand that you are asleep, the first ray of awakening has entered you. If you can feel that you are asleep then you are no more, then you are just on the verge of where the day breaks -- the morning, the dawn.

But the first essential is to understand that 'I am asleep.' If you think you are not asleep then you will never be awake. If you think that this life which you have been living up to now is a life of an awakened being, then why should you seek and search ways to awaken yourself? When a man dreams, and dreams that he is awake, why should he try to be awake? He already believes that he is awake. This is the greatest trick of the mind and everybody is befooled by this trick. The greatest trick of the mind is to give you the idea of that which you are not, and to help you feel that you are already that.

Gurdjieff used to tell a parable.... There was a magician who was also a shepherd. He had thousands of sheep to look after and he was a very miserly man so he didn't want many servants and he didn't want many watchmen. He did not want to pay anybody and he did not want his sheep to be lost or taken by the wolves. But it was very difficult for him to take care of all the sheep alone. He was very rich and he had many sheep.
So he played a trick on the sheep. He hypnotised them -- he was a magician. He hypnotised them and told every sheep, 'You are not a sheep. Don't be afraid.' To some he said, 'You are a lion.' To some he said, 'You are tigers.' To some he even said, 'You are men. Nobody is going to kill you. Don't be afraid and don't try to escape from here.'
The sheep started believing in his hypnosis. Every day he would butcher a few sheep but the others would think, 'We are not sheep. He is butchering only sheep. We are lions, we are tigers, we are wolves, we are this and that...' even that they were men. Some were even told that they were magicians -- and they believed it. It was always some sheep which was to be butchered. They remained aloof, distant. They were not worried. And by and by they were all butchered.

'This is the situation,' Gurdjieff used to say.
When somebody dies, has the question occurred to you that it is your death? No, the mind goes on playing the game. The mind says it is always the other that dies, it is never you.
Sometimes an old man comes to me, very old. And he is always worried about my death. He asks, 'Osho, if you die, what will happen to me?' He is nearabout seventy-five. I am always surprised when he says, 'If you die what is going to happen to me?' Osho is going to die and he is not going to die! There is every possibility he will die before me but about that he never asks. Whenever he comes this is his question, 'Don't leave me. If you die, what will happen to me?'
This is how the mind goes on functioning. It is always somebody else who dies. Have you not seen people in their cars rushing with mad speed? Why? There is a deep idea in the mind that accidents happen to others. Even on boards it is written how many accidents are happening every day, how many people died yesterday, yet people go on rushing by. Who bothers? These things happen to others. 'These accidents, yes, they happen, but they never happen to me.' That idea persists . Gurdjieff's parable is not just a parable.
All that is wrong happens to somebody else. Even death. You cannot conceive of your own death. And if you cannot conceive of your own death, you cannot become religious. Even to think about it seems impossible -- how can I die? How?
One goes on keeping oneself separate from all, one goes on believing that one is the exception. Watch out! Whenever you feel that you are the exception, remember, the mind is going to deceive you. The magician of the mind is tricking you. And it has tricked everybody. This is the metaphysical sleep. 'Death is not going to happen to me. And I am already that which I want to be. And everything is good. And I am awake. And I already know. So what is there to seek and search for?'
These false notions, these absurd ideas have been repeated for so long that you have been hypnotised by them. You have autohypnotised yourself. The magician is not somewhere out-side, it is your own mind. It takes all significance away from you. Significance is only in awareness, significance is awareness. It is a kind of radiance. When you become aflame with awareness everything becomes aflame with significance.

It is you who are reflected in existence -- the existence functions as a mirror. If you are dull and dead, there is nothing to celebrate because existenCe simply shows your dull and dead face. What is there to celebrate? If you are alive, flowering, singing a song, dancing a dance, the mirror reflects a dance, a song -- there is much to celebrate. When you celebrate there is much more to celebrate. and it goes on and on. There is no end to it. If you don't celebrate, by and by you become more and more dead and more and more dull. There is less and less to celebrate. One day suddenly life is absolutely meaningless.

Children are more alert than they will ever be again in their life unless they deliberately start seeking some path of awareness, some path of meditation. Unless by accident they come close to a Master -- a Sufi, a Zen, a Hassid -- they will get more and more into the mire of sleep. Children are born awake and old people die fast asleep, snoring. If you arr asleep there is no celebration. But why -- why is man asleep? What is the root cause of it? It is a way to avoid; sleep is a way to avoid. There are many problems in life. Obviously they are there. When I say celebrate, I don't mean there are no problems. Problems are there. They have to be encountered, they have to be transcended. And celebration is a way to encounter them.

I am not saying there are no problems, I am not telling you fairy tales, I am not telling you that there are no problems and that life is simply beautiful and there are no thorns and only rose flowers -- there are not. For every one rose, there exist one thousand thorns. I am not creating a dream for you, a utopia. I am utterly realistic and pragmatic.

But the way to get beyond the thorns is to celebrate life, is to celebrate that one flower. In fact, that one flower is more precious because there are one thousand thorns. If there were all flowers and flowers and no thorns, flowers would be meaningless. It is because of darkness that the morning is so beautiful, it is because of death that life has such joy, it is because of illness that health is significant.

I am not saying there is nothing to be worried about. There are many things, but there is no need to worry about them. They can be encountered. They can be encountered without any worry, they can be encountered through celebration. There are only two ways to encounter them: one is the way of worry and the other is the way of celebration. The way of worry is the way of the world; the way of celebration is the way of religion. The way of worry creates sleep -- there are so many worries, how to get rid of them? You don't know. Not even a single worry can be solved.

For example, there is death. How can you solve it? What can you do to solve it? It is there, naked in front of you. You cannot even avoid it, it is happening every moment. We have made every arrangement to avoid it. We make our cemeteries outside the town, we make our graves with beautiful marble and we write beautiful maxims on that marble. We go and put flowers on graves. These are ways to make the shock of death a little less shocking. When a man dies we say that his soul is immortal. This is again a trick. I am not saying that the soul is not immortal -- it is -- but it is not for you, it is only for those who have awakened. You are simply using it as a consolation. It is a prop to avoid death.

We paint the dead man,, we put beautiful clothes on the dead man. In the West now a whole profession exists of how to decorate the dead body so that it looks alive at least in appearance. And sometimes it happens that a dead body can be decorated so perfectly that the man never looked so radiant when he was alive as he looks when he is dead.

I have heard about a rich man. He purchased a beautiful Cadillac and just three days later he died. The doctors had said that the disease was so sudden that nothing could be done about it and he would die within twenty-four hours. So he made a will. He said, 'I have just purchased my Cadillac. It was specially ordered, made to order, and I have not even been able to drive it, so do one thing -- bury me in my Cadillac.'

His will was followed. A big grave was dug and he was put in the Cadillac and with a crane the Cadillac was put in the grave. The whole town had gathered to see this thing. All were there.

Two beggars also came and one beggar said to the other, 'Man, this is the way one should live. This is what I call living! This is life, man!'

It happens you are so dead in life that sometimes your death can look very, very alive -- comparatively.
You cannot solve the problem of death. There is no way. Then what is one supposed to do? The easiest way that man has found is to go into a sleep about death -- not to look at it, to avoid it. Never look at it face to face, eye to eye. Avoid it. Avoidance has become the way of man.
There are problems -- ill-health is there, disease is there, cancer is there, tuberculosis is there, and many things. And nobody is ever secure, nobody can ever be -- because life exists in insecurity. You may have a big bank balance but the bank can go bankrupt any day, or the country can become communist. Anything can happen. You have a wife and suddenly she falls in love with a stranger and is gone. You have a son and you were trusting in him and he becomes a hippy -- or a sannyasin! Who knows? Life is insecure, there is no security. You can only pretend that you are secure, nothing ever is.
Then what to do? Escape into sleep. Create a haze around yourself so that you don't see clearly what is what. People live with this haze, this metaphysical haze, around themselves, like a fog, so they can believe whatsoever they want to believe.

I have heard about a man who was driving his car. A young hippy was standing on the road. He wanted to be taken into the car. The driver very lovingly opened the door and took him in. And the car started rushing again with mad speed.
It started raining. And as it started raining the driver speeded up. The wipers were not working. The hippy could not see at all through the wind-shield so he told the driver, 'The wipers are not working and you are going with such speed. I cannot see anything and my eyes are perfect and you are an old man, how are you managing?'
The driver laughed. He said, 'You don't be worried. It does not matter whether the wipers are working or not because I have left my glasses at home.'

When you don't see, you think nothing matters. You create a fog around yourself then you don't see ahead. Death is there, you don't see; insecurity is there, you don't see; your wife is going to leave tomorrow, you don't see; your husband is going to become a poet, you don't see. There is a fog. You remain asleep.
Sleep is avoidance. It is a trick of the mind to avoid real problems in life. It is a drug invented by man. But it doesn't help. The reality remains as it is, the danger remains as it is, the insecurity remains as it is. In fact, it becomes worse because you are unaware. You could have done something, but now you cannot because you cannot see and you have created a fog. The problems are multiplied by your fog and your sleep, they are not solved. Nothing is solved by your sleep. But you can have a kind of consolation that there is no problem.
You must have heard about the ostrich and his logic. This is his logic: when the ostrich sees an enemy coming, he simply puts his head into the earth, into the sand. He stands there completely unafraid because he cannot see. His eyes are closed in the sand, he cannot see the enemy. And his logic is that if you cannot see, then the enemy is not.
This ostrich logic is very human. Don't laugh at the ostrich. This is what you have done, this is what millions of people have done, this is what ninety-nine per cent of humanity is doing. Don't see the enemy; just go on believing everything is okay. At least this moment nothing is wrong, everything is okay, so why bother? Go on living in this drugged state.
But this is the sure way never to be in a mood of celebration. Never will you be able to celebrate because celebration comes through transcendence -- when problems are transcended. Remember, I use the word 'transcendence' not the word 'solution'. No problem is ever solved, no problem can ever be solved -- because to call them problems is, in fact, not right. They are not problems.

Try to understand it. Is insecurity a problem? We call it a problem but it is just the way life is. You don't say that the tree is green so green is a problem. It is just the way trees are. You don't say that the sun is hot so this is a problem. It is not a problem. The sun is hot -- it is simply how the sun is. Insecurity is a basic ingredient of life. In fact, life cannot exist without insecurity. Without insecurity life will be dead -- it is only through insecurity that it remains alive, throbbing, hopeful.

Insecurity makes it possible for life to change. Change is very essential. If you change, there will be insecurity; if you don't change, there is no insecurity -- but if you don't change then you are a rock. A rock is more secure than a rose bush. Naturally, because a rock does not change so fast. For millions of years it can remain the same, there is no problem. But for the rose bush there are many problems. If water is not given to it for two days the roses will start disappearing, the greenery will start disappearing, the bush will start dying. Or, if the sun is too hot, or a madman comes, or an animal enters into the garden, then too it will die. The rose bush has to exist on so many insecurities -- for the rock there is no problem. But the rose bush changes, that's why it is alive.

Animals are less alive, man is more alive -- or at least can be. It is his potentiality to be more alive. But then there is more insecurity. No animal is aware of death, hence there is no problem. Only man is aware of death. But if you are aware of death then it can become a challenge -- how to transcend it, how to face it, how to live in the face of death, not avoiding it, accepting it totally, knowing totally that it is there.

How to live knowing that death is going to happen? In fact, life will become a great intensity when death is known. You know that tomorrow it is possible that death may come -- or maybe the next moment -- so you have only one moment at one time in your hand. Don't waste it. And don't live lukewarmly because who knows? -- the next moment may never come. This is the only moment that you have got, the next is not certain. It may be, it may not be, you cannot depend on it. You cannot postpone, you cannot sacrifice the present for the uncertain future. If you accept death and if you face death you will start living in the present. Death is not a problem, death will help you to be alive, more alive, intensely alive. You will start living totally because there is no way to have any hope for the future. The future does not exist. If death is known, accepted, then the future disappears.

And with the disappearance of the future the only thing that remains in your hands is now. Then you can go deep into this now -- whatsoever you are doing. You can be eating or dancing or making love to a woman or singing or digging a hole in the ground -- whatsoever you are doing. This is the only time you have, why not do it totally? Why not celebrate it? Celebration and being total mean the same thing. You celebrate only when you are total in something and when you are total in something you celebrate it.

Have you not watched it yourself? Whenever you are total in something there is celebration. For example, if listening to me you become a listener totally there is great celebration. You are not doing anything, you are simply sitting there. But listening to me, deeply, totally, intensely, a great joy arises. And you are not doing anything, you are not creating that joy, the joy is already there -- you just have to be here, herenow. Here is the only space and now is the only time -- because death is there.

To think of death as a problem is to move in the wrong direction. Then you start avoiding it. When you avoid it you be come asleep. To accept death.... Yes, death is there, it is part of life. It entered you the very day you were born, it entered with birth. Birth and death are two aspects of the same coin. The day you were born you became vulnerable to death. Now there is no way to avoid it.

Yes, I know medical science can help man to live for two hundred years or three hundred years, but that doesn't make any difference. Whether you live thirty years or three hundred years does not make any difference. The difference can be made only by one thing -- how you live, not how long. If you live sleepily you can sleep for thirty years or three hundred years or three thousand

years, it doesn't matter. There will be no celebration. If you live a life totally, meditatively, then even three minutes may be enough, even a single second may be enough. A single second of total ecstasy gives you a taste of eternity. It is enough, more than enough. You will not hanker for anything more. It is so fulfilling, it is such a contentment.
Don't avoid, otherwise you will remain asleep. Don't avoid death, don't avoid problems, don't avoid anxieties -- accept them, encounter them, they are part of the game.
Just the other day I was reading a passage from Bernard Shannon. He writes an almost Sufi parable:

'A man awakens suddenly in the cabin of a ship, and realises that he has no memory of boarding the vessel, nor knowledge of where he is bound. Hoping to find someone who could enlighten him he leaves the cabin and ascends to the deck, finding it crowded with people who appear to be playing various deck-games with complete absorption.
The man approaches the nearest group, and hesitantly enquires as to the destination of the ship. The group look at him blankly, saying they do not know. The man, puzzled, now asks when and from where the ship sailed, to again receive negative replies and blank looks. At that moment, one of the player. is pulled to the rail by some invisible force, and vanishes over the side. The group still seems intent upon its game, so the man agitatedly points out that one of their number has been whisked over the side. The players shrug, telling him that it happens all the time -- people just get swept away and are never seen again.
Bemused, the man goes further along the deck, only to see other players falling suddenly tot the deck, afflicted by disease or accident. He is thoroughly alarmed -- what a bizarre situation to be in! A passenger on a ship, without knowledge of how he came to be there nor of where the ship sailed from or is bound. The other passengers all absorbed in games and freely admitting they have no idea of how long they will be aboard; the invisible force could sweep them away at any moment, or they can be struck down by painful afflictions or disabilities.
The whole set-up is wildly illogical, yet the strange position has been accepted as natural by the other passengers. They just do not think about it, but instead prefer to divert their minds by immersion in the ups and downs of the deck-games. These games are governed by certain rules that are termed -- logic!'

This is what is happening on the earth. The earth is the ship on which one day you suddenly find yourself, not knowing from where you come, not knowing where you are going, seeing people becoming old, afflicted, seeing people die. You start enquiring and nobody is interested in your question. In fact, whenever you ask somebody 'What is death?' he starts feeling restless. He wants to avoid it, he wants to drop the topic. He will think you are a little morbid or something. Why bring up such an ugly subject? Why talk about death?
The very word 'death' gives you a shiver in the spine. People don't use the word 'death' when somebody has died, they say he has 'passed away'. Just to avoid the word 'death' they say 'he has passed away' or 'he has been called by God' or 'he has gone to his heavenly abode'. Tricky people. Just to avoid one single word 'death', to avoid the fact that he has died -- because death can hurt you, that you have to die can hurt you -- they say, 'He has gone to a heavenly abode. Now it is perfectly okay, let him go. He must be enjoying the company of God.' This is the situation.
And people are deeply involved in their games. Somebody is playing the game of politics -- he wants to become the prime minister or the president or somebody. He is completely absorbed in it.
In India just a few days ago Morarji Desai became the prime minister. He is eighty-two. He was still interested in being a prime minister, he is not interested in death at all. It is time to think about death, but no, he is not interested in death. He goes on saying that within ten years he will solve all the problems of the country. Within ten years.... How long does he think he is going to live? No, he has not thought about that at all. Nobody does. He is not exceptional.

And people are completely absorbed in their games. Somebody is absorbed in his money game -- how to have more money, how to grab more money. And somebody is absorbed in holding knowledge. These are all games and these games are invented by man to avoid real problems in life. These games gives you a chance to solve things. You cannot solve anything in real life, nothing can be solved -- because real life is a mystery not a problem. Death is a mystery not a problem. You cannot solve it. It is not a crossword puzzle. It is a mystery. It remains mysterious. You have to accept it as it is. There is no way to solve it. But through accepting it you transcend. Through accepting it a great transformation comes to you.

The problem remains there but it is no longer a problem. You are no longer against it. The very word 'problem' shows that you are against it, afraid of it, it is the enemy. When you accept it, it becomes the friend, you befriend it. Insecurity is there but it is no more a problem. In fact, it gives you a thrill.

In fact, if your wife leaves you tomorrow, don't be worried about it. Let it be a thrill, let it be an adventure. Nothing is wrong in it.

If your son turns to be a hippy, don't be worried. At least he has done something that you never did. You missed something he is not going to miss. Let him live in his own way. He has more life. He is more interested in real life than in your bogus games. You wanted him to become rich and he has become a beggar. You wanted him to become a president or a governor or some other nonsense and he has become a sannyasin: Don't be worried. It is not a problem at all. You have given birth to an alive person -- be happy, feel thankful. It is good.

Maybe by his turning into these unknown paths some window will open in your mind also, some ray of light will enter into your dead being, you will start pulsating again. Who knows? You are not really dead, you have only become dead. You have gathered an armour around you which has become heavier and heavier every day and it is difficult to move with it. Seeing your son turn on to the unknown, maybe you will drop your armour, you will start moving for the first time into the labyrinth of the mysterious life. For the first time you become alert that the games you are playing are meaningless, they are just games.

Have you not watched people playing chess and how absorbed they become? And all is false. The king and the queen and the elephants and the horses... everything is false, just symbolic. But people get so absorbed in the symbols that they forget that life is real, not symbolic.

I have heard....

A motorist was driving along a country road when he saw a big sign: Beware of the Dog. Farther down the road was another sign in even bigger letters: Beware of the Dog. Finally he arrived at the farmhouse and there was a little poodle standing in front of the house.

'Do you mean to say,' asked the motorist, 'that that little dog keeps strangers away?'

'No,' replied the farmer, 'but signs do.'

Who bothers to look at the dog? People have become so afflicted with signs, symbols, words, language -- who bothers whether there is really a dog or not?

It works, I know, because I have practised it. Once I used to live in a town and I didn't have a dog. But I used to put up a sign. There was no poodle, just a sign, a big sign, on the door: Beware of the Dogs. And people wouldn't enter. That was enough to keep them away. You need not have a dog really. Who bothers about reality?

Games are symbolic. And people were playing games on that ship and they were not interested in what was really happening: from where they came, where they were going to and what was happening to people who simply disappeared one day and were never seen again. And they accepted it, this mysterious thing, without meditating over it. They said, 'Yes, it happens all the time.' People disappear and still they are absorbed in their games. They don't want to look at that fact. That fact is disturbing, that fact is inconvenient. It may disturb their sleep.

So people have gone into sleep because they are trying tO avoid. And they are trying to avoid because they have wrongly taken mysteries as problems. Insecurity is mystery. Death is mystery. Love is mystery. All is mysterious. And by 'mysterious' I mean it is not logical. It is very illogical. One never knows.
Do you know when you fall in love with a woman or a man? Have you any answer why? Can you answer it? It simply happens. It simply happens out of the blue. You come across a strange woman and suddenly something has clicked. You can't answer, she can't answer. Suddenly you find yourself moving in a direction together. Suddenly you find you are on the same wavelength, you fit. And as suddenly it happens that it can disappear also. It is a mystery. You may live with a woman for twenty years, in deep love and with all the joys of love, and then one day that climate is no more there, that vibe is no more there. You are there, the woman is there, and it is not that you have not loved each other -- you have loved for twenty years -- but suddenly, as it came out of nothing, it disappears into nothing. It is not there. Now you can pretend -- that's what husbands and wives go on doing. You can pretend. You can pretend that still the love is there but now life will become a drag. The joy is no more there.
Love cannot be pretended and love cannot be managed.
There is no way to manage love; it is bigger than you. It comes from the same source as birth and death. From where they come, love comes. These three things -- birth, love and death -- come from the unknown. They suddenly enter you like a breeze and they suddenly disappear.
You cannot solve these problems but you can transcend them. And the way to transcend is to accept that they are there. And don't think that they are problems, they are mysteries. Once you start feeling that they are mysteries suddenly you are en rapport with life -- and there is celebration, there is trust.
This is possible only if mind is not allowed to play games. The heart is the centre where love happens, birth happens, death happens. When death happens it is the heart that stops. When love happens it is the heart that dances. When birth happens it is the heart that starts beating. All that is real happens in the heart and all that is unreal happens in the mind. The mind is the faculty for the unreal, for the fictitious, for the games.
So the only transformation that is needed by Sufism is how to shift your energy from the mind to the heart.

HASAN ASKED AJAMI, 'HOW DID YOU REACH YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'
AJAMI SAID, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING.'

A small statement but of tremendous beauty, meaning, truth.
Hasan's question is very ordinary. Ajami was a great Master. Hasan also became a great Master finally but he took a long time. He went to many Masters. He was a great seeker -- but as seekers go he was more interested in knowledge than in knowing. Hence it took so long. Finally he attained. finally everybody is going to attain -- this life or another life -- finally everybody is going to attain.
Hasan used to go to Rabia, to Ajami, the other Masters -- whosoever was available -- but his questions are that of a knowledgeable man. Just the formulation has tO be understood.

HASAN ASKED AJAMI, 'HOW DID YOU REACH YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

Now all the words that he has used are unspiritual. First, 'HOW DID YOU REACH.... '
Spirituality is not something that you reach to, it is already the case. It is not a goal somewhere, it has already happened in you. It is there in your heart. But you are not there in the heart, hence

you go on missing it. The treasure is in the heart and you are In the head. This is the only difference between you and God: the difference between head and heart. It is not much -- maybe one foot, one and a half feet -- it is not much.

Somebody asked Rabia al-Adawiya, 'What is the difference between truth-and a lie?'
And Rabia said, 'Four inches.'
The man was puzzled. He asked again, 'I don't understand. What do you mean?'
She said, 'The difference between the ear and the eye is the difference between the lie and the truth. The lie is all that you hear from the ear; the heard is the lie and the seen is the truth.'

Truth is your own experience, your own vision. Even if I have seen the truth and I tell you, the moment I tell you it will become a lie for you, not a truth. For me it was truth, for me it came through the eyes. It was my vision. For you it will not be your vision, it will be a borrowed thing. It will be a belief, it will be knowledge -- not knowing. It will come through the ear. And if you start believing in it, you will be believing a lie. Now remember it. Even a truth becomes a lie if it enters your being through the wrong door. the truth has to enter through the front door, through the eyes. Truth is a vision. One has to see it.
And the same can be said about God and you -- the difference is not more than one and a half feet or two feet. You exist in the head, you are always there, hung up, like a cloud. And the heart is there, full, full of celebration, just waiting for you to come back home. The treasure is there but you have gone searching for it all over the world.

There is a famous Hassid story.
A man dreamed that near a certain bridge in the capital town there was a great treasure and that if he went there he could find it. In the morning he laughed. He was a poor man, a poor rabbi. He laughed. He said, 'All nonsense. And it is so far -- one thousand miles. And a dream is a dream.' But the dream came again. Then he became a little suspicious. Maybe it was not just a dream. Maybe God was giving a hint. But still he could not gather enough courage to go one thousand miles just for a dream. He was a poor man and he would have to beg for the money to purchase tickets. And who knows whether that bridge exists or not? He had never been to the capital.
But the third day the dream came again and with great persistence the dream said to him, 'You just go and find it. It is all yours. Just by the side of the bridge.' An exact place was shown. Not only that, he could see the whole place, all the surroundings. It was so clear that he had to go.
He travelled one thousand miles. Many times suspicions came, many times doubts came, but he said, 'It has to be finished. I have to go and see.' He went and he was surprised. The bridge was there -- exactly the same bridge that he had seen in the dream. Absolutely the same. The same surroundings, the same trees, and the same place that was shown. But there was a problem. In the dream there was no policeman and now he found that a policeman was constantly there. Shifts changed, but another came. For twenty-four hours there was someone there.
He enquired why this policeman was standing there. People said, 'Because a few people have committed suicide from this bridge.' But now it was a problem. He was moving round and round, around the place, coming this way, that way, and the policeman became suspicious about him. Seeing him coming and going so many times, one day he asked, 'What is the matter? Are you thinking of committing suicide? Don't create trouble for me. Why are you constantly here? What do you want?' And the rabbi said, 'Listen. I have nothing to do with the bridge. I am here because I had a dream. And the dream persisted.' And he told the dream to the police-man. He said, 'This is the dream and where you are standing, just here, within three feet, there is a great treasure.' And the policeman laughed uproariously and he said, 'You are a fool! But this is a mystery. I also had a dream that in a certain town' -- and it was the town in which the rabbi used to live -- 'there lives a certain rabbi' -- and he was the rabbi -- 'of a certain name. And I have been dreaming constantly about going there because underneath his bed there is a great treasure. But I never pay

any attention to dreams. Dreams are dreams. You are a fool. I am not such a fool. I will not go one thousand miles and search for this small village and then search for this poor rabbi and then look under his bed. Dreams are dreams. You go back home!'
The rabbi rushed back home. He went and dug a hole underneath his bed and there was the treasure.

It is a beautiful parable. The treasure is within you, in your own home. You need not go to Warsaw or to New Delhi or to Washington. Underneath your own consciousness, just within you, is the kingdom of God. It has not to be searched for because all search means searching outside. It needs only a coming inside. It is not a reaching, it is really a coming. It is not going anywhere, it is stopping all going so that suddenly you are there where you should be.

'HOW DID YOU REACH,' ASKED HASAN, 'YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

Now, the heights are visible but they depend on depths -- just like a tree. A tree rises high in the sky, one hundred feet high, talks to the clouds, whispers to the moon and the stars, plays with the sun-rays -- but that is not the real tree. the real tree is underneath, it is in the roots. The real source is in the roots. The heights depend on depth. The roots can exist without the tree. You can cut the tree but roots will still exist, and another tree will be born. But if you cut the roots there will be no tree and there never will be again. So the essential tree is in the roots and the roots are in the depth. That which is visible on the ground is not the essential part of it. The foliage and the flowers and the fruits are non-essential parts. The essential part is hidden underneath the ground, underground. It is in the roots. There is the source of life. And there is the source of spirituality.
If a man understands rightly he will ask about the depths, not about the heights. Heights don't matter, depths do. One has to go deep into oneself. Yes, when you go deep, great foliage and great flowers and great fruits arise. Your branches rise high into the sky, you have a great height. And that height is seen by everybody, it is visible. Always remember, the visible is not very real; the real always remains invisible. The real source is in the invisible, the roots. Why are the roots invisible? Because God is invisible. Why are the roots invisible? They have to be otherwise they will be destroyed. And once the source is destroyed there will be no possibility for the tree. The tree can afford to exist on the outside, the roots cannot. They are so precious that they have to remain hidden so nobody knows about them.
That's why real religion is secret. Islam is the tree, Sufism is the root . Buddhism is the tree, Zen is the root. Judaism is the tree, Hassidism is the root. The real religion is always hidden, the real religion is secret -- it is occult, it is esoteric, because it is in the depth.
And you can watch it everywhere. If you put a seed on the ground it will not grow. It cannot grow. Visible to everybody, exposed to everybody, it cannot grow. Growth needs darkness, depth. Put the seed deep underneath the ground and then it starts growing.
A child grows in the womb of the mother -- that's why in the East we have always called the woman 'the earth'. The child is the seed, goes deep into the woman, disappears into the woman. Even the woman cannot see it -- what to say about others? Nobody can see it. It has disappeared deep into the depths. And from there it starts growing.
God functions in privacy, in secrecy. And as it is true with the child in the womb, as it is true with the seed in the earth, so it is true with the ultimate growth of your essential nature, of spirituality. Darkness, not light, is needed for something to grow -- because privacy is needed.
Birth is in privacy. The birthday is not the real birth. The child has already lived nine months. Your birthday is not right. The real birth moment is when the child got conceived. It was completely private.
And it is not just accidental that people like to make love in privacy. It is part of it. It looks ugly and obscene to make love in a public place. It looks just ugly. Love is so precious, it is so fragile,

it cannot be exposed. When people are standing there and watching and you make love, you are doing an ugly act against life and against God. It is profane, it is sacrilegious. Love needs secrecy, privacy. That's why the night has been the time to make love, not the day -- darkness, privacy.
And have you watched? When you make love to a woman she even closes her eyes. She knows better than men. Only men are interested in looking at the naked body of the woman; no woman is interested in looking at the naked body of men. They have more sense and more respect. They are more intuitively in tune with the divine. It is ugly. To become a watcher is ugly. One should feel it with closed eyes. When you love a woman she closes her eyes. With closed eyes she starts feeling with her whole being. When you are looking at a woman with open eyes then you will not feel her with your whole being. Then you will be an onlooker.
And it does not make much difference whether you are looking at a naked picture in a Playboy magazine or at a real woman. Both are pornographic. Man is pornographic, woman is not. She is more in tune with nature. When two lovers are really in love, even the man will close his eyes. They will disappear into deep depth, into the unknown. There is the meeting. The meeting is not of the bodies, the meeting is of the souls. And when a child is conceived it is conceived in deep darkness.
And so is death. You will die a private death, nobody will be a witness to it. People will see your body dead but nobody will see you dying. As nobody ever saw you being born, nobody will ever see you dying. In the death moment you will be again alone. It will happen in your privacy, in the uttermost privacy. Nobody will be there. You cannot invite anybody. You cannot share your death. People will be standing outside, but what they will see will be just the body and the disappearance of something from the body, but they don't know what and where.
Life enters invisibly, life disappears invisibly . And so does love -- it appears from some unknown and disappears into; some unknown.

'HOW DID YOU REACH,' ASKED HASAN, 'YOUR PRESENT HEIGHTS OF SPIRITUAL ATTAINMENT?'

A really authentic seeker, one who understands, will ask about the depths not about the heights. And he will not talk of spirituality as an attainment, it is not. It is not anything that you attain, it is not an achievement, it is not an ambition fulfilled, no. It is the disappearance of all ambition, it is the disappearance of the achieving mind. The achieving mind is no longer functioning. You are no longer an achiever.
You are not even a seeker. The seeking, the achieving, the reaching -- all have disappeared. There is no ambition. there is no desire. It is a state of desirelessness. Suddenly, when you don't desire and there is no longing in your heart, where can you go? Desire becomes the path to go away. When there is no desire you fall into your very centre, into the very core of your being. It is not an achievement, it is a realisation.
When Buddha was asked after his enlightenment, 'What have you achieved?' he laughed and he said, 'I have not achieved anything at all. In fact, I have lost much. I have lost my ignorance and I have lost my ego and I have lost my mind, and I have not achieved anything.' The people were puzzled. They said, 'But we had always thought that spirituality was a great attainment and you say you have not achieved anything.' And Buddha said, 'No. Whatsoever I have achieved was always there, so I cannot call it achievement. It was already the case. Only I was not looking at it, that's all. So I have looked at it. It is not a discovery, it is a rediscovery. It was given to me. It has been with me for millennia, from the very beginning. Not for a single moment had I lost it. I had just lost a memory. So it is a recognition -- PRATYABHIGYA, a recognition.'
It is just like when you have money in your pocket and you have forgotten about it. and suddenly you become a beggar because you don't have any money. And then after a few years, one day, searching for something else, you put your hand in your pocket and the money is there. It has never been anywhere else, it has been there always. You just forgot about it.

So Sufis say that God is not lost but only forgotten. God has not to be found, only remembered -- JIKR. Hindus call it SURATI, Buddhists call it SMRITI -- just to be remembered. It is yours just for the asking. Even if you don't ask, it is yours.

AJAMI SAID, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING.'

Ajami says, 'Not by thinking but by meditation, not by thought but by love, not by the head but by the heart, it has happened.'
First, something to be understood about thinking -- only then will you be able to understand about meditation. Something has to be understood about the head, only then will you be able to descend into the heart.
Thinking is abstract. Thinking is nothing but hot air. Let me tell you a story -- that will make it clear.

Mulla Nasrudin was travelling in a compartment with three other women passengers. These three women were doing their utmost to impress each other -- as women do. Their whole life is just an effort to convince other women that they are far more beautiful or far more rich or far more famous.
The one said, 'My husband bought me a bracelet worth fifty thousand rupees, but I had to return it to the jewellers because I am allergic to platinum.'
The second said, 'My husband bought me a mink costing seventy-five thousand rupees, but I had to return it to the furriers because I am allergic to it.'
Before the third lady started, just as she was going to say, 'My husband.... ' Mulla suddenly fell down and fainted. When he regained consciousness the three ladies asked what caused him to faint so suddenly. And he looked so healthy and so perfectly all right.
He replied, 'It is just because I am allergic to hot air.'

Thinking is just hot air. It is unreal. It is the same stuff dreams are made of. If you want to connect, contact, relate with reality, thought is not the bridge, cannot be the bridge. It is the barrier. Reality can be contacted only when there is no thought. Only in no thought are you one with reality. There is nothing to hinder. Thought functions as a screen, it creates a fog around you. It helps sleep. It is the metaphysical sleep I have been talking about. The more you think, the more you fall away from reality. Thinking means going astray from the real. The real needs no thinking, the real needs only awareness. That's what meditation is. Meditation means just being alert, seeing that which is without thinking about it.
Try it. In the beginning you will find it difficult, but by and by you start getting the knack of it. And then it is tremendously beautiful. It is the greatest experience that life can give to you, the deepest ecstasy that is available through life. Look at a rose flower and just go on looking at it. Don't think. Don't verbalise. Don't bring language in. Don't say it is a beautiful flower. Then you have missed.

I have heard....
Lao Tzu was going for a morning walk. A neighbour who used to go with him, knew him -- knew that he was a very silent man and did not like talking.
Once the neighbour mentioned that the morning was beautiful -- it was a beautiful morning. Lao Tzu looked very puzzled. He looked at him as if he had said something mad. The man became restless. He said, 'What is the matter? Why are you looking at me in such a way? Have I done anything wrong?'

And Lao Tzu said, 'I am also looking at the morning, so what is the point of saying that it is beautiful? Do you think I am dead, I am dull or asleep? The morning is beautiful, but what is the point of saying it? I am also here, as much as you are.'
Since then the neighbour stopped talking. He used to follow him, walk with him, and after years of going for a morning walk with Lao Tzu he also became alert about what meditation is.
Then a visitor came to the neighbour and he also wanted to come for a walk. And the visitor said that day, 'It is a beautiful sunrise.' That day the neighbour understood. He looked puzzled as once Lao Tzu had looked puzzled at him, and he said, 'Why should you mention it? I am also here.'
And Lao Tzu said, 'Now do you understand?'

There is a way of being in contact with reality without words. In fact, that is the only way there is. Words don't help, they hinder.
So sometimes, sitting just by the side of a rose bush -- look. Sometimes sitting at night with the stars, don't think. Don't start thinking what the name of this star is. Stars have no names. The rose does not know that it is called 'rose' and the sun is not at all alert, aware, that it is beautiful. Forget all these things; just be there. That being there, that presence, is what meditation is.
And when Ajami said, 'THROUGH MAKING THE HEART WHITE IN MEDITATION, NOT BY MAKING PAPER BLACK WITH WRITING,' he means this, 'I have not been reading the scriptures, I have not been writing books, I have not been creating a philosophy, I am not interested in doctrines or theology, I am not interested in words, I am not at all concerned with logic and logic-chopping -- my whole effort has been how to transform my energy into feeling energy instead of thinking energy. I have dropped from the head into the heart.'
And there is a new phenomenon when you drop into the heart: head is cold and heart is hot, because heart is alive. Head is as cold as a grave and heart is as alive as God and as hot. Through the head you can create greater and greater logic, through the heart you can only bring more and more love.
'THROUGH MAKING THE HEART WHITE IN MEDITATION....' Meditation is falling into the heart, and when you fall into the heart, love arises. Love always follows meditation. And vice versa is also true: if you become a lover, meditation follows. They go together. They are one kind of energy, they are not two. Either you meditate and you will become a great lover, you will have great love flowing all around you, you will overflow in love, or, start becoming a lover and you will find that quality of consciousness called meditation where thoughts disappear, where thinking no longer clouds your being, where the haze of sleep that surrounds you, is no more there -- the morning has come, you are awakened, you have become a Buddha.
Ajami says, 'This is how I have entered into the divine, the dimension of the divine. God is all over -- you just have to be in your heart and you will fall in tune with God.'
God is broadcasting himself all over but your mechanism is not functioning rightly. It is as if your radio is not functioning rightly, or you have not tuned into the station rightly -- hence your life is dull, stale. No joy is showering on you, no celebration.
And you ask me: WHAT IS THERE TO CELEBRATE? What is not there? What is missing? All is there, only you are asleep. Come out of your sleep. And when I say come out of your sleep, I mean come out of your dead head. Come into the heart. Let the heart pulsate, let the heart sing, let the heart dance. And then don't he worried about the God of the theologians -- you will be getting the real God. Then don't be worried about the God of the Mohammedans and the Hindus and the Christians, then you will be getting the God who has created all. The real God is not the God of Hindus or Mohammedans or Christians, the real God is simply God. All belongs to him. And he belongs to nobody as a possession.
Sufis have a very beautiful dictum. They say: 'The world is God although God is not the world.' The world is a small thing. God is a big circle and the world is a small circle in it. We can say the small circle is the big circle but we cannot say that the big circle is the small circle. 'The world is

God but the God is not the world.' God has infinite potential. This world is just some small part of God that has become actual.
But you can find God here. He is everywhere -- in each tree, in each river, in each mountain, in each person. When a child smiles, it is he who smiles; when a woman is crying and tears are flowing, it is he who is crying. It is in the beggar and in the emperor, it is in me, it is in you -- because only it is, only God is.
But somehow we go on missing. And we want to seek and search and we want to go to the Himalayas or to Ka'ba or to Kailash -- there is no need to go anywhere. He is as much here as anywhere else, he is as much in you as in Mohammed or Mahavira or Krishna or Christ. He is equally available, there is no inequality, you just have to Create that kind of attunement where you start receiving him. And that reception happens in the heart, never in the head.
The whole function of a Master is to behead his disciples -- that's what I go on doing here. You have nothing to lose but your head.
Sufis: The People of the Path, Vol 1
Chapter #12
Chapter title: The 'Instant' Pathology
22 August 1977 am in Buddha Hall

The first question:

Question 1
SO MANY PEOPLE ARE LOOKING FOR INSTANT ENLIGHTENMENT THESE DAYS AND THERE ARE ALL THESE GURUS RUNNING AROUND SAYING 'FOLLOW ME' AND YET IT IS QUESTIONABLE WHETHER THE ANSWER IS THERE. WHAT DO YOU ATTRIBUTE THIS TO?

Every age has its own special pathology. Too much time-consciousness is the special pathology of this age. The modern mind is very conscious of time and wants everything to be done instantly. There are reasons for it. First, the modern mind is West-oriented. The East has disappeared from consciousness. Even in the East it is the West that has become the reality. The East exists no more. The East had the consciousness for eternity, timelessness. The West is too time-conscious. The reason is Christianity. Christianity thinks that there is only one life. That creates anxiety. If there is only one life then everything has to be done in this life, there is no other.
The East has a very, very long span -- millions of lives. There Is no hurry. Patience is possible. One can wait Even if this life is lost, nothing is lost. You will be coming back again and again. There is no need to rush.
This was a totally different world view, the world view of timelessness. The East has never been worried about time, about lack of time. The East has never said that time is money. The whole idea that time is money is just stupid.
Time as such exists not. Time exists in your desire, in your mind. That which really exists is eternity. It is always there, it has always been there. So the East has lived in a kind of absolute patience.
But the East has disappeared from the world. The Western outlook says there is only one life and even that is no longer certain. Because of the Third World War, because of the atomic energy, the H-bomb, it is not even certain that you will be able to live your whole life. Any moment.... These mad politicians cannot be depended upon. They are so mad that any moment the world can simply disappear. More fear has arisen.
That's why in the younger generation, the people who have come upon the earth after the Second World War, there is much anxiety for instant enlightenment. It should be soon. If it is going to be

at all, it should be soon. One never knows. The people who died in Hiroshima and Nagasaki had not even dreamed about the atom bomb, not even in their nightmares, and within a few seconds they all disappeared. One hundred thousand people in Hiroshima disappeared within five minutes. They were people just like you. You can disappear within five minutes. The politicians have the power to destroy the earth.
For the first time in human history the politician is immensely powerful, tremendously powerful. The politician has always been dangerous. The politician is the insanest person possible. But he has never been so powerful. He has been always mad but this time the mad man has the H-bomb. Hence the children who were born after the Second World War are very conscious that something has to be done soon and fast, immediately. Hence the word instant' has become very, very important -- instant coffee and instant sex and instant enlightenment. Everything has to be just now -- now or never. Who knows about tomorrow? You cannot trust. Tomorrow has never been so uncertain as it is today.
That's why. First, the Western idea of one life, then second, the Western invention of the H-bomb, the possibility of the whole world disappearing in flames, have created an intense desire to know, to love, to be.
Time-consciousness, too much time-Consciousness, is a tension in the being. It does not allow you to relax. And now comes the dilemma. If you really want to be enlightened, the most necessary requirement is not to be tense. And if you want enlightenment instantly then it is impossible because you are so tense. That's why you ask for it to be right now.
If you want enlightenment to happen ever, you have to be ready to wait for it. Even if it comes in eternity you are ready to accept it, you are not in a hurry. Then it can come instantly too. A man who is ready to wait forever is very relaxed, knows no tension, no anxiety, no anguish. In that relaxed moment, satori, samadhi, enlightenment is possible.

I will tell you an ancient Hindu parable.
A great saint, Narada, was going to paradise. He used to travel between paradise and earth. He used to function like a postman between that world and this world. He was a bridge.
He came across an ancient sage, very old, doing his transcendental meditation -- TM -- under a tree, repeating his mantra. He had been repeating that mantra for many years and many lives. Narada asked him, 'Would you like to enquire about something? Would you like some message to be given to the Lord?' The of man opened his eyes and said, 'Just you enquire about one thing: how much longer do I have to wait? How long? Tell him it is too much. For many lives I have been doing this mantra, now how long am I expected to do it? Just ask this. I am tired of it. I am bored with it.'
Just by the side of the ancient sage underneath another tree was a young man with an EKTARA, a one stringed instrument, play-ing it and dancing. Must have been a kind of BAUL.
Narada asked him jokingly, 'Would you also like to enquire about how long it will take for your enlightenment to happen?' But the young man did not even bother to answer. He continued his dance. Narada asked again, 'I am going to the Lord. Have you some message?' But the young man laughed and continued to dance.
Narada went. when he came back after a few days he told the old man, 'I enquired and God said that you will have to wait at least three lives more.' The old man became so angry that he threw down his beads. He was almost ready to hit Narada. And he said, 'This is nonsense! I have been waiting and waiting and I have been doing all kinds of austerities -- chanting, fasting, all forms of rituals. I have fulfilled all the requirements. Now this is too much! Three lives -- this is unjust.'
Then Narada became very much afraid to tell to the young man because although the young man had not asked him to enquire, he had enquired. The young man was still dancing under his tree, very joyously. Narada was afraid but still he went and told the young man, 'Although you did not ask, out of my own curiosity I enquired. When God said that that old man would have to wait three lives, I enquired about the young man just by the side of the tree who is dancing there with

his EKTARA. And he said, 'That young man -- he will have to wait as many lives as there are leaves on the tree under which he is dancing.'"
And the young man started dancing even faster and he said, 'Then it is not very far. Just as many leaves as are on this tree? then it is not very far, then I have already arrived -- because just think how many trees there are on the whole earth. Compare! So it is very close. Thank you, sir, that you enquired.' And he started dancing fast.
And the story says that the young man became instantly enlightened that very moment.

The story has not said anything about the old sage. I think he must be somewhere here now. He cannot become enlightened. His very approach is wrong. His very approach is that of a tense mind. His very approach is that of a demanding ego.
You attain to enlightenment only when there is no ego to demand -- there is no demand, there is no demander.
Time creates the ego. The ego does not exist in animals because they are not conscious of time. The ego does not exist in children because they are also not conscious of time. When you become conscious of time you become conscious of many things. First, the consciousness of time creates the fear of death. You immediately become conscious of death.
That's why in Sanskrit we have the same name for both -- we call time KAL and we also call death KAL. We have the same name for both because they are tWo aspects of the same phenomenon. Time and death, they are not separate at all. The moment you become alert about time you become alert about death because time is running out fast, death is coming, death is there and you have to do something before death grabs you. Then fear, anxiety....
In that fear and anxiety, in that impatience, you can go on searching but you will not find. It is not that you have to find God, it is that you have to allow him to find you. So you have to be in a receptive mood, in a non-desiring, non-demanding mood, utterly at ease, as if it has already happened. There is no need for it to happen, it is as if it has already happened. With this silence, this peace, with this non-tense state, it happens.
You ask: SO MANY PEOPLE ARE LOOKING FOR INSTANT ENLIGHTENMENT THESE DAYS AND THERE ARE ALL THESE GURUS RUNNING AROUND SAYING 'FOLLOW ME' AND YET IT IS QUESTIONABLE WHETHER THE ANSWER IS THERE. The answer is in you, it is nowhere else. So if you want to follow a man, follow the man who throws you back to yourself -- because the answer is in you. The outer guru's function is to help you to find your inner guru.
If the outer guru wants you to cling to him and hang around him and if he wants you to remain always dependent on him, then he is dangerous. Avoid him. Then he is not a Master. Then he has need of followers but he is not a Master. Then through followers he is fulfilling his own ego. He feels good because he has so many followers. His feeling good has nothing to do with enlightenment, his feeling good is almost as political as any politician's when he is in power. It gives a kind of power when you know that you have so many disciples, many followers -- thousands of followers. It gives power. It is a power trip.
But if somebody is on a power trip he will not help you to go into your innermost core. He will be the last person to help you. He will hinder you. He will create all kinds of barriers so that you cannot reach into your own core, because if you reach into your own core you will be free of that so-called guru. There will be no need. Yes, you will thank him and you will move on your own way. You will be grateful that he helped you, that he guided you to your own innermost being, but that's all. You are ready to move on your own, you are ready to be your own being.
So remember, this has to be the criterion: if you feel that a certain guru is enjoying the idea of having so many disciples and is creating barriers for you to enter into your own being and is desirous that you should go on clinging to him and makes you more and more helpless and makes you more and more dependent, makes you more and more afraid and creates guilt in you, and

goes on saying, 'It is only through me that your salvation is possible,' takes away your freedom, destroys you -- then escape from that man, he is the devil incarnate. Avoid him.
Search out somebody who is not in any need of having followers, who has no need of having a big crowd around him, who is utterly satisfied with himself even when he is alone, who is absolutely contented with his own self. Then he can be of tremendous help.
But remember again, the answer is not anywhere else, the answer is within you. The kingdom of God is within you. You are already carrying the answer within yourself. Maybe you have not looked and read it, maybe you don't know how to decode it, maybe you have lost the key to your own innermost shrine. Somebody can be of help. One who has come to his innermost being can show you the path.
Buddha has said, 'Buddhas only show the path. You have to travel.' They cannot travel for you. Nobody can create your salvation. It is only your responsibility because it is you who have created the bondage and it is you who can drop it. Yes, somebody can be of immense help to make you aware, to make you alert about the situation.
One thing more about this age. The old supports have disappeared. Christianity, Islam, Hinduism, Buddhism, don't have the kind of hold on you that they used to have in the past. The church, the temple, the mosque are only decorative now, formal. Nobody's heart is there.
Friedrich Nietzsche is the prophet of this age. He declared that God is dead and man is free. True, I support half his statement, the beginning part: God IS dead -- at least, the God that people used to believe in is no more there, it is dead. The God of believers is dead, the God of Christians and Hindus and Mohammedans is dead. Of course, the real God can never be dead because the real God simply means life eternal, nothing else. The real God cannot be dead if existence is existing; the real God simply means the existence, life, this cosmos. But the God of the believers is dead. True, I absolutely support half Friedrich Nietzsche's statement -- but man is not free. god is dead, man is not free. In fact, man is in great chaos.
Man has always depended on beliefs, churches, organisations, scriptures -- they have all disappeared. And man has not yet become grown-up. He still needs somebody to depend upon -- hence he goes on searching for gurus.
In the old days the Christian had his priest and the Hindu had his guru and the Mohammedan had his MOULANA, now they are no more relevant. But deep down in man there is a kind of helplessness. Man is not yet capable of being on his own, he cannot stand on his own. He is afraid. He wants somebody to lean on. So he is ready to fall into the trap of whoever can claim that 'I am going to support you.'
You ask me: WHAT DO YOU ATTRIBUTE THIS TO? Why are there so many people seeking for instant enlightenment and why are there so many people claiming that they can deliver the goods? It is a simple law of economics: when there is a demand, there is a supply. If you ask for instant enlightenment, there must be somebody cunning and clever enough to start claiming that he can supply it. You simply demand and you will find the supplier. Anything demanded will be produced. The producers are always there.
Just the other night I was reading a book. I was surprised. Such books can be written only in this age and only in America, nowhere else. The author says in the introduction: 'Are you unemployed? Are you ill? Are you without a woman or without a man? Are you poor? Would you like to have better health, more money? Would you like to win over a woman or a man? Would you like to defeat your enemy? Or anything? Then here is the key.' And this man is pretending to be a spiritual Master. 'Here is the key.' And as a proof he says, 'Look at me. Just three years ago I was poor, my life with my wife was a constant conflict. I was unhappy and was thinking of committing suicide. I was one of the most miserable men in the world. But I found this secret from a guru in Tibet.
Now this 'Tibet' is beautiful. You can always find something from Tibet! 'And that secret worked. Now I have a Cadillac car, a beautiful house to live in, a bank balance of five figures; my life has become absolutely beautiful, love has flowered between me and my wife. I have become famous.'

And he gives his address. He says, 'You can come any time.' He lives in Montreal. 'You can come any time and you can see yourself what miracles have happened through my guru and his blessing. And I can give you the secret too.'

People would have laughed at this kind of spirituality in the ancient days. But these kind of people are available, these kind of people have become very prominent. Whatsoever you demand they are ready to give -- at least, they promise to give. There is no need really to give. The promise is enough. You go to one guru and if you fail, if you don't attain, you start moving to another. And somebody else comes to the first guru, and this way people go on moving from one guru to another guru with the desire that somewhere it is going to happen.

First be alert that this world is a market, a supermarket. All kinds of claimers are there. They listen to your desires and they claim. They speak the language of your desires.

A real Master does not speak the language of your desire and your demand. A real Master only promises one thing -- death. A real Master says, 'I am going to be your cross. I can help you to die and disappear.' A real Master can only promise you crucifixion because only through crucifixion is resurrection. Only when you disappear as man is God born in you. Only when you are not, God is.

So whenever you find a dangerous Master who is ready to throw you into flames, who is ready to destroy you utterly and who is not in any need of your being a follower, who does not care a bit whether you follow him or not -- only that Master can be of some help.

But always remember, the answer is within you. He will only direct you within yourself. Because you are not capable of going into your own self, a kind of help is needed -- somebody who knows the way; somebody who has gone into his own being and is fully aware of the path and the possibilities of going astray; who is aware of how many pitfalls there are; who is aware of how many wrong turns there are; who is aware of how many false doors there are and who is aware of the arduous work that one has to do.

And a real Master will not promise you instant enlightenment -- that is just stupid. There are no short cuts. One has to grow slowly, patiently. Money may be possible instantly -- you can become a thief -- but you cannot steal God, you cannot become that kind of thief. Money is possible -- you can deceive the income tax officer, or the income tax department -- but how are you going to deceive God?

Money is possible instantly if you use wrong means, but if you use wrong means in your spiritual growth you will be self-destructive. Wrong means are not possible there. In the spiritual world the means and the end are-the same. You cannot use wrong means for right ends in the spiritual world. In the ordinary world you can. The ordinary world is perfectly available to those who want to exploit it, oppress it, but God is not available to the exploiters. God is available only to the true, the innocent. God is available only to the authentic. There means and ends are not separate, they are the same. Only the right means will lead you to the right end.

If somebody promises you instant enlightenment, that is a certainty that he is going to deceive you. And if you fall into his trap you are responsible -- because in the first place you wanted enlightenment instantly. That was stupid. That has led you to this stupidity and to this imprisonment. God cannot be demanded on order. You have to prepare yourself. you have to become worthy. And it is a long journey. You will be fortunate if you can ever attain it. You will be blessed if it ever happens.

And I am not saying it cannot happen now, remember. If you are ready, if you are ready to wait forever, it can happen now, because this moment is as potential as any other moment. At this time God's door is as open as ever. But you will need eyes to see, you will need wings to fly, you will need a womb-like receptivity to receive, you will need an innocent mind, thoughtless, aware, loving, compassionate. These things are not seasonal flowers; they take time to grow roots into the earth.

The second question:

Question 2
OSHO, HAVE I TO PUSH THE RIVER?

First, even if you do, you will not be able to push it. For a moment you may feel powerful -- that you are pushing the river -- but finally you will be defeated by it. The river is huge, the energy is huge, it will take you. Finally you will onLy feel defeated, frustrated.
That's what people are doing and that's why people look so frustrated and sad, so defeated, so depressed. They are pushing the river, fighting with life -- not trusting life but fighting with life.
A very poisonous idea has entered into the human mind -- that life is a struggle, that one has to fight, that it is a struggle to survive, that everybody is your enemy. Treat everybody as your enemy and beware. Everybody is going to destroy you. So before somebody else destroys you, it is better that you should jump on him.
Just the other day I was reading a new commandment: Do to others before they do it to you. This is a poisonous idea, very irreligious.
Religion means trust, surrender, going with the river, going with God. We belong to this universe, we are not alien, nobody is your enemy. Even the enemy is not your enemy -- that's why Jesus says 'Love your enemies.' He means that even the enemy is not your enemy, you must have misinterpreted him. In the final reckoning even your enemies are your friends. They were giving you challenges, they were creating situations for you to grow.
Don't fight with life. If you fight, you will never win. Let me give you this paradox -- and all great statements are paradoxical: If you want to win, don't try to win; if you want to be defeated, try to win.
I was reading about Alexander the Great and about his last words. The last words that he uttered are tremendously significant. Remember them. The last words that he uttered do not look like Alexander's, but he has come to an understanding -- of course, very late. But even then it is never too late. Even if you come home when the sun is setting, then, too, it is not too late.
The sun was setting, Alexander was dying. He was dying in his golden palace. He had the most beautiful palace that anybody has ever had before or since. He had all the power that a man can have and all the riches and all the beautiful women. He had all the greatest physicians of the world to take care of him and he was not very old, but he was dying.
And the physicians said, 'Now we are helpless. ' He wanted to be alive at least twenty-four hours more, just twenty-four hours, because he wanted to see his mother. He had promised his mother that he would come back. He had to go and conquer the world, but when he was leaving he promised his mother that he would come back. And the distance was very little but at least twenty-four hours were needed to reach there, or for the mother to be brought to him. and he only wanted to live for twenty-four hours more -- with all the wealth of the world and all the power of the world -- but the physician said, 'It is impossible. You cannot live for even twenty-four minutes. Life is disappearing, slipping away. We are sorry but we cannot do anything.'
Lying on a golden couch studded with valuable diamonds, how helpless Alexander must have felt. He was just asking for twenty-four hours -- not much. Not much at least for an Alexander. He was not a beggar. Twenty four hours for a man like Alexander was not too much but even that was not possible.
And when the last flicker of life was disappearing he opened his eyes, looked-at his gold palace, his generals standing around him, his immensely costly couch on which he was dying -- a poor man, a beggar -- and he laughed at the whole ridiculousness of it. And he wanted only twenty-four hours! These were his last words. He said, 'All is vanity,' closed his eyes and died.
'All is vanity.' And he struggled his whole life for this vanity. He died a poor man, empty, exhausted, utterly disillusioned.
He was a conqueror. He was pushing the river of life according to his desires. He wanted to impose himself on existence.

Please, flow with the river. You are a part, you cannot impose yourself on the whole; the whole is infinite. It is as foolish as a small wave trying to direct the whole ocean, trying to dominate the whole ocean, trying to pull the ocean in a certain direction, to certain goals. It is not possible. How can a small wave be in control of the vast ocean? And we are not even waves, we are just ripples. For one moment we are there, another moment we are gone.
With this momentary life the only thing that you can learn is to surrender, to be in a let-go, not to push. Pushing, you will be moving in a wrong direction, the direction of the ego. Surrender Fight, all fight, is out of the ego. Don't even swim, just float with the river wherever it takes you. Finally it takes you to the ocean. If a man is courageous enough to surrender, then God takes possession of him.
Then you are directed by infinite sources of understanding, love, energy. Then you are to decide on your own no longer. And when you are not to decide on your own, all anxiety disappears -- obviously.

I have heard about a man who was a great philosopher. He was robbed -- he was coming from one town to another and he was robbed on the way. And he did not have a single PAI.
So he went to a farmer -- he was a man of pride -- and he said, 'I am hungry and I have been robbed. I would like to work for you -- any work you can give me -- so that you can give me something to eat and a shelter for the night. In the morning I will start moving again.'
The farmer took pity on him. He was a poor man and he had no work really but he could see this man's pride. So he said, 'Okay.' He took him into his house where there was a big pile of Irish potatoes and he told him, 'You have to sort them out. Make one pile of the biggest, another of the smallest, and just in the middle, of those which are between the two -- neither big nor small.' He left.
After four, five hours he came back. Not even a single potato had been moved. And the philosopher was perspiring and was very anxious. The farmer asked, 'What has happened? You look so tired and so exhausted and I don't see that any work has been done.' The philosopher said, 'What you are talking about? The deciding, all this deciding, is driving me mad. Which one is the bigger and which one is the smaller and which one is just in the middle.... All this deciding is driving me mad. I have not been able to decide.'

If your life is becoming insane just look deep down -- you will find that all this deciding is driving you mad too. What to do? What not to do? Where to go? Where not to go? All is unknown and mysterious. And whatsoever you do, there is doubt about whether this is right or not. If you don't do it there is doubt -- maybe it was right. All this deciding.... If you want to push the river you will become insane.
Relax. Let God do it. Don't be a doer. This is one of the most fundamental principles of Sufism -- don't be a doer, let God do it.

I have heard....
A Baptist minister rushed down to the train station every single day to watch the Sunset Limited go by. There was no chore he wouldn't interrupt to carry out this ritual.
Members of his congregation considered this eccentricity rather juvenile and asked him to give it up.
'No, gentlemen,' he said firmly. 'I preach your sermons, teach your Sunday school, bury your dead, marry you, run your charities, act as chairman for every drive you conduct. I won't give up seeing that Southern Pacific train every day. I love it! It's the only thing in this town I don't have to push!'

You need not push anything. You can just relax and let God do. You can become a vehicle, you can become an instrument -- what in India we call nimitta. You can become instrumental.

That's what Krishna goes on teaching to Arjuna in SRIMAD BHAGAVAD GITA. The whole teaching can be condensed into one thing, into one essential point -- that you need not be a doer. Let God do it.

Arjuna was worried, naturally, because he was thinking that it was a decision to be made by him -- whether to fight or not, whether to kill or not, whether to go into this massacre or not. It was going to be a great war, many would be killed, it was going to be murderous. And he started thinking, and he became worried whether it was worth it. A great religious idea arose in his mind that this was too violent and meaningless and what was one going to gain by it? It was not worth it. He became very, very depressed by the whole idea. He fell into despair.

Krishna, his friend, his Master, his charioteer, argued long to convince him, 'Whatsoever is going to happen is going to happen. God has already decided it. It does not make any difference whether you do it or not -- somebody else will do it. These people you are seeing alive are already dead. Their death has already happened. You are not the one to decide whether they should live or die. Who are you? You cannot even decide about your own life, how can you decide about somebody else's life? God has decided it already. He has chosen you as an instrument. If he wants you to kill, relax, if he wants you to renounce, renounce, but leave the decision to him. Don't you decide -- because through decision comes the ego.'

Krishna was not saying that you necessarily have to go into war, remember. That is a fallacy. Many people have thought that Krishna was forcing him to go into war. On the surface it looked like Arjuna was a pacifist and Krishna was a warmonger. It was not the case. Krishna was not saying anything about war in fact -- and nobody knows whether this war ever happened. It may be just a parable... that is more of a possibility. It may be a metaphor.

But the message is immensely significant. The message is that you don't decide, you don't stand in the way, you disappear. If God decides that you renounce and go to the Himalayas, then you go, but let it be God's decision, not your own. Or if he wants you to fight, then it is perfectly okay. You are not responsible when you don't decide.

This is the life of a sannyasin. The life of a sannyasin is the life of one who has dropped deciding, who has relaxed, and who says, 'Let God do. I will function as an instrument. I will be a hollow bamboo. If he Wants to sing a song, he will make a flute of me; if he does not, I will remain a hollow bamboo. But I will be a hollow bamboo.'

You cannot sing any song on your own. All songs are his. And whenever you dance it is he that dances, and whenever you celebrate it is he that celebrates. Your life is not really yours, it is his life. All life is his.

So please, don't push the river. Relax in the rivet. The river is already going to the ultimate goal. It will take you with it.

The third question:

Question 3
WHY DOES HETEROSEXUAL RELATIONSHIP CREATE TROUBLE AND IS IT SOMETHING NEW OR HAS IT BEEN THE CASE ALWAYS?

It creates trouble because it is hetero. It creates trouble because it is between two opposite polarities. It creates trouble because it is between two different kinds of species -- man and woman.

Man is one kind of species and woman is a different kind of species. They exist in opposite directions -- hence the attraction. Opposites attract. The negative electricity is attracted by the positive electricity; the positive electricity is attracted by the negative electricity. If you put two positive poles of magnetism together they repel each other. They don't attract. The similar repels, the contrary attracts.

The woman is attracted to the man, the man is attracted to the woman, because they are opposite -- yin, yang, day, night, life, death, earth, sky -- they attract. But remember, the very attraction is because of the opposition. They are opposite so they attract. When you come closer there are bound to be difficulties because you will be speaking different languages, you will be functioning from different parts of your being.
The woman functions illogically, the man functions logically. Logic and illogic don't meet. The woman is more poetic, the man is more prosaic. Their approaches towards life are different.
The woman is more interested in the immediate, the man is more interested in the far away. You can watch it in everything. The woman cannot believe why man is so interested in the moon and Mars. It looks stupid. What is the point? The woman is interested only in the neighbourhood; the neighbourhood gos-sip is her gospel. Man talks about great things, faraway things. The woman never raises those questions, those questions are irrelevant. She is interested in the immediate, the close by. The man talks about what is happening in Vietnam and what is happening in Korea and what is happening in Israel, and the woman talks about what is happening with the neighbour's wife, whom she is fooling around with, what is happening in the close-by world.
The man functions from the left hemisphere of his mind and the woman functions from the right hemisphere of her mind. They don't meet, they can't understand each other. They are attracted by each other but they can't understand each other. So there is a constant game of coming closer and going farther away. That is the problem -- relating and being distant. Both continue.
You come close to a woman to a certain point where a meeting happens and then you start going away. You move like two pendulums -- you come close and then you go far away, come close, go far away.
And this is nothing new -- because man and woman are nothing new.

Listen to this small story.
The Lord called Adam from the Garden of Eden and spoke to him. 'I am going to teach you to kiss.'
'What is kiss?' asked Adam.
'You go to Eve and you place your lips on hers.'
Adam did this and returned shortly.
Now, said the Lord, 'i will teach you to make love.'
'What is love?'
And the Almighty explained to Adam, and Adam left to try what he had learned. Very soon he came back.
'Lord,' said Adam, 'What is a headache?'

That's how it goes. So when your woman says that she has a headache, don't bother her. It is not something new. It started with Eve -- and the very first day Adam made love to her.
Then there is a constant effort to dominate. That too is natural -- natural as long as man remains man and woman remains woman. The man wants to dominate the woman in his own way, in his muscular way; the woman wants to dominate the man in her own feminine way -- by tears, by crying, weeping. Those are her strategies. Just as you have muscles, she has tears. And it almost always happens that muscles are defeated by tears -- because the softer wins over the harder.
This is bound to be so because whenever two persons are there, fear arises that the other may dominate. So before the other starts dominating you have to plan. This is very unconscious. This is not done deliberately, it is instinctive, it is natural, biological. It is built-in. One remains afraid the other may start dominating -- and then? So it is better to dominate before the other starts any kind of domination. There is bound to be a constant conflict.
Unless a woman and a man understand the whole structure of this polarity very deeply; unless they become meditators; unless they meditate on their own innermost desires, power trips, egos;

unless they understand how their minds function; unless they understand how their minds function mechanically -- it is not possible to remain in silence and peace. Conflict will continue. Man and woman are intimate enemies -- enemies and yet intimate. There is great pull and great attraction -- because of the unknown, the unfamiliar, the uncharted, the mysterious. But for the same reason, there is conflict.

If your woman is with you then you start feeling: how to be alone? When you are alone, after a few days you start a great thirst and hunger for your woman -- how to be with her? If you are alone, appetite arises for love; if you are with somebody, the appetite disappears and you start thinking, 'Why not go to the Himalayas and sit silently in a cave? Why go on bothering with this nonsense?'

Just a few days ago Ramananda wrote a letter to me. First he used to live alone, then he got tired of aloneness -- naturally. Everybody gets tired of aloneness, gets fed up with oneself. Nothing else to do, nowhere to go, nobody to look at, nobody to be with, nobody to hug, nobody to care for you or to care about. He got tired and started looking for a woman -- and when you look for trouble it comes!

So then came Vani from faraway Germany, and they were both happy -- as stories go. They were both happy. Then things started getting entangled, and there was conflict and fight and nagging -- all natural things. Then for two days Vani was ill and Ramananda was alone again. He enjoyed those two days like anything! He wrote me a letter: 'Osho, to be alone is so incredible, so beautiful, I have never known that aloneness is so beautiful.' I told him, 'Wait, Ramananda! Just a few more days and you will start hankering.'

And this goes on and on, again and again.

One has to understand. One has to understand how one functions, man or woman, and how the other functions. And don't be too personal about it. It has nothing to do with you. It is just the man's mind and the woman's mind, it has nothing to do with Ramananda and Vani. It is basically biological. You have to understand it very impersonally, only then can you go beyond it, only then can you transcend it.

Watch every move that you make and watch every move that the woman makes. Listen to the deepest instinct, to what is happening. Don't throw the responsibility on the other and don't start feeling guilty that you are doing something wrong. Nobody is doing wrong. It is simply natural. But one can go beyond nature because there is a super-nature too. I am not saying that you are condemned to be natural, that you will remain always natural, no. With understanding one becomes wiser, wiser than nature. One becomes more meditative than nature allows. And through that understanding there comes a liberation.

But that liberation is so alchemical that it transforms you totally, radically. Then you are no more a man and your woman is no more a woman. Then you both become more like two spirits -- man, woman, seem irrelevant. And when a man is no more a man and a woman is no more a woman that means they are no more confined to their biologies, no more confined to their bodies -- because the difference is only in the body. Beyond the body there is no difference. Hidden behind, you are the same. It is just the body, the medium, that makes the difference. Once you have started learning how to go beyond the medium, how to transcend biology, physiology, then you have become only two spirits.

And only two spirits can live in communion forever. Then there arises a new kind of love which I call friendship. Friendship is higher than your so-called love. Your so-called love is full of hate; friendship is pure love. All hate has disappeared. All conflict, nagging, fighting has disappeared. All desire to dominate, possess, be jealous, has disappeared. Friendship is pure love. All that was not needed is no more there. All that was non-essential has, been left behind. Only the essential fragrance.

Friendship is the fragrance of love. And remember that unless you and your wife become friends, you will never be at peace.

The fourth question:

Question 4
CAN WE NOT LOVE AND ACCEPT OUR HEAD, OUR MIND, OUR EGO, AS PART OF THE WHOLE LIFE? WHY REJECT THEM?

I have not told you to reject them. How can you reject something which is not? I have been telling you only to see, to look into them. I am not telling you to reject them -- rejected they will remain, rejected they will remain deep in your unconscious, repressed. They will remain. Rejection means repression. What will you do? Rejected they will not disappear, they will move into the dark corner of your soul and they will function from there.
No, I am the last person to tell you to reject. I don't say 'reject the darkness', I only say 'bring light'. Bring a lamp and see around -- where is darkness? It disappears. It is not to be rejected, it cannot be rejected.
Look into your ego and it starts disappearing. Not that you reject it, not that you do anything to it -- with just a deep insight into it, it disappears. It exists only because you have not looked into it. It is like a shadow. You are walking and the shadow follows you. Now, if you are alone and in a desert, or in a cemetery, and you become afraid that somebody is following you, you start running. And the more you run, the more the shadow runs with you. Then you become even more afraid and the logical mind will say 'Run faster.' This way you will not be able to win. Go faster and faster! But how are you going to win? You can go as fast as you can but the shadow will be with you.
All that is needed is to stand and turn around -- a hundred and eighty degree about-turn -- and look into the shadow. There is nobody. it is your shadow. It is just a shadow. A shadow means nothing. It exists not. That very moment the shadow has disappeared.
By disappearance I mean it will not affect you any more. It will not be powerful over you any more. It will not make you frightened any more.
You say: CAN WE NOT LOVE AND ACCEPT OUR HEAD, OUR MIND, OUR EGO, AS PART OF THE WHOLE LIFE? It is impossible because the very mechanism of the ego is that the part tries to pretend, the part tries to claim that it is the whole. That is the whole problem. The ego says 'I am the whole. ' The ego is not ready to accept that it is only a part. The ego says 'I am the king and I am the whole. '
How can you love the ego and accept it as a part? That is the very thing the ego denies. It says 'I am not the part, I am the whole.' The part claiming to be the whole is what the ego is all about. The head claims 'I am the whole.'
CAN WE NOT LOVE AND ACCEPT OUR HEAD, OUR MIND, OUR EGO, AS PART OF THE WHOLE LIFE? No, there is no way. You will have to look into the ego. When the ego disappears you will know what the whole is -- otherwise the ego goes on pretending that it is the whole. And you will never know the whole.
When the ego has disappeared, when no part claims to be the whole, then the whole comes into existence, starts functioning on its own. Then there is great accord, great harmony.
And you cannot love the ego because who are you? The ego says that you are not separate. The ego claims your totality. The ego is your identity. When you say 'Can I not love my ego?' do you think you have two 'I's? 'I' and the ego? Who is going to love whom? It is a trick of the ego. The question is from the ego. The ego is trying to befool you. The ego is saying, 'Why destroy me? Can't you love me?' But who are you? If you know yourself as separate from the ego then the question will not arise. Then you have come to be your soul, you have attained to your centre. And in that very attainment there is no ego, there is nobody left to love.
And if you think that you can love the ego then you are not. This is the dilemma. If the ego is, you are not. If you are, the ego disappears. They cannot both exist together, just like darkness and light cannot exist together.

And you ask, 'Why can't one love the ego?' The ego is the destroyer of all possibilities of love. It kills the heart. It makes it impossible to love. Love disappears. You become a desert, a wasteland. Love no longer grows in you. How are you going to love the ego? Love is not there. If you start being loving you will find the ego disappearing. If love starts flowing in you, you will not find any ego in yourself. Then the heart will become your centre.
That's what Sufis call heart-wakefulness. Then the heart wakes. And the moment the heart wakes, the head disappears. The head can function only while the heart is asleep.
It is -- as Gurdjieff used to say -- as if the master of the house is asleep and the watchman pretends to be the master. If somebody comes, the watchman talks as if he is the master. And the master is asleep. Then the master awakes and he comes out -- the watchman again becomes a servant. He is no more a master. He cannot pretend. The master is present.
Have you not seen it happening in a class of small children? The master is not there, the teacher is not there, and they are all shouting and screaming and doing a thousand and one things. And then comes the master. Suddenly they are sitting at their desks. Everybody is reading very concentratedly, as if there had been no noise, no chaos. What has happened? His very presence has been a transformation.
It happens exactly like that inside you. When you are awake, ego disappears. Then your head and your mind become your servants. You cannot accept them, you cannot reject them, you have only to understand them. And then all happens of its own accord.

The last question:

Question 5
I HAVE BEEN STUDYING RELIGIOUS LITERATURE FOR MANY YEARS AND FOR THREE YEARS I HAVE BEEN STUDYING YOUR BOOKS TOO. AND THROUGH ALL THIS STUDY I HAVE PROGRESSED A LOT ON THE PATH. OSHO, WOULD YOU SAY SOMETHING ABOUT WHAT I SHOULD DO NEXT?

What are you talking about? Path? You are on the path just by studying books?
It is not possible. Through books one never comes to the path. Through books one only hears rumours about the path -- just rumours that the path exists, that the path is, that the path is possible, perhaps somewhere the path exists -- that's all. Books can only give you rumours, they cannot put you on the path.
And that's what I go on saying to you every morning -- that knowledge is a barrier, that one never comes to God by learning. One comes by unlearning; by not becoming knowledgeable but by becoming innocent. One has to burn one's scriptures, my books included. One has to burn all language, verbalisation, thinking. Only then does one come to the path, not before it.
And you are asking: I HAVE PROGRESSED A LOT ON THE PATH. WHAT NEXT? You have not even dreamed about the path.

A woman was seriously ill. Her husband summoned the doctor, who dashed inside the sickroom and came out a minute later asking for a chisel. The stunned but anxious husband didn't ask questions. He found a chisel.
Minutes later the doctor poked his head out and asked, 'You got a hammer?'
The husband was puzzled, but not wanting to doubt the doctor, gave him a hammer. Five minutes later out came the doctor asking for a hacksaw.
By now the husband was completely upset and screamed hysterically, 'Doctor, you asked for a hammer, a chisel and a hacksaw. What are you doing to my wife?'
'What wife?' asked the doctor. 'I'm trying to open my satchel!'

You have not even opened your satchel yet. What path are you talking about? The doctor is just opening his box. Scriptures can't help you more than that. And there is every possibility that whatsoever you read in the scriptures may not be in the scriptures at all.
How can you read something that you don't know already? You can read only that which you know. So people go on reading themselves in their books. They don't read the books. When you read my books you cannot read them. You will be reading only something about your o. n mind into it. You will interpret it in your own way. You will be the interpreter.
To understand what I say, you will have to enter with that state of mind from where it is said. To understand Christ you will have to attain to Christ consciousness. To understand Krishna you will have to attain Krishna consciousness. Just by learning, you will not be able to understand -- you will misunderstand. All your interpretations are going to be wrong. They will be your interpretationS out of your ignorance and out of all your kinds of stupidities.

Parson Sloan, with a nervous habit of winking his eye, was sent by his parish to New York City.
Sloan asked the taxi driver for a good hotel -- as he winked -- and the cabbie mistook the wink and took him to a bawdy-house.
The parson asked the madam for a nice room -- as he winked -- and she took him by the hand to a room filled with her girls, telling him to take his pick.
But Parson Sloan said -- as he winked -- that he didn't want any girls.
The madam went to the head of the stairs and shouted, 'Oh, Clarence, here's one for you!'

People understand only according to their state of mind. And that is natural. It has to be forgiven. But listening to me, reading my hooks, you have not even understood a simple fundamental that I go on repeating: that through knowledge knowing is not possible, through knowledge wisdom is not possible.
Your question reminds me of this small anecdote....

Farthington and Smythe, two Englishmen, went on holiday to Ireland. Farthington had a reputation for tactlessness, so Smythe warned him not to say anything disparaging about the Catholic Church.
One evening they were playing darts in the local pub when news came over the radio that the pope was ill. Immediately everyone crowded around the radio to listen.
'Oh, to hell with the pope,' said Farthington. 'Let's get on with the game.'
He woke up in the hospital to find Smythe sitting next to him. 'I warned you not to say anything about their religion,' said Smythe.
'Yes, I know,' said Farthington. 'But you didn't tell me the pope was a Catholic.'
Sufis: The People of the Path, Vol 1
Chapter #13
Chapter title: Judge Ye Not
23 August 1977 am in Buddha Hall

HASAN OF BASRA RELATES:
'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY AND LESS THAN HUMBLE IN MY THOUGHTS AND CONDUCT TO OTHERS.
'THEN ONE DAY I WAS STANDING ON THE BANK OF THE RIVER WHEN I SAW A MAN SITTING THERE. BESIDE HIM WAS A WOMAN AND BEFORE THEM WAS A WINE-FLASK.
'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE WHICH HE IS."'

'AT THAT MOMENT I SAW A BOAT IN THE RIVER BEGINNING TO SINK. THE OTHER MAN AT ONCE THREW HIMSELF INTO THE WATER WHERE SEVEN PEOPLE WERE STRUGGLING, AND BROUGHT SIX OF THEM SAFELY TO THE BANK.
'THEN THE MAN CAME UP TO ME AND SAID, "HASAN, IF YOU ARE A BETTER MAN THAN ME, IN THE NAME OF GOD SAVE THAT OTHER MAN, THE LAST REMAINING ONE."
'I FOUND THAT I COULD NOT EVEN SAVE ONE MAN, AND HE WAS DROWNED.
'NOW THIS MAN SAID TO ME, "THIS WOMAN HERE IS MY MOTHER. THIS WINE-FLASK HAS ONLY WATER IN IT. THIS IS HOW YOU JUDGE, AND THIS IS WHAT YOU ARE LIKE."
'I THREW MYSELF AT HIS FEET AND CRIED OUT, "AS YOU HAVE SAVED SIX OUT OF THESE SEVEN IN PERIL, SAVE ME FROM DROWNING IN PRIDE DISGUISED AS MERIT!"
'THE STRANGER SAID, "I PRAY THAT GOD MAY FULFIL YOUR AIM."'

JESUS says, 'Judge ye not.' His statement is absolute, with no qualifications. It is categorical. He does not say, 'Don't judge wrongly,' he simply says, 'Judge ye not.' Don't judge at all. He makes no distinction between right judgement and wrong judgement. His statement declares that all judgement is wrong. Judgement as such is wrong.
This is a tremendously powerful statement -- and the same is the attitude of Sufism about life. A real man of God has no judgement. He can't judge. It is impossible for him to judge. Firstly, to judge you need to be an egoist. The ego is a must. Judgement is possible only if you are standing egocentrically. If you have no ego left, who is going to judge? And how? And in comparison to what?
The real man of God exists as a nothing. He is emptiness -- what Buddha calls SHOONYATA. He is non-being. Inside, in him, there is no one except God. He is one with the all. He cannot make a distinction of 'I' and 'thou'. He cannot stand against the 'thou' in any way. Because there is no 'I' left, there cannot be any 'thou'. He is one with all. With a thief he is a thief; with a saint he is a saint. He cannot stand against, he cannot even stand for -- because to stand against or to stand for, you need an ego. That is a basic requirement. He cannot judge because he is not.
When Jesus says, 'Judge ye not' he is saying, 'Please, disappear.' The judgement won't allow your ego to disappear, it will keep feeding it, will keep strengthening it. So those who judge become very, very egoistic. They are not the religious people, not the people of the path.
The second thing: to judge, you need criteria, rules, paradigms. Rules come from the past, rules come from history -- and life always go on transcending history. History is where it once was, but it is no longer there. So all rules are inadequate. They belong to the dead past, they have nothing to say about the alive present.
Martin Luther has said that faith is based in history. That is an utterly absurd statement and very unchristian. Faith is not based in history, faith is based in your own experience of life herenow. It has nothing to do with the past. The past is no more. The past is nothing but footprints on the banks of time. Life has moved from there just as sometimes a snake moves out of its old skin. To judge the alive snake by the dead skin would be foolish; to judge man by history is nonsense.
But without history there is no other criterion. You cannot judge from the past because it is no more, you cannot judge from the future because it is not yet, and by the time you find a criterion to judge man in the present, the present will have become past. It is changing each moment.
Life is a process, a flux. Life is unpredictable. No rule contains it. No rule can contain it. It is uncontainable. It has an absolute freedom. It goes on moving in new directions, new ways. It goes on finding new pastures of joy and bliss and ecstasy.
Rules come from the past, that's why every society has different rules -- because every society has a different history. Hindus have lived in one way, in one kind of climate, in one country; Mohammedans have lived in another way and in another kind of climate: Tibetans have lived in a

totally different way. Their histories are different, that's why their moralities are different, that's why their rules are different. Those rules are all arbitrary. They are utilitarian. They have nothing of reality in them. Yes, they help, at a certain moment in time, but once life has moved beyond that moment they become just hangovers, ugly, burdening, heavy. They make you dull.
Martin Luther is not right. He was not really a man of God, he was more of a politician, more of a protestant -- protesting, fighting -- more of a revolutionary. He did not have a religious consciousness.
Faith is not based in any history, faith is based in experience. And when I say experience I mean 'experiencing' -- because once one experience has become complete, it is past. While you are in it, pulsating, alive, throbbing, dancing, only then, only then and there can you contact God. And with that contact arises faith. Faith is not a conditioning, it is your own experience of the divine in life.
So remember, faith does not have a base in the history of the race. It does not even have a base in your own autobiography, it is not autobiographical. The real man of faith has no autobiography. That's why in the East we have a tradition that the sannyasin should not write his autobiography -- because he should not think in terms of autobiography. If you ask a sannyasin from where he comes, he will laugh; to what society he belongs, he will laugh; what his old name was, he will laugh. He will not give you any clue about his past. Yogananda is the first Hindu sannyasin who has written an autobiography -- THE AUTOBIOGRAPHY OF A YOGI -- otherwise, the sannyasins have always insisted that they don't have any past. They efface their past. They have only the present; the now is all that they have -- hence the freedom, the absolute freedom, of the sannyasin. Because he has no past he is not imprisoned anywhere. He has no autobiography. Just think -- if you can drop your autobiography completely, how free you will become in that very instant.
And that is the meaning of my sannyas too. When I give you sannyas, what I am in fact telling you is to drop your history, drop your autobiography. Now be connected with your past no more, become discontinuous with it. Now live the moment, and live the moment with clarity, intelligence, awareness, love, but not according to rules. Rules come from the past; love arises herenow. Intelligence is herenow; rules come from the past.
And always remember, a person who lives through rules is bound to be unintelligent. In fact, to live according to rule is just a way to avoid intelligence. Then you can afford to be stupid. There is no problem. The rule takes care. You don't feel responsible. You are simply following a certain dead rule, you are following it perfectly. Then you need not be intelligent. What is the point of being intelligent?
When you go to the church ever Sunday you don't go out of your own inspiration, you simply go as a rule. You say a certain prayer that has been given by tradition down the ages -- you simply repeat it. You are a gramophone record. It is not in any way connected with you and your heart, it is not your pulsation, it is not your vibe. It is not you, it is tradition speaking through you. It is other people's voices ringing through you, resounding through you. You are just an echo -- how can the echo be intelligent?
People who don't want to be intelligent become followers -- followers of tradition, followers of scriptures, followers of rules and regulations, rituals.
An intelligent person has no rules, no rituals -- and I don't mean that he is insane and I don't mean that he is irresponsible and I don't mean that he will hurt others, no, not at all. In fact, just the contrary is the case. Because he lives intelligently he cannot hurt anybody. The people who follow the rules are always violent people. Violence comes out of stupidity; non-violence is a flowering of intelligence. Intelligence and love always go together. The more intelligent you are, the more loving you are; the more loving you are, the more intelligent you are. They are two aspects of the same coin.
By intelligent I don't mean intellectual, remember. The intellectual is not the intelligent person, the intellectual is again living in the past. He can recite the Vedas but he cannot create a single

RICHA, a single poetry of the quality of the Vedas. He can recite the Geeta or the Koran or the Bible but he cannot sing a single song of the quality of the Geeta. He cannot express himself in any creative way -- the way Mohammed did. His utterances are borrowed, his utterances have no life in them; his utterances have no heart to beat, they don't breathe. They don't have that aliveness that Jesus' utterances have. He will be intellectual, he will be a pundit, a scholar.
And through being intellectual you can deceive yourself and others that you are intelligent. Intelligence has nothing to do with intellect. Intellect is part of memory, intelligence is part of your heart. They are totally different phenomena.
Sometimes you can find a farmer, a woodcutter, a fisherman, who is very intelligent -- but not intellectual, certainly not intellectual. He may not know anything about the scriptures and the theories and the philosophies.
All Jesus' apostles were non-intellectual people, but they were immensely intelligent. To be with Jesus one needs intelligence not intellect. Those people were simple people but they had clarity, they could see the radiance of Jesus, what had happened. The professors could not see it; the fisherman, the woodcutter, the gardener, could.
The rabbis could not see it. They thought that this man was mad, they thought that this man was dangerous. They compared notes with the past and they thought that this man was not fulfilling the old law. In fact, they thought this man was against all laws, all regulations, all rules; this man was a danger to society.
And yes, this man was a danger to society -- because the society that has existed up to now is not worth calling a society. It is an ant heap. It is an anonymous mass. People are lost in it, drowned in it. People have lost their souls in it, drowned in it. People have lost their souls in it.
When a man becomes part of the mass he has forgotten himself completely. A man has to be a man; a man has to be an individual; a man has to have his own life, his own life-style; a man has to have his own way of doing things, his own uniqueness -- only then does he fulfil himself, only then does he come closer to God. God loves the creators, not the people who are lost in the anonymous mass and have become part of society, of history, of race, of religion, of church. God would like you to see, to be yourself.

A Hassid Master, Joshua, was dying and somebody told him, 'Remember Moses so that he can help you. You are going to die, remember Moses.'
Joshua opened his eyes, laughed, and said, 'Stop all this nonsense! Sooner or later I am going to be encountering God. It is a question of a few minutes or a few hours at the most. I am on my death-bed. Stop all this nonsense. I will be standing before God and God will not ask me, "Joshua, why are you not a Moses?" He will ask me, "Joshua, why are you not a Joshua?"'

Yes, God will ask you why you are not you. Why are you somebody else? By being somebody else you remain unfulfilled. By being somebody else you are a traitor to God.
So the real man of God lives his own life, lives intelligently, lives lovingly, lives understandingly, with great compassion -- but he has no fixed rules. He is liquid. He is not frozen. How can he judge? Against what? And how?
Just think of it in this way.... If you are a born Jaina or a Buddhist -- born, I am saying, not one who has really attained to Buddhahood, not one who has tasted something of Buddhahood or Jainahood -- if you are born a Jaina or a Buddhist and you see Jesus sitting with his friends, drinking wine, what are you going to think? Won't you judge? You will immediately judge that this man can't be the Son of God. Mahavira never drank wine, Buddha never drank -- not even in his dreams -- and this man is drinking wine.
If you are a Christian, born a Christian, and you see Mahavira standing naked you will think he is crazy or something. 'Jesus was never naked. This man has gone neurotic. This is not the way a man of God should be. Never in the history of Christianity has there been a naked mystic. So what is he doing, this man Mahavira? He must be wrong.'

This is how we go on judging. We have a certain pattern, a certain idea, transferred to us by our history, by our race, Church, religion, and then with that idea we are prejudiced, with that idea we think we have a PRIORI knowledge of what should be the case. Then we can judge.
A man of God has no fixed rules and ideas. He belongs to no history, to no race, to no religion, to no church. He belongs only to his innermost core. He has nothing there as a fixed idea so that he can judge. A real man of God will be able to see Jesus and recognise Jesus even when he is drinking wine with his friends. And he will be able to recognise Buddha and he will be able to recognise Mahavira in his nakedness and he will be able to recognise Krishna playing on his flute with his girlfriend dancing around him. Now if you are too much of a Christian you think the man of God has to be always on the cross. That is just one instance; it happened once that Jesus was on the cross. But that is not the rule. There is another possibility also -- Krishna playing on his flute, arrayed in beautiful clothes, decorated beautifully, dancing. Now you cannot conceive of Christ dancing.
If you are too fixated upon Christ you will not be able to see what is happening in Krishna. Or, if you are too fixated on Krishna you will not be able to see what is happening in Christ. God manifests in millions of ways -- in Christ and Mahavira and Buddha and Mohammed and Zarathustra and Lao Tzu -- millions of ways. And all ways are his.
But to recognise that you will need great intelligence. and the first step towards intelligence is to drop all a priori ideas, prejudices, to drop all that has been given by others to you, to drop all the dust from your mind so that you can become a pure mirror and you can reflect.
First, the man of God has disappeared as an ego; there is no 'I' to say anything against or for. Second, he has no fixed rules so he cannot weigh who is doing right and who is doing wrong. Third, a great acceptance has arisen in his soul, total acceptance has arisen in his being. All is good because all is from God. Yes, he can bless the whole because he is so blessed by the whole. He has no judgement. That is the meaning when Jesus says, 'Judge ye not. '
So remember, there are no right judgements and no wrong judgements -- judging as such is wrong. Drop judging. And if you can drop judging you will be surprised how many burdens, how many rocks from your heart have been dropped. You will feel weightless. You will almost feel like flying. You are chained by your prejudices, you are chained by your past -- that's why you feel life as being so heavy. Life is not heavy, it is your carrying of the past that is making it heavy.
That's why children are light and old people become very heavy -- because the children have no autobiographies yet. As they grow up they will start gathering, accumulating junk -- experiences, knowledge, this and that -- and sooner or later they will be drowned in their own past.
Judgement is moral and morality has nothing to do with religion. That misunderstanding has to be dropped. People always confuse morality with religion. Morality has nothing to do with religion; a moral man is not necessarily a religious man. An atheist can be moral, perfectly moral. You can find the moral man in Soviet Russia -- there is no need for the moral man to be religious.
A religious man is a new dimension.
Morality is a need of the society. The society needs rules and regulations, the society needs distinctions between what is right and what is wrong and what is good and what is bad. It certainly needs them -- because people are so asleep. To manage these sleepy people you need some demarcations. You have to give them some fixed rules otherwise there will be chaos.
The religious man can drop his morality because now he has his own eyes; he need not have any other guides. His eyes are enough. It is as if you were blind and you used to have a stick with which to walk around, to grope your way, to find your way... then one day your eyes open. Will you still carry the stick? You will throw it away. Now it is meaningless, now you don't need to grope. Now the walking stick is no longer a help, it will be a burden.
So is morality -- it is a walking stick for a blind man. For those who have decided to remain stupid, morality is needed, but tor those who have decided to stake everything and become alert and aware, morality is no longer needed. A person who is aware is spontaneously moral. He need

not carry any morality around him, he is simply moral. Not that he tries to do good, no, not at all, but whatsoever he does is good.
See the distinction. It is of immense import. The religious man is one who is not concerned with doing good but whatsoever happens through him is good because he has surrendered himself to God and all is good through God, through surrender to him. He cannot do wrong. It is not possible. It is impossible to do wrong when you are alert. It is as impossible as to walk through the wall or to try to walk through the wall when your eyes are open. You will find the door! It is as simple as that.
But a blind man sometimes tries to get out through the wall. He cannot. There is no possibility. But a blind man is a blind man; he cannot see where the wall is and where the door is. The religious man is one whose eyes are open and he sees where the door is. Then there is no need to carry any idea that one should always go through the door -- one simply goes through the door. When you know, that very knowing becomes your virtue.
Socrates says, 'Knowledge is virtue' -- a very pregnant statement. To know is to be right, to know is to do right. Through knowing, right comes on its own like a shadow. Virtue is a by-product of right knowing. It need not be practised. If you practise it, it is false. The practised morality is a false morality, it creates only hypocrites. Morality is that which is not practised at all -- it happens simply because you know, your eyes are open, you can feel, you are sensitive, so the wrong cannot happen any more. The religious person is neither moral nor immoral, he is simply religious. Religion is a higher standpoint than morality. Morality is an effort to pretend to be religious.
With no morality, judgement goes. When morality goes, judgement goes. If morality is there you will always be judging: that's why the moralists, the puritans, are continuously judging. Their whole day and night -- twenty-four hours -- is of judgement. They are comparing, always looking. They are Peeping Toms. They are looking into everybody's life -- what are you doing and who is doing wrong? Their whole life is that of continuous inspection. These are ugly people. It is very difficult to live with a moralist, he is utterly boring. He is dull and dead and he creates a dull and dead atmosphere around himself Unfortunate are those who have to live with moralistic people, because those moralistic people sooner or later will poison them too.
The moralist creates guilt and guilt is the cancer of the soul. Once you become guilty you are ill and it will be very difficult for you to regain your health again. But all the so-called religions -- which are not religions but only moral standpoints -- have done that harm.
Jesus' statement 'Judge ye not', when looked at meditatively, is one of the most revolutionary statements ever made.
Judging takes it for granted that man exists for the rules. That is putting things upside down, that is putting things into complete disorder. Man does not exist for the morals, the morals exist for man. Man is not the means, man is the end. But the moralist always thinks that the rule is more important than the man. The man can be sacrificed for the rule but the rule cannot be sacrificed for the man. The rule becomes more important.
This is a very sorry state of affairs. The rule cannot be more important than the man. The rule exists to help man, otherwise it is as if you sacrifice the blind man for the walking stick. Yes, the walking stick is helpful but it is not the end or the goal.
Watch how you judge people. When you judge people, are you not making the moral principle the end? Are you not condemning the man and praising the principle? Things should be put in the right order. Principles are there to be used. They are arbitrary. They are only conveniences. They have no intrinsic value. When times change, when circumstances change, when man attains to new ways of being in life, they have to be dropped. They should be dropped, they should be dropped immediately. They should not become a burden on humanity.
Rules go on living -- but times have changed. The Hindu code of life was written five thousand years ago. It is still the ideal. In these five thousand years, how much water has flowed down the Ganges? Everything has changed. Nothing remains the same as it was in the days of Manu --

Manu wrote the code and it is still being followed. It is utter nonsense to follow it now. It has nothing to say to this age and to this man and to this time. And Manu is not responsible because whatsoever he wrote was meaningful -- meaningful in his time. If he comes back he will not be able to believe how foolish people can be. 'Why are you following these rules now?' he will say. 'Who told you to follow them? Life has changed. Life is no more the same. Nothing is the same anymore.' But those rules continue.

Moses has given a certain pattern of life to be lived, hut it is point. It is irrelevant. But people go on following it. We are worshippers of the dead, we are worshippers of all that becomes irrelevant. We don't look into life. Each and every moment one has to look into life and find a way through it. One has to respond to life, not to dead codes.

Jesus is two thousand years old, Buddha is two thousand, five hundred years old, and the Jaina code of life is one of the most ancient codes, nearabout five thousand or seven thousand years old.... Modern man is burdened. If you follow it, it is inadequate; it makes it impossible for you to live. If you don't follow it, you start feeling guilty. So both ways it is destructive. If you follow Manu, Moses, Mahavira, you will be a museum piece; you will not be herenow, you will not be relevant at all. You can go and see the Jaina munis, the Jaina monks. They are irrelevant. They should be discarded. They belong to the dustbin. They are no longer relevant to the time. They are just corpses.

If you follow the rule this is bound to happen. You will not be contemporary. You will be a contemporary of Manu or Mahavira or Moses but you will not be a contemporary of mine, you will not be contemporary to the society and world you are living in, you will not belong to this twentieth century. To belong to this century all the past centuries have to be dropped. And if you cannot do it.... It is impossible to do it. It is so difficult to do it that nobody can do it perfectly. How can you belong to a five-thousand-year old code and live in the twentieth century? It is such a feat that although you can try your best you will always remain imperfect and will always feel as if you are falling short. And the guilt... you are not being as good as you should be, you are not a really religious person. It will be like a wound and it will make your life a misery.

Very few people try to follow these rules. People have simply found a way to pay lip-service to them. This is just to protect themselves. But even the lip-service to them. This is just to protect themselves. But even the lip-service does harm because deep down you think that they are right and you are wrong -- if you are not following them then you are wrong. And the idea that you are wrong will make you shrink, will make you close, will not make you open and will not give you the thrill and the joy that is needed to grow.

One has to accept one's reality so totally that there is no guilt, not even a shadow of guilt. Only then does one flower and bloom. Only a guiltless person blooms. And when I say 'be guiltless' I don't mean follow these rules and don't commit any sin then you will be guiltless. Nobody can do that. When I say 'be guiltless' I mean drop all the rules which create guilt. Be without rules. Trees are existing perfectly without rules; they are guiltless. Stars are existing without rules; they are guiltless. Be natural, be guiltless -- with only one difference.

That difference is that you have to be aware. Trees cannot be aware; they are guiltless but not aware. That's why they are in God but they cannot know that they are in God. Stars are guiltless but not aware. So they move in God, they move far more smoothly, far more totally in God than we do, but they cannot know it. They remain unconscious.

This is man's dignity and man's potential -- to be in God and to be fully aware, to be in God, consciously. This brings the greatest joy, the celebration.

'Judge ye not.' And this statement of Jesus is not only concerned about others -- this is the last thing I would like to remind you of. A few people start thinking, 'Okay, we will not judge others. If somebody is passing and doing something we will say, "We are not concerned. This is his business. Who am I to judge?"' Yes, it is possible not to judge others, but if you go on judging yourself it is the same game being played on another plane. First you were judging others, now you start judging yourself -- 'I have done this wrong. I should not have done this. Tomorrow I

will improve upon myself. I have to evolve and become spiritual....' and this and that. You have ideals and you think you have to fulfil them. So you may not judge others but you judge yourself. It is the same. Now you will be destructive to yourself.
'Judge ye not' simply means 'judge ye not' -- neither the other nor oneself. Judgement has to disappear. Be without judgement and see what great joy comes to you, what great ecstasy starts exploding in you.
Before we enter this beautiful story a few things that will help you to understand it....
There are three possibilities between the subject and the object, between the inner and the outer. The first possibility is that of the politician, the moralist. the priest. The politician is only interested in how to manipulate people. His only interest in the other is how to manipulate him, how to dominate him, how to become powerful over him. He is not concerned with anything else. His trip is that of power -- how to control people. If he says something he says it with that idea. He is not concerned about truth.
That's why politicians have to go on telling lies, to go on promising things which they know they cannot fulfil, which they know are not possible to fulfil; but they go on promising because that's what you need, that's what you desire. And if they want to manipulate you they have to tickle your desire, they have to buttress you, they have to show you beautiful dreams. The politician talks in order to manipulate the other, the other person. His whole concern is exploitative.
And so is the priest's. It is not very different. He also tries to manipulate the other. His idea of power is not of this world, his idea of power is of that world -- but it is of power. He also wants to dominate... in the name of God.
The politician and the priest are not very different, that's why they have always been together. There has been a conspiracy between the priest and the politician to dominate people In the old days it was so and today it is so. The politician and the priest have always been conspiring together against people. The priest used to say to people that the king was from God and the king in his turn would go and touch the feet of the priest. This is the conspiracy. They have a mutual understanding. They decided long before that their goal is the same. And they have a line of demarcation -- the priest should rule the peoples' souls and the politicians should rule the peoples' bodies. The politicians should not interfere as far as soul matters are concerned and the priests should not interfere as far as body matters are concerned. This was an understanding and a conspiracy.
This is one way of relating to people. The other way of relating is the way of the poet, the painter, the artist, the singer, the dancer. He is not concerned with manipulating, dominating -- not at all. In fact, he is not much concerned with the other. His expression is subjective; it is an outpouring of his being. The politician, the priest, are objective. Their goal is the other. The artist, the poet, the painter, the dancer, is not objective. He is subjective.
He talks, relates, but his talking and relating is an inspired ejaculation, his explosion. If he wants the other there, he only wants the other to be an audience so that the other can also enjoy. The poet wants to share. The dancer dances. If he wants you to be there it is only so that the dance can be shared with you. He has some joy and he would like to relate it. He would like it to be spread to everybody. He has some fragrance and he wants to give it to the winds so they can take it to the farthest comer of the world.
But he is not interested in dominating -- that's why the poet has remained very poor, the painter has remained poor. They have remained powerless. They don't have any power. They are the most non-violent people, and powerless.
I have heard that a man went to his physician and he said, 'For many days I have been suffering from constipation.' The physician prescribed some medicine. The man was so poor that he said, 'I cannot purchase it.' So the physician gave him the medicines from his own money.
After two or three days the man came again and he said, 'Nothing has happened. Still the constipation continues.' The physician was puzzled. He said, 'This medicine functions absolutely.' And the man was looking so poor, so exhausted that he asked, 'What kind of work do you do?' He

said, 'I am a poet.' And the physician laughed. He said, 'Why didn't you say so before? Now take this money -- first go and eat.'

This has been the situation. The poet is poor, the painter is poor. When somebody wants to become a poet, the family thinks a calamity has happened. They are neither priests nor politicians. They are not concerned with the other in order to dominate them, to be powerful over them. If they invite you it is an invitation. If you come to them they are very happy and grateful to you. They have some gift. They want it to be shared. But they are subjective.

The politician is interested in the other, the poet is interested in himself. Both are half half, unbalanced. Both are part, not the whole.

The third possibility is the mystic, the saint, the sage. He is whole. He is neither subjective nor objective. Subject and object meet in him. 'I' and 'thou' meet and become one. He is not interested in manipulating, in overpowering, and he is not interested in sharing some poetry with you, no. He has some truth -- not only poetry, not only a dream, not only a beautiful painting. He has God himself to be shared. But his sharing is such that it can be shared only when you become one with him and he becomes one with you.

The poet can share his poetry, there is no need to become one with him. Only one requirement is there -- that you should be sympathetic, en rapport, that's all; that you should be able to listen, that's all; that for a moment you should not judge. Who bothers to judge poetry or music? If one enjoys it one remains there. Otherwise one leaves.

The poet requires only momentary participation with him, the mystic wants you to come so close to him that your boundaries start disappearing, melting. That is the relationship between a Master and a disciple. By and by they become one. Only when they become one can the truth be shared. Then that which has happened in the innermost core of the Master can be delivered to the disciple. But it is not a thing so it cannot be delivered if you are separate. It is a feeling. It can be delivered only when you be-come one, when there is an inner contact.

It is not possible to deliver it in relationship, it is only possible to deliver it when there is a unity -- not only a relationship. The poet needs relationship, the politician does not need even relationship. The Master, the mystic, needs unity.

The politician does not even want relationship -- politicians don't have friendships, they only pretend. They don't allow people to come very close; it is dangerous to allow people to become very close. The politician remains far away, aloof. He never comes close and he will not allow anybody to come close. He has to be constantly defensive. When people come close you cannot dominate them so easily. Politicians don't like to fall in love.

Adolf Hitler never allowed a single woman to sleep with him in his room. He was so afraid. There was not a single man in the whole of Germany who had any friendship with Adolf Hitler. Adolf Hitler could not afford it. The distance had to be main-tained. He was far away. And people were just people, masses.

The politician needs no relationship, the poet needs relationship. But the poet and the admirer remain separate. The mystic needs unity -- the Master and the disciple become one.

The politician is always judging, continuously judging. He is a moralist. Whatsoever your morality is he will follow it, he will fulfil it. And sometimes beautiful games are played.

In India it happens every day. India is a very, very ancient country with a long history of morality and moral ideas. In India politicians still try to fulfil those moral ideas. If some politician fulfils it he becomes a great saint and a mahatma. He is not going to solve any problem of the country but if he can just show gimmicks.... For example, the president of India just now has decided that because the country is so poor he will move into a smaller house. A beautiful gesture! But how is the country going to become rich by your moving into a smaller house? And the whole country is happy. This is how people are stupid. The whole country is happy. They are saying, 'This is how the leader should be.' Now the real problem is not touched at all. The real problem is how people should get more food. Just the president moving into a smaller house is not going to help

anybody. But that's how people are -- so stupid they will praise it like anything. Now this man is almost like a mahatma.
They will reduce their salaries and they will be praised like mahatmas. And not a single problem is solved. What does it matter? The president receives ten thousand rupees per month, now he has decided that he will receive only three thousand rupees per month. Perfectly good. But just by giving seven thousand rupees to the country -- a country of six hundred million people -- what are you doing? But the country feels good, the country feels perfectly at ease that this is how things should be done.
These are tricks to manipulate. Ugly, basically ugly. But on the surface they look beautiful.
The politician goes on pretending that he is a moralist because the people follow a certain kind of morality. He has to show at least. There are other ways to get the money -- through the back door -- so there is no trouble. You can drop seven thousand rupees from here and you can get seventy thousand from other sources. And nobody will suspect because a mahatma who is living in a small house and has reduced his salary and moves in a smaller car... and like this. Nobody will ever suspect that through the back door something totally different is going on. If you really want your back door functioning then you have to show a great moralistic mask at your front door.
India is poor and the politicians have been doing these tricks for thirty years, the same tricks. One prime minister, Lal Bahadur Shastri, seeing that the country was very poor, used to fast one day every week. But how is this going to help? Impotent gestures. Just befooling people. Just putting people's minds to some other non-essential things. Just diverting their minds from the real problems.
And people are not interested in solving the real problems either, because to solve the real problems they will have to change their minds. They don't want to change their minds, they want to remain as they are. They want to solve their problems and they want to remain as they are. And the problems arise out of being as they are, so the problems cannot be solved unless they change, unless their minds start taking new ways of being. But that is hard, and it hurts.
The politician lives through a mask, he never relates. He never relates to people, he never relates to real problems. He only creates false problems and false challenges and he starts showing that he is fighting hard and he is doing great good to people -- and the good never happens.
The poet is not concerned with the other at all. His only concern is like a flower -- he is a flower, he blooms. Yes, good, whatsoever he has he shares; it is better to be a poet than to be a politician. To be a poet is far better, it is higher, spiritually higher.
The real thing happens through the mystic because he is ready to dissolve himself into the other and he is ready to absorb the other into himself. He is ready to stake all. He really changes people's minds because he gives them a new quality of consciousness, a new dimension. But he is not a moralist.
So people are never for the mystic, they are against the mystic. They are always for the politician because the politician is a moralist. The politician looks as if he is their leader and the mystic always looks dangerous. Christ, Buddha, Mohammed, they are all dangerous people -- because the mystic is really ready to change and through that revolution all your problems will disappear. Your problems are created by you, and unless you change they cannot be solved. Your misery is created by you, it cannot be changed unless you are radically changed. A radical change is needed.
But the mystic is not a moralist. Sometimes he may look like an immoral person because he will not follow the old morality. He will have his own morality that comes out of a moment-to-moment response to reality. He will look into reality and from there his life will arise. He may look immoral. Jesus looked immoral, Sufis have always looked immoral.
This has to be understood. The politician looks perfectly moral, the mystic looks perfectly immoral and the poet is amoral -- he has nothing to do with morality or immorality. He is neither orthodox nor revolutionary, he is a flower. You can enjoy or not enjoy. He is not there to solve

any of your problems. He neither promises nor solves. The politician promises but never solves, the mystic never promises and solves, and the poet is just in-between the two.
These are the three approaches.

Now this small story.

HASAN OF BASRA RELATES:
'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY AND LESS THAN HUMBLE IN MY THOUGHTS AND CONDUCT TOWARDS OTHERS.'

'I HAD CONVINCED MYSELF,' says Hasan, 'THAT I WAS A MAN OF HUMILITY.'
He was a man of morality not a man of humility. A man of humility cannot know that he is humble. Humility never becomes self-conscious, otherwise it is not humility at all. Once the self has entered into it, how can you call it humility? If you start thinking that 'I am the most humble man in the world' then you are still pretending to be the first in the world. It is again an ego trip.
'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY.'
YOU can convince yourself. If you follow dead, rotten rules you can convince yourself that 'I am now following all the rules. And I am suffering so much and I am torturing myself so much and I am being so much of an ascetic and I am sacrificing so much life that I am a man of humility.'
Sufis have great respect for humbleness, but a true humbleness is unaware of itself. It knows not. It has no idea. How can you know your humbleness? To know, you will have to compare with others and to compare with others you will need an ego. Only ego can be compared.
I can say that I am a man of knowledge if I compare my knowledge with somebody. If I am left alone in the world I cannot claim that I am a man of knowledge. If I say I am a man of morality, a moral man, but I am alone -- then? If the whole world disappears and I am left alone, then how can I claim that I am a moral man? There will be nobody to be compared with.
Real humbleness is non-comparative. You can be humble even if there is nobody. A humble man is simply humble.
Whether somebody is there or not makes no difference. If somebody is needed for you to be humble then your humbleness depends on him. It is a dependence. And if that man tries to become more humble than you -- then what will happen? He can do that. If you can be humble, he can be more humble than you. If he becomes more humble than you, then again.... It is relative.

I have heard....
The young fellow was a chronic speed offender who picked up two tickets a day from the motorcycle cop, one going to work and the other returning home.
Finally he bought a 'souped up' foreign car, capable of travelling a hundred and fifty miles per hour. Travelling home in it, at a speed of around seventy miles per hour, he was again accosted by the speed cop who pulled up along side of him to flag him down. Quickly stepping on the gas he pulled away from the motorcyclist and started travelling at a hundred miles per hour.
Eventually he slowed down, waiting for the motorcycle cop to catch up with him again. As the motorcycle pulled alongside, he pushed the pedal all the way down and took off at a hundred and forty miles per hour.
Becoming worried because he couldn't see the cop following him, he turned the car around and went back to look for him. To his surprise he found the cop crawling out from under his machine in the ditch.
'What happened to you, officer?' he asked the bruised and bleeding cop.
'Well,' explained the police officer, 'when you pulled away from me the last time, I thought my motorcycle had stopped, so I stepped off.'

It is relative. If your humbleness is relative it is not true humbleness, it is still egoistic. All comparison is of the ego.
Hasan says, 'I HAD CONVINCED MYSELF....' It is very easy to convince yourself. You can convince yourself of anything.
That's how people go on living. Somebody has convinced himself that he is a lover and somebody has convinced himself that he is humble and somebody has convinced himself that he is a meditator -- and so on, so forth. That's why you are constantly coming in conflict with reality. You have convinced yourself that you are a lover but every day there is a problem. And you cannot convince your woman that you are a lover, that's why there is conflict.
It is very easy to convince yourself -- and to convince yourself about good things is naturally more easy. Who does not want to be humble, pure, innocent? Who does not want to be a saint, a sage?
This Hasan says,

'I HAD CONVINCED MYSELF THAT I WAS A MAN OF HUMILITY AND LESS THAN HUMBLE IN MY THOUGHTS AND CONDUCT TOWARDS OTHERS.
'THEN ONE DAY I WAS STANDING ON THE BANK OF A RIVER WHEN I SAW A MAN SITTING THERE. BESIDE HIM WAS A WOMAN AND BEFORE THEM WAS A WINE-FLASK.
'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE WHICH HE IS."'

Now this is what goes on happening in everybody's mind. You have a certain idea of yourself and with that idea you go on looking at others -- and you are continuously condemning, judging, continuously throwing thoughts around yourself, interpreting. And it feels very good whenever you see somebody who is degenerate; it feels very good. On the surface you show much concern but deep down you feel very good, because that degenerate man makes you feel bigger than you are.
Now Hasan is even more convinced that he is the man of humbleness, morality, purity. He is pious. Remember, a real man of God has no condemnation. If he sometimes finds you doing something wrong he has no condemnation. And if he tells you that this is wrong, his statement is concerned only with the act, not with you. If he says that something is wrong, he is only saying something about the action and nothing about you. You remain untouched by your action.
And if he says something is wrong, he is concerned because he loves you not because he loves a moral principle. It is not that drinking is bad, but if he says 'Don't drink,' he is concerned with your health, not with any principle that drinking is bad. It may not be bad in all cases. Sometimes it may function as a medicine, then it is perfectly good. Sometimes it may be needed, it may be a requirement, then it is good.
His condemnation does not exist, there is no condemnation. If he sometimes says that something is wrong, he does not make it look like a sin. It is wrong only in the sense of a mistake, an error. You think two and two make five and I say, 'No, this is wrong.' But I am not saying that you are a sinner, I am simply saying that your mathematics has to be put right. You are perfectly good, you are just committing a mistake. See the difference. In fact, for a religious man there are no sins, only mistakes.
And then too he will not enforce it on you. He will simply tell it to you -- it will be an advice, not a commandment. If you don't follow it you don't become a criminal and you won't be thrown into hell. You are not to be punished for it. Your freedom remains intact.
I would like my sannyasins to remember: whatsoever I say to you, remember always that it is not to destroy your freedom, not even to touch it. If you feel it to be right, you can do it; if you don't feel it to be right, you need not do it. And never feel guilty because of not doing it. I am the last

person in the world to make you feel guilty in any way. I respect you. My respect is absolute. And simply saying that it is an error. But still you remain free to follow my advice or not to follow it. Sometimes it happens that a sannyasin will come to me and he will say, 'I have not followed your advice and I am feeling very guilty.' That is wrong, that is absolutely wrong. Then you are doing something to yourself unnecessarily.
You need not feel guilty -- it is worse than the wrong thing you have done. Guilt is the last wrong that one can do to oneself. There is no need. If you decided to do otherwise you are perfectly free to do otherwise.
And don't be worried that you will go far away from me because you are not following my advice. no. You will go far away from me only if you start feeling guilty. My love is unconditional -- whether you follow me or not does not matter. It has no relevance to my love. In fact, you will be closer to me the more free you are from me.
Let it be remembered always -- my whole interest in you is to make you free, as free as a human being can possibly become. My whole interest is to liberate you. So the more liberated you are, the closer you are to me.
If you find that my advice is good -- not because I have given it to you but because you find that it is good -- then follow it. Then you are not following me. That's what Buddha said to his disciples -- 'Don't follow me. Don't follow because Buddha has said so, because it is written in the scriptures, because all the sages are agreed upon it, no. Unless your intelligence says "Yes, this is right" don't follow it.'
And the same I would like to say to you.

'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE HE IS."'

Now this is not a spiritual standpoint at all. A spiritual person never wants you to become like him, never. How can he desire to make you like him? Then you will be false, then you will be a replica, a carbon copy. A spiritual person wants you to be yourself -- an original, not a carbon. His whole effort is to help you become yourself, his whole effort is to help you to attain to your destiny. If you are a rose flower you have to become a rose flower; if you are a lotus you have to become a lotus; and if you are a marigold you have to become a marigold. The concern of the spiritual Master is that you should flower, not that you should become a rose or a lotus or a marigold -- that is not his concern. You should flower, you should bloom. See the difference.

The moralist always wants you to become a replica. If he is a rose flower he would like everybody to become a rose flower. Then what will he do with the marigold? He will paint the marigold like the rose, he will cut the marigold like the rose, he will destroy a natural beauty. A marigold is as beautiful as any rose. Or, if you are a lotus and he wants a rose flower just like himself he will cut you utterly. He will destroy you. Or, if he is a lotus and you are a rose flower, he will try to extend you, pull you apart. He will force you. And whatsoever happens will be wrong. You will become a false thing.
The real Master helps people to bloom -- to bloom in their own way, to bloom into whatsoever they can become, into whatsoever they are carrying in themselves. Their hearts should become open, their petals should open; they should not die like seeds or buds, they should bloom.

'I THOUGHT, "IF ONLY I COULD REFORM THIS MAN AND MAKE HIM LIKE I AM INSTEAD OF THE DEGENERATE CREATURE WHICH HE IS."'

In fact, the people who try to make you like themselves are great egoists. They want their carbon copies. The more carbon copies they have, the more joyful they feel. Then they become the criterion, the ideal.

And, of course, nobody can fulfil that ideal, so they are always on the top, remember. Nobody can fulfil that. Even if I want to become like you I cannot fulfil it. It is impossible. It is not in the nature of things to be like somebody else. So if I try to be like you I will always remain lower and you will always remain higher. If you want to be always higher, then the best trick is to help people to be like yourself.
That's what parents do to the children. They try to make the children be like themselves. They can never be. So parents can always feel good that they are higher, superior beings, and these degenerate children, this generation, has gone wrong.
Nobody has gone wrong. All parents have always felt about their children that something has gone wrong -- and they are the culprits, they are the real criminals because they forced the child to be like the father. And it is impossible. It is not possible in the very nature of things. So the child cannot do it wholeheartedly. Even if he tries he will never succeed and he will never become like his father. So the father can always feel good; he is something so superior that nobody can become like him.
And that's what your so-called gurus go on doing. Beware of such gurus. The real Master is one who is interested in you as you are and as you should be or you could be. He helps you. He only helps you. His work is that of support. He does not reform you, remember. He neither reforms you nor informs you, he simply supports you. Information is knowledge, reformation is trying to manipulate your character. He never informs, never reforms, he simply supports. And his support is unconditional. He says, 'Be thyself. My whole support is there, unconditional support is there.' He is like a gardener who goes on watering the rose plant, the marigold, the lotus -- he goes on watering every plant. When the lotus blooms he is happy, when the rose blooms he is happy, when the marigold has bloomed he is happy. But he is not trying to force any pattern on anybody.

'AT THAT MOMENT I SAW A BOAT IN THE RIVER BEGINNING TO SINK. THE OTHER MAN AT ONCE THREW HIMSELF INTO THE WATER WHERE SEVEN PEOPLE WERE STRUGGLING, AND BROUGHT SIX OF THEM SAFELY TO THE BANK.'

Hasan is standing on the bank and seven people are dying -- but his compassion has not arisen. And he thinks he is a man of humility, religiousness, morality. And he wanted to reform this man. This man has compassion.
Compassion is the criterion. When you act in compassion you show who you are. Hasan has not even thought about it. Those people are dying. That idea had not occurred to him. And this man saved six men.

'THEN THE MAN CAME UP TO ME AND SAID, "HASAN, IF YOU ARE A BETTER MAN THAN ME, IN THE NAME OF GOD SAVE THAT OTHER MAN, THE LAST REMAINING ONE."'

The other man is no ordinary man. It is a special Sufi idea. Sufis say that there is a messenger of God, Khijra, who goes on working on people. He is a Master of Masters. He goes on coming to the earth -- like Jesus comes, like Krishna comes, an AVATARA -- but in a different way. Wherever he is needed, wherever he sees that something is potential and has to be helped he appears. Down the ages he appears.
This is a very beautiful idea. The meaning has to be under-stood. It is just a symbol. It simply means that whenever a man is really ready to grow, hankers to grow, God comes and helps -- that's all. this man is Khijra.
He comes to Hasan and he says, HASAN, IF YOU ARE A BETTER MAN THAN ME' -- he has read the thought -- 'IN THE NAME OF GOD SAVE THE OTHER MAN, THE LAST REMAINING ONE. What are you doing standing here? People are dying and you don't have any compassion for them. Now one is left. You go and save him. In the name of God, try.'

Sufis have another idea -- that when a man who has any glimpse of God does anything, he always succeeds. It has to be so. God has to succeed. If you are a man of God you have to succeed. It is not your success, it is God's success through you. If you are instrumental then it will happen.
Says Hasan, 'I FOUND THAT I COULD NOT EVEN SAVE ONE MAN.'
He was drowned. This was just to show Hasan -- 'You are not vet an instrument of God. What kind of humbleness is this? A humble man is a hollow bamboo. God flows through him. What kind of humbleness is this? You are too full of your own ego. You could not save a dying man, you could not be used as God's instrument.'

'NOW THIS MAN SAID TO ME, "THIS WOMAN HERE IS MY MOTHER AND THIS WINE-FLASK HAS ONLY WATER IN IT."'

'This is how you judge and this is what you are like.' Now he says, 'Don't judge from appearances. Appearance is not the reality. Don't be deceived by appearances.'
The meaning is that whenever you see somebody, what you see is only the outer core, the behaviour. You never see the inner man. Please don't judge. The inner man may be totally different. Never judge a man by his behaviour -- and there is no other thing to judge by. You only see the behaviour.
Hasan has seen this man sitting with a woman. In Mohammedan countries the faces of the women are covered, so it is very difficult to see whether the woman is old, young, beautiful, ugly. It is difficult. Whether the woman is a woman, that too is difficult. And Khijra has thrown the cloth away from the woman's face and says, 'Look, this is my mother. But just by seeing me sitting alone on this bank with a woman, the idea flashed into your mind that I am womanising. And look, this flask has only water in it. The flask gave you the idea that there must be wine in it -- "What is this man doing here? Whose woman has he got? What kind of debauchee is he?" A drunkard, a womaniser... all kinds of ideas flashed into your mind. Just seeing something from the outside -- is this the way to judge?'
And this is what you are like. Never judge, because all that you can see is only the appearance. You only see the surface, the inner man remains hidden. Unless you are capable of seeing the inner man, don't judge. And remember, those who are capable of seeing the inner man never judge. They never judge -- because the inner man is always pure. The inner man is purity itself, it is innocence. The inner man has never been impure. So when you can't see the inner, don't judge; and when you can see the inner, there is no way to judge. Judge ye not.

'I THREW MYSELF AT HIS FEET AND CRIED OUT, "AS YOU HAVE SAVED SIX OUT OF THESE SEVEN IN PERIL, SAVE ME FROM DROWNING IN PRIDE DISGUISED AS MERIT."'
'THE STRANGER SAID, "I PRAY THAT GOD MAY FULFIL YOUR AIM."'

This is how a real Master is. He has not even pretended that he will help you. He says, 'Okay, I pray that God may fulfil your aim.' A real Master functions only as an instrument. A real Master effaces himself completely. It is only God that functions through him.
Hasan has thrown himself at the feet of this strange man. Hasan is a seeker -- that's why Khijra has appeared to help him. Hasan is a sincere seeker but on the wrong path, a sincere seeker but has got clouded with erroneous ideas -- hence the appearance of Khijra. When there is sincerity, even if you are wrong, you will find a Master. And if there is no sincerity and you are right, then you will not find a Master because the Master can contact only a sincere man.
This man is a seeker, Hasan is a great seeker. He went from one Master to another, he roamed all over the Sufi countries trying to find out.... And he was ready. When somebody said something, he was ready to understand. He could immediately see the point that 'This man has saved six and I could not save even a single one. God has given his statement about me, that I am not yet

instrumental.' Then he didn't resist. He fell down at Khijra's feet and said. 'Save me. You have saved six and I am drowning in my pride. Save me also otherwise I will be drowned.' Khijra said, I PRAY THAT GOD MAY FULFIL YOUR AIM.'
And this is what I say to you too. I pray that God may fulfil your aim.

Sufis: The People of the Path, Vol 1
Chapter #14
Chapter title: Tug of War
24 August 1977 am in Buddha Hall

The first question:

Question 1
OSHO, I WANT TO BECOME ENLIGHTENED. WHY DON'T YOU HELP ME?

What do you think I am here for?
As far as my own work is concerned, it is finished. I am here just for you. And all that I can do, I am doing, and all that you can do to prevent it, you are doing. It is a tug of war. It is a conflict between the Master and the disciple.
Remember, it is a conflict. The disciple remains contradictory in his desire. He wants to become enlightened, but he wants to become enlightened as he is. He does not want to change, that's the contradiction. You would like to go to heaven, but as you are. That is impossible. As you are, you cannot become enlightened. Great chunks of your being will have to be cut and thrown away. It will be almost like committing suicide. It is painful, it is immensely painful, because you have always thought of those chunks that have to be chopped away as your being. You have become identified with them so much that you shriek, that you scream, that you escape, that you shrink, that you close yourself.
I understand the question and the desire. Yes, you Would like to become enlightened, but you would like to become enlightened very cheaply, without going through any pain, any suffering. And growth comes through suffering. It comes through great pain, it is arduous, one has to pay for it. And the payment is not in money; the payment is very deep. The payment is your innermost sacrifice. The disciple has to disappear.
I go on helping, but a little co-operation is needed from your side .

A man met a pretty girl and fell in love with her. He took her rowing one day and she fell overboard. He grabbed her hair and a wig came off in his hands. He reached for her arm and an artificial arm came off likewise.
He said, 'Listen, sweetheart, if I'm going to be able to help you, you must co-operate a little.'

That's what goes on happening between me and you. You must co-operate a little. And I know that sometimes you co-operate, but your co-operation is also only co-operation in appearance. Deep down you remain resistant. Even while you surrender you go on looking from the corner of your eye -- how far to go? And you go only so far, and you go with absolute control that if it is needed you can go back. Your surrender is not a journey of no return. And unless it is a journey of no return it is impossible for me to help you.
And it is not that I don't want to help you. There is no other reason why I am here. My work is complete. Nothing is going to happen to me -- if I live twenty years, thirty, forty or a hundred years or a thousand years. All that had to happen has happened. Time has disappeared for me, and so has the so-called life.

I am in this body so that you can see me. Even in the body very few can see. When I am not in the body, those who can see me will become even rarer. But you don't co-operate. And you go on misinterpreting me.

For example, just two days ago a French sannyasin told me that she was confused, that she could not decide whether to go back or to stay a little longer. I looked into her... something would be possible if she could stay a little longer, maybe four to six weeks. She would have taken a great step towards satori. But if I had said to her, 'Be here for four to six weeks because something is going to happen,' then my very prediction would have prevented it, because then she would have become greedy, then she would have started expecting. And not only that, she would have started demanding 'Why is it not happening?' And that very idea: 'Why is it not happening? When is it going to happen?' would have created a tension in her being, and the happening would have become impossible.

So I cannot predict it because the very prediction will change the whole situation. I cannot say directly, 'Remain here for four to six weeks, something is going to happen.' That is not possible; nothing will happen. Even if I say, 'Be here for four to six weeks; it will be good for you,' a subtle desire may start in her being, a subtle hope. No, I cannot say anything to her directly, I have to be very indirect.

So I told her, 'Be here for a few weeks' -- she is a group leader -- 'run two or three groups here.' That had nothing to do with her own growth; I did not say anything directly about her own growth. She agreed, but I was watching and saw that the agreement was only fifty per cent, not more than that. Just... just enough to stay. There was no joy in it; there was no happiness in it -- that I had asked her to stay. She could not feel the gift and the blessing.

Now that which was going to happen could happen only in a celebration -- because the joy was not there the possibility was cut almost to half. Now she would have been here, but not really here. She would have been here because I said so. Now almost fifty per cent of the possibility for the happening had disappeared.

And then yesterday morning I said that if you want to do something, even if it goes against me, you need not feel guilty. She suddenly felt joy. She left! Now there was no need to feel guilty -- it was as if she was just waiting for something to be said. And although I had particularly said to her to stay she didn't even wait to ask me, she didn't even inform me. She simply left. She said to people, 'Osho said that if you do something even against his advice, you need not feel guilty. So why should I feel guilty? I am going.'

Only one thing is good about it: she will never know what she has missed. How can you know? Many of you go on missing, but you will never know what you are missing. Only I feel sad for you, only I feel great compassion when I see somebody missing. He may not even be aware that he is missing. He may have missed by just a few inches -- home was very close. But he will never become aware, he will never he able to look back. How can he?

Now she has left. I could not say it directly to her, I had to be indirect. She could not understand my indirectness and she found a rationalisation -- that now Osho has said.... What I said was simply to help you so that you don't become burdened with guilt. I have not said to start doing whatsoever you want to do; I have not said to go against my advice. I simply said that if you sometimes feel like going, and it is impossible for you to follow my advice.... I am not saying that by not following my advice you will gain something, I am saying you will miss something -- but there is no need to feel guilty. Missing is enough punishment. Why make it more with guilt?

Now she has missed, that is enough punishment. And she will never become aware of it, she will remain oblivious. She will become aware only one day when she comes to an understanding, to a window that opens the door -- then she may be able to see that this window was very close, but that time she missed. Right now she will never be able to see. Only when she finds that that moment of growth has happened will she be able to see.

It is good that she will not feel guilty; but what about that which she has missed? I made that statement particularly for her, but there are also other fools who realised it as if it is a blessing.

One dropped from the Enlightenment Group. 'Now there is no need -- Osho has said "Do it", but now there is no need. He has said you have to go on your own.'
And I will not be surprised if somebody even drops sannyas. Great fools are everywhere always. You go on misunderstanding, misinterpreting. Your ego is there; it is just watching. This French sannyasin has been listening to me for almost one month -- this is the only thing that she has followed.
And you ask me: I WANT TO BECOME ENLIGHTENED. WHY DON'T YOU HELP ME?
What else am I doing here? You don't receive the help, that is true, but that is your responsibility. I can give, but if you refuse it that is your responsibility. I go on giving, I give unconditionally -- I don't make any conditions for you.
This is the first time in the whole history of human consciousness that sannyas is being given unconditionally. I don't ask whether you are worthy or not. I am in such a hurry to give! I have so much to share. I don't care a bit whether you are worthy to receive it or not. I am simply giving it to you because I have so much and I have to unburden myself. The cloud is so full that it wants to rain; it does not matter whether it is a desert, or it is wasteland, or it is fertile soil -- it does not matter. The flower has bloomed and the fragrance is heavy on its heart; it has to be released. Whether somebody will appreciate it or not does not matter. I am giving sannyas to you without any conditions.
You are the most fortunate people ever. But that may not be of help, you can go on missing. You will have to learn new ways of being. You will have to learn how not to miss. You will have to learn how to keep your stupid mind from coming in and interpreting.

Little Danny, aged eight, came home with the often-repeated complaint, 'Teacher is picking on me again!'
'Is that so!' said his mother angrily. 'Enough is enough! She has been picking on you all year. Now it is going to stop! Tomorrow, Danny, I will go to school with you and we will have it out with her.'
The following morning mother arrived with Danny and demanded an explanation from the teacher.
'That's ridiculous,' the teacher replied in answer to the mother's tirade. 'Accusing me of picking on your child? I have never picked on any student. Besides,' she added, 'you might as well know the truth. Your Danny is not very bright. and when I use the word "bright" I am being excessively kind. Let me show you what I mean. Danny,' she called, 'tell us how much five and five is.'
'You see, Mom,' cried the boy, 'she is picking on me again.'

Your interpretations.... You will have to learn how to keep your stupid mind from coming between me and you. And there are a thousand an d one ways for this mind to come in.
And it is the only mind you have.
By being a disciple, what really happens, what really should happen, what is expected to happen? Being a disciple simply means that now you will start func-tioning from the Master's mind and not from your mind. And yes, that statement of yesterday remains right in its own way. Sometimes you cannot.... There are situations.... You have limitations.... I don't make any impossible demands on you, but sometimes it is possible that you may not be able to do something.
For example, this French sannyasin really had nothing to do back there; there was no responsibility waiting for her there. There was no problem. It was not a great demand on her to be here for four weeks -- she had money, she had everything. There was not any problem there that she had to go and solve -- her father was not dying, her mother was not ill -- no problem was there. So it was simply stupid.
I understand that sometimes your mother may be ill and dying, and although I told you to stay, you have to go. But then you go with tears in your eyes. What I have said is only this: don't create

any guilt. Yes, man has limitations. Sometimes you may not be able to fulfil my advice. It's okay. But it is only for the exceptional cases when you cannot fulfil my advice, it is just to help you so that you don't become burdened with guilt. Otherwise there is nothing.... You have to feel that you have not been able to fulfil, that something has been missed, but it is not a question of guilt. You have missed something, that is enough punishment.
So if it happens sometimes, it's okay, but it should not be the rule, it is just the exception. But whenever something feels good to your ego, you immediately jump upon it; otherwise you go on listening -- completely deaf! You don't listen to what I am saying, you only listen to that which you want to hear. And then you are very clever at twisting it.
From your very childhood you have been a twister. You have learned how to deceive, how to be pseudo; you have learned how to interpret things in such a way that they are always according to you. From the very childhood, somewhere near the age of three, a child starts learning to twist. He becomes a follower of Saint Twistopher. Twistopher -- you may not have heard the name of the saint -- is the patron saint of go-go girls and all kinds of twisters!
Twisting is one of the deep-rooted things in you -- diplomacy, politics, cunningness. And once a child has learned twisting, he goes on twisting. And by and by it becomes his whole which he wants to hear; he does not see that which he does not want to see; he becomes a chooser. Scientists say that out of a hundred things, you listen to only two per cent. And out of a hundred things, you see only two per cent. But remember, then you live only two per cent. To live two per cent is almost not to live at all. What kind of life is this? And this happens every day. I say something. You are sitting there with all your prejudices intact, all your cunningness intact, all your stupidity intact. Something enters you -- immediately the twisting starts. Your mechanism starts functioning, clicking. By the time it reaches to your consciousness it is no longer what was said, it is absolutely something else.
This is why it is difficult for you to receive help. Help is given all the time, it is showering on you, but you will have to become better receptors. You change, you try to change, but the change remains very superficial.
When I give sannyas to people, sometimes they ask, 'Why should one change one's name, why should one change one's dress? Is not the change of heart enough?' I know that the change of heart is enough, but I cannot expect that from you right now. Even to expect the change of dress is more than enough. Even in that you will find cunning ways. You will find tricks.
Just a few days ago an Indian sannyasin came and I asked him, 'What happened to your dress?' He said, 'But this is orange. ' Then I had to look again because it looked white. Yes, it was orange, but so faint -- my eyes are perfectly okay -- that I had to look very, very carefully. Then I recognised that yes, a little tinge of orange was there. If a man of my sensitivity and vision cannot see it, then nobody will be able to see it! I was surprised. I asked him, 'How do you manage to see it? You are so dense, I don't think you can see it. You are so thick.'
I know that by changing the name or by changing the dress, nothing essential is happening, but you live in the non-essential. What can I do? I have to start from where you are.

It happened.
A young man made application to change his name according to the provision of the law.
'What is your name?' the judge asked him as he appeared before the court.
'Bill Stinks, sir,' said the applicant
'Well, I can understand why you want it changed, Bill,' said the judge laughing uproariously. 'And what do you want it changed to?'
'William Stinks, sir,' replied the applicant.

But Bill Stinks or William Stinks, what does it matter? You remain stinking.
I know names don't make much difference, but I take so much trouble to explain to you what your name means because I know that that's where you exist -- name and dress and the form. The

formless you have not seen even in your dreams I have to start from where you are. And even there you deceive me. Drop deceiving, because deceiving me you are just deceiving yourself. And stop your mind from interfering between me and you. Let there be a communion. Enlightenment is possible. If it is possible for me, it is possible for you. If it has happened to one human being, it is everybody's potentiality.

The second question:

Question 2
WHAT IS LOVE?

It is unfortunate that we have to ask this question. In the natural course of things everybody would know what love-is. But I understand that nobody knows -- or only very rarely -- what love is. Love has become one of the rarest experiences. Yes, it is talked about, filmed, stories are written about it, songs are composed about it, films are made, on the TV you will see it, on the radio, in the magazines -- a great industry continuously goes on supplying you with the idea of what love is. Many people are continuously involved in it, helping people understand what love is. Poets, authors, novelists -- they all go on.
But still love remains the unknown phenomenon. And it should be one of the most known. It is almost as if somebody comes and asks, 'What is food?' Would you not be surprised if somebody comes and asks, 'That is food?' If somebody has been starved from the very beginning and he has never tasted what food is, the question will be relevant. So is this question.
You ask: WHAT IS LOVE? Love is the food of the soul. But you have been starved. Your soul has not received love at all so you don't know the taste. Your question is relevant, but it is unfortunate. The body has received food so the body continues; but the soul has not received food so the soul is dead, or is not born yet, or is always on its death-bed.
When a child is born he is fully born; he is fully equipped with the capacity to love and to be loved. Each child is born full of love and knows perfectly what it is. There is no need to tell the child what love is. But the problem arises because the mother and the father don't know what love is. No child receives the parents that he deserves -- no child EVER receives the parents that he deserves. Those parents simply don't exist on the earth. And by the time this child becomes a parent he will have lost the capacity to love.
It is almost like.... In Mexico there is a small valley where children are born and within three months they all become blind. It is a small, primitive society. A fly exists there which is poisonous to the eyes, so the whole community is blind. Every child is born with eyes -- perfectly functioning eyes -- but within three months there is an attack of the fly and the poison enters the system and the eyes go blind. Now, somewhere later in his life the child will ask, 'What are eyes? What do you mean when you use the word "eye"? What is vision? What is seeing? What do you mean?' And the question will be relevant. The child was born with eyes but they were lost somewhere on the way of so-called growth.
That's what has happened to love. Every child is born with as much love as one can contain, with more love than one can contain, with overflowing love. A child is born as love; a child is made of the stuff called love. But the parents cannot give love. They have their own hangovers -- their parents never loved them. The parents can only pretend. They can talk about love. They can say 'We love you very much' but whatsoever they do is very unloving. The way they behave, the way they treat the child is very insulting; there is no respect. No parent respects the child. Who ever thinks of respecting a child? A child is not thought to be a person at all. A child is thought to be like a problem. If he keeps quiet, he is good; if he is not a screamer, a primal therapist -- good; if he simply keeps out of the way of the parents -- perfectly good. That's what a child should he. But there is no respect and there is no love. The parents have not known what love is. The mother has not loved the husband, the husband has not loved the wife. Love does not exist there.

Domination, possessiveness, jealousy, and all kinds of poisons are there which destroy love. Just as a certain poison can destroy your vision, so the poison of possessiveness and jealousy destroys love.
Love is a very fragile flower. It has to be protected, it has to be strengthened, it has to be watered; only then does it become strong. And the child's love is very fragile -- naturally -- because the child is fragile, his body is fragile. Do you think a child left on his own will be able to survive? Just think how helpless man is. If a child is left on his own, it is next to impossible that he will survive. He will die. And that is what is happening to love.
Love is left alone. The parents can't love, they don't know what love is, they have never flowed in love. Remember your own parents. And remember, I am not saying that they are responsible. They are victims just as you are victims -- their own parents were the same. And so on... you can go back to Adam and Eve and God the Father.
It seems that even God the Father was not very respectful towards Adam and Eve, was not respectful enough. That's why from the very beginning he started commanding them 'Do this' and 'Don't do that' and he started doing all the rubbish that all parents do. 'Don't eat the fruit of this tree.' And when Adam had eaten the fruit, the Father, God, was so angry in reaction that he threw Adam and Eve out of heaven.
That expulsion is always there, and each parent threatens to expel the child, to throw him out. 'If you don't listen, if you don't behave, you will be thrown out.' And naturally a child is afraid. Thrown out? Into the wilderness of this life? He starts compromising. The child by and by becomes a twister. He starts manipulating.
He does not want to smile, but if the mother is coming and he wants milk, he smiles. Now this is politics -- the beginning, the ABE of politics. Deep down he starts hating because he is not respected; deep down he starts feeling frustrated because he is not loved as he is. He is expected to do certain things and only then will he be loved. Love has some conditions; he is not worthy as he is. First he has to become worthy, then the parents' love will be possible.
So he starts becoming worthy and starts becoming false; he loses his intrinsic value. His respect for himself is lost by and by, he starts feeling that he is guilty. And many times the idea comes to the mind of the child, 'Are these my real parents? Is it possible they have adopted me? Maybe they are deceiving, because there seems to be no love.' And a thousand and one times he sees the anger in their eyes, the ugly anger on the faces of the parents, and for such small things that he cannot see the proportion of it. lust for very small things he sees the parents' rage. He cannot believe it. It is so unjust and unfair. But he has to surrender, he has to bow down, he has to accept it as a necessity. By and by his love capacity is killed.
Love grows only in love. Love needs a milieu of love -- that is the most fundamental thing to be remembered. Only in a milieu of love does love grow. It needs the same kind of pulsation around. If the mother is loving, if the father is loving, not only to the child, if they are loving to each other too, if the home has a love atmosphere where love flows, the child will start functioning as a love-being, and he will never ask the question, 'What is love?' He will know it from the very beginning, it will become his foundation.
But that doesn't happen. It is unfortunate, but it has not happened up to now. And you learn the ways of your parents their nagging, their conflict. Just go on watching yourself. If you are a woman, watch. You may be repeating, almost repeating, the ways your mother used to behave. Watch yourself when you are with your boyfriend or your husband -- what are you doing? Are you not repeating? If you are a man, watch! What are you doing? Are you not being your daddy? Are you not doing the same nonsense that he used to do? And one day you were surprised -- 'How can daddy do this?' -- and you are doing the same. People go on repeating; people are imitators; man is a monkey. You are repeating your daddy or your mummy, and that has to be dropped. Only then will you know what love is, otherwise you will remain corrupted.
I cannot define what love is because there is no definition of love. It is one of those indefinables like birth, like death, like God, like meditation. It is one of those indefinables -- I cannot define it.

I cannot say that this is love, I cannot show it to you. It is not a visible phenomenon. It cannot be dissected, it cannot be analysed; it can only be experienced. And only through experience do you know what it is. But I can show you the way to experience it.
The first step is: get rid of your parents. And by that I don't mean any disrespect towards your parents, no. I will be the last person to say that. And I don't mean get rid of your physical parents, I mean get rid of your parental voices inside, your programme inside, your tapes inside. Efface them... and you will be simply surprised that if you get rid of your parents from your inner being, you become free. For the first time you will be able to feel compassion for your parents -- otherwise not; you will remain resentful. Every person is resentful towards his parents.
How can you not be resentful when they have done so much harm to you -- although not knowingly? They wished all good for you, they wanted to do everything for your well-being. But what can they do? Just by wanting, nothing happens; just by good wishes, nothing happens. They were well-wishers, that is true. There is no doubt about it. Every parent wants the child to have all the joys of life. But what can he do? He has not known any joy himself He is a robot, and knowingly, or unknowingly, deliberately or undeliberately, he will create an atmosphere in which the child will sooner or later be turned into a robot.
If you want to become a man and not a machine get rid of your parents. And you will have to watch. It is hard work, arduous work; you cannot do it instantly. You will have to be very careful in your behaviour. Watch when your mother is there, functioning through you -- stop that, move away from it. Do something absolutely new that your mother could not even have conceived of For example, your boyfriend is looking at some other woman with great appreciation in his eyes. Now watch what you are doing. Are you doing the same as your mother would have done in the case of your father looking at another woman appreciatively? If you do that, you will never know what love is, you will simply be repeating a story. It will be the same act being played by different actors, that's all; the same rotten act being repeated again and again and again. Don't be an imitator, get out of it. Do something new. Do something that your mother could not have conceived of. Do something new that your father could not have conceived of.
This newness has to be brought to your being, then your love will start flowing.
So the first essential is getting rid of your parents.
The second essential is: people think that they can love only when they find a worthy man -- nonsense! You will never find one. People think they will love only when they find a perfect man or a perfect woman. Nonsense! You will never find them because perfect women and perfect men don't exist. And if they exist, they won't bother about your love. They will not be interested.

I have heard about a man who remained a bachelor his whole life because he was in search of a perfect woman. When he was seventy, somebody asked, 'You have been travelling and travelling from Kabal to Kathmandu, from Kathmandu to Goa, from Goa to Poona; you have been searching. Could you not find a perfect woman? Not even one?'
The old man became very sad. He said, 'Yes, once I came across one: once I came across a perfect woman.'
The enquirer said, 'Then what happened? Why didn't you get married?'
He became very, very sad. He said, 'What to do? She was looking for a perfect man.'

And remember, when two beings are perfect, their love need is not the same as your love need. It has a totally different quality.
You don't understand even the love that is possible for you so you will not be able to understand the love that happens to a Buddha or the love that is flowing from me towards you -- you will not be able to understand it.
First you have to understand the love that is a natural phenomenon. Even that has not happened. First you have to understand the natural, and then the transcendental.

So the second thing to remember is: never he in search of a perfect man or a perfect woman. That too has been put into your mind -- that unless you find a perfect man or a perfect woman you will not be happy. So you go on looking for the perfect, and you don't find the perfect, so you are unhappy. And you have a reason to be unhappy.

To flow and grow in love needs no perfection. Love has no-thing to do with the other. A loving person simply loves, just as an alive person breathes and drinks and eats and sleeps. Exactly like that a really alive person, a loving person, loves. You don't say, 'Unless there is perfect air, unpolluted, I am not going to breathe.' You go on breathing even in Los Angeles; you go on breathing in Bombay. You go on breathing everywhere where air is polluted, poisoned. You go on breathing. You cannot afford not to breathe just because the air is not as it should be. If you are hungry you eat something -- whatsoever it is.

In a desert, if you are dying of thirst, you will drink anything. You will not ask for Coca-Cola, anything will do -- any drink, just water, even dirty water. People are known to have drunk their own urine. when one is dying one does not bother what it is... anything to quench the thirst. People have killed their camels in the desert to drink water -- because camels store water inside them. Now this is dangerous because they will have to walk for miles. But they are so thirsty that first things first -- first the water. Otherwise they will die. Even if the camel is there -- what are they going to do? The camel will take the corpse to the town. They will not be alive.

An alive man simply loves. Love is a natural functioning.

So the second thing to remember is: don't ask for perfection, otherwise you will not find any love flowing in you. On the contrary, you will become very unloving. People who demand perfection are very unloving people, neurotic people. Even if they can find a beloved or a lover, they demand perfection -- and the love is destroyed because of that demand.

Once a man loves a woman or a woman loves a man, demands immediately enter. The woman starts demanding that the man should be perfect, just because he loves her. As if he has committed a sin! Now he has to be perfect, now he has to drop all his limitations suddenly -- just because of this woman. Now he cannot be human. Either he has to become superhuman or he has to become pseudo, false, a cheat. Naturally, to become superhuman is very difficult, so people become cheats. They start pretending and acting and playing games. In the name of love people are just playing games.

So the second thing to remember is: never demand perfection. You have no right to demand anything from anybody. If somebody loves you, be thankful, but don't demand anything -- because he has no obligation to love you. If somebody loves, it is a miracle. Be thrilled by the miracle.

But people are not thrilled. For small things they will destroy all possibilities of love. They are not interested much in love and the joy of it. They are more interested in other ego trips. Be concerned with your joy, be utterly concerned with your joy, be only concerned with your joy. Everything else is non-essential.

Love as a natural function, as you breathe. And when you love a person, don't start demanding; otherwise from the very beginning you are closing the doors. Don't expect anything. If something comes your way, feel grateful. If nothing comes, there is no need for it to come, there is no necessity for it to come. You cannot expect it.

But see people, see how they take each other for granted. If your woman prepares food for you, you never thank her. I'm not saying that you should verbalise your thankyou, but it should be in your eyes. But you don't bother, you take it for granted -- that is her work. Who told YOU? If your man goes and earns money for you, you never thank him. You don't feel any gratitude. That's what a man should do. That's your mind. How can love grow? Love needs a climate of love, love needs a climate of gratitude, thankfulness. Love needs a non-demanding atmosphere, non-expecting atmosphere. This is the second thing to remember.

And the third thing is: rather than thinking how to get love, start giving. If you give, you get; there is no other way. People are more interested in how to grab and get. Everybody is interested

in getting and nobody seems to enjoy giving. People give very reluctantly; if ever they give, they give only to get, and they are almost businesslike. It is a bargain. They always go on watching that they should get more than they give -- that it is a good bargain, good business. But the other is also doing the same.

Love is not a business, so stop being businesslike. Otherwise you will miss your life and love and all that is beautiful in it -- because all that is beautiful is not at all businesslike. Business is the ugliest thing in the world -- a necessary evil. But existence knows nothing of business. Trees bloom, it is not a business; the stars shine, it is not a business and you don't have to pay for it and nobody demands anything from you. A bird comes and sits at your door and sings a song, and he will not ask you to give a certificate or something. He has sung the song and then happily he flies away, leaves no traces behind. That's how love grows. give, and don't wait to see how much you can grab.

Yes, it comes, it comes a thousandfold, but it comes naturally it comes on its own. There is no need to demand it. When you demand, it never comes. When you demand, you have killed it. So give. Start giving. In the beginning it will be hard, because your whole life you have been trained not to give but to get. In the beginning you will have to fight with your armour. Your musculature has become hard, your heart has become frozen, you have become cold. In the beginning it will be difficult, but each step will lead to a further step, and by and by the river starts flowing.

First get rid of your parents. With getting rid of your parents you get rid of society, with getting rid of your parents you get rid of civilization, education, everything -- because your parents represent all that. You become individual. For the first time you are part of the mass no more, you have an authentic individuality; you are on your own. This is what growth is. This is what a grown-up person should be. A grown-up person is one who needs no parents. A grown-up person is one who needs nobody to cling to or lean on. A grown-up person is one who is happy in his aloneness -- his aloneness is a song, a celebration. A grown-up person is one who can be with himself happily. His aloneness is not loneliness, his solitariness is solitude, it is meditative. One day you had to come out of your mother's womb. If you had remained there longer than nine months you would have been dead -- not only you, your mother would also have been dead. One day you had to come out of your mother's womb; then one day you had to come out of your family atmosphere -- another womb -- to go to school; then one day you had to come out of your school atmosphere -- another womb -- to go into the bigger world. But deep down you are still a child. You are still in the womb -- layers upon layers of womb are there. That womb has to be broken.

This is what in the East we have called the second birth. In the born. He has attained to a second birth; he is completely free of parental impression. And the beauty is that only such a person feels grateful to the parents. The paradox is that only such a person can forgive his parents. He feels compassion and love for them, he feels tremendously for them because they have also suffered in the same way. He is not angry, no, not at all. He may have tears in his eyes but he is not angry, and he will do everything to help his parents to move towards such a plenitude of aloneness, such a height of aloneness.

Become individuals, the first thing. The second thing: don't expect perfection, and don't ask and don't demand. Love ordinary people . Nothing is wrong with ordinary people. Ordinary people are extraordinary. Each human being is so unique. Have respect for that uniqueness.

Third: give, and give without any condition -- and you will know what love is. I cannot define it. I can show you the path to grow it. I can show you how to put in a rose bush, how to water it, how to give fertilizers to it, how to protect it. Then one day, out of the blue, comes the rose flower, and your home is full of the fragrance. That's how love happens.

The fourth question:

Question 3

HOW CAN A DISCIPLE KNOW THAT HE HAS BEEN CHOSEN BY A MASTER? WHERE ARE HIS FREEDOM AND RESPONSIBILITY?

It is a difficult question. HOW CAN A DISCIPLE KNOW THAT HE HAS BEEN CHOSEN BY A MASTER? The moment you start feeling an urge to surrender, an urge to bow down, an urge to fall in love, an urge to efface yourself... In the beginning it is a very, very, small, still voice. You will have to be very silent and quiet to hear it, but it is there. Once the Master has chosen you, something deep inside starts vibrating.

But you may be full of the noise, clamour, of the constant chattering of your mind, and you may not hear it.

Sit silently. Calm down. Look within. And you will find a new kind of vibe in the heart, a new kind of thrill. It has never been there before. It is almost like falling in love. When the Master has chosen you, you are falling into a love affair. It goes higher than your ordinary love affair, it goes deeper than your ordinary love affair; it goes far out.

But in the beginning it is almost like a love affair. How do you fall in love? Can it be answered? How do you know? You pass a woman, a stranger, you have never seen her before, she has never seen you before. For a single moment you look into each other's eyes and something has become aflame. How do you know about it?

It happens exactly the same way when you look into the eyes of a Master -- and it can happen even with a photograph. You can ask Aneeta. She has been in love with me, without seeing mc, for months -- just by looking into the eyes of my photograph. That's why I go on sending as many photographs as possible to the far comers of the world. I'm not going anywhere but my eyes can travel, and wherever somebody has the capacity to listen to his heart or her heart, looking into my eyes something will start hap-pening. I may be thousands of miles away, that doesn't matter. You look into my eyes, you feel my vibe, and if you feel like falling.... It will be mad! All love is mad! It will be crazy. If you are very, very rational then you will miss it. You will rationalise it away, you will explain it away.

That is my feeling about the questioner. It has happened to the questioner but the questioner is trying to avoid it, he is trying not to see it. It has happened. The questioner has not become a sannyasin yet. I have chosen already, now it is for you to listen. Sit silently and listen, and it comes very loud and very clear. It is a still, small voice, but if you are silent it is very clear and very loud. You cannot deny it.

HOW CAN A DISCIPLE KNOW THAT HE HAS BEEN CHOSEN BY A MASTER? If you feel like going crazy around a man; if you start feeling that something clicks; if you start feeling that you are falling into a kind of new rhythm, a new wavelength; if doors start opening, new dimensions open, new flowers bloom; if you feel the unknown at the door, if you feel the strange unknown knocking at the door -- the Master has called you, the Master has chosen you. Now it is for you to open the door.

Courage will be needed. Religion is only for the courageous, for the brave. It is not for the cowards. And cowards can always rationalise easily. They can find ways and means to avoid, but the real reason is fear. And remember, with a Master there is going to be fear.

Just the other day a young man came and he said that he had been interested in Gurdjieff, but he was always afraid. I looked into his eyes and I asked him, 'Are you not afraid of me?' For a single split-second he looked into my eyes and he said, 'Yes, I am afraid of you too.' Then I told him, 'I have chosen you, and a courageous man....' He immediately bowed down, surrendered, and said, 'Osho, give me sannyas.'

Fear is bound to be there; one has to go on in spite of the fear. Fear is bound to be there because a Master is going to be your death. A Master is going to kill you utterly. Only when you are burned completely does the new arrive; on the ashes of the old the new arrives.

Enlightenment is a phoenix phenomenon. You have to burn yourself completely, the Master will be your fire. So fear will be there. and sometimes you will start listening -- the knock is there, the

whisper is there -- but the fear will be more loud. Naturally, the fear will be yours, the knock will be of the Master. If you are too afraid and cowardly you will close and shut your-self down so that the whisper is heard no more.
And then you ask: WHERE ARE HIS FREEDOM AND RESPONSIBILITY? You are not, and right now you cannot have any responsibility and any freedom. These are just whimsical ideas. One who has arrived at his centre can have freedom and can have responsibility, one who has become awakened can have freedom and can have responsibility. They are part of being integrated. You cannot have any responsibility and you cannot have any freedom. Your freedom is just a wish and your responsibility is just an idea.
But these ideas can go on befooling you. B. F. Skinner has written a book BEYOND FREEDOM AND DIGNITY. I am in total disagreement with him. Whatsoever he is saying is utter-non-sense, but he is true about ninety-nine per cent of people. He is false only about a few people, rare people -- a Buddha, a Jesus, a Mohammed, a Mansoor, a Jalalud-Din Rumi. Yes, he is wrong about these people, but these people are rare, you don't find them every day, in every nook and comer of life. They are very rare flowers -- incredible when they are, but unbelievable when they are gone. They look like metaphors, not real, like myths, not historical .
Skinner is right about you -- about ninety-nine per cent of the people he is right. Ninety-nine point nine per cent, I should say. There is no freedom and there is no dignity; you function as a machine. How can a machine be responsible? And whatsoever you think is your responsibility is just a trick of the society implanted in you. The man who was in charge of burning the Jews in Adolf Hitler's Germany and who burned millions of Jews was doing a responsible job -- that's what he said before the court. 'I was a responsible man, and whatsoever order was given to me I obeyed with full responsibility. I followed the order. I have not done anything on my own, I was simply obedient -- and that was my responsibility.'
I can understand -- a machine is a machine, it can only follow orders . How can it be responsible? When I use the word 'responsible' I mean: able to respond. Now you are going to burn ten thousand Jews -- and those big ovens where the Jews were burned, those concentration camps, were made with such scientific accuracy that within a second ten thousand people would simply evaporate. And they were surrounded by glass walls. They could not see out, but from the outside you could see them. And the men who were responsible for burning them were standing around and watching. Ten thousand Jews -- small children, women -- who had not done anything wrong to anybody were just evaporating.
And a person is doing a responsible job. What kind of responsibility is this? Can't he see the point that these ten thousand people are simply dying for nothing, for no reason? They have committed no crime. To be a Jew is not a crime. They were punished unnecessarily, for nothing. And he thinks he is responsible? To whom is he responsible? -- to Adolf Hitler, not to this rare situation where ten thousand people are being burned. He can stop, he can say, 'No, I will not do this! I would rather be killed myself if that is going to happen. Or if I am thrown out of my job it is nothing. But I am not going to kill these ten thousand innocent people.'
That would have been responsibility -- ability to respond. What kind of responsibility is this? An order comes that you should burn these people. And everybody is doing his job responsibly. The typist who typed the order, the person in charge who signed the order, the man who will push the button -- they are all doing their jobs responsibly. And nobody seems to be really responsible, they are just machines.
This is what I call robopathology.
And you ask me: WHERE ARE HIS RESPONSIBILITY AND FREEDOM? You can't have any freedom because you are not yet. Freedom is when you are, and you are only when you are awake. You are fast asleep -- what kind of freedom can you have? You can dream about it. You don't have any freedom. Your whole life is just accidental -- just accidental.
You go on thinking that you have chosen out of your freedom. All nonsense.

Just the other day I was reading about a poet, a famous poet, who was writing about his life and he remembered his father telling him a story. His father told him: 'When I was young, unmarried, I was travelling in a train. I felt an urge to smoke so I searched for the cigarettes in my pocket. There were five other people and there were only six cigarettes. I offered the cigarettes to everybody, the five people took one each and thanked me. And then I put the empty packet into my pocket. When I got to the station where I was to get down, I left the station and was about to hire a taxi. Then suddenly I again felt an urge to smoke. I looked into my pocket. It was empty. So I went back into the station to purchase some cigarettes and at the counter, at the cigarette counter, I fell in love with a woman -- the woman who was selling the cigarettes.' And that became the poet's mother -- they got married.

Now the poet says, 'If one of the passengers in the com-partment had been a non-smoker, I would not have been born at all. Just one cigarette was enough to prevent me from being born -- because my father would not have gone back if there had been one cigarette left. Then they would never have met -- my mother and my father.'

Of course he would have got married to some other woman. But from some other woman this poet could not have been born. This poet needed this man and this woman to meet, otherwise he would never have been born.

How many poets are not born -- do you know? It is difficult to say.

Life is just like that -- accidental. What freedom, what responsibility are you talking about? To be free, you first need to be, then your every act is conscious. Then you are not a victim of unconscious, accidental situations. Then whatsoever you do, there is a consciousness, a witnessing. Then life is no longer accidental, then life has a sense of direction, then life has an integrity. And from that integrity, from that centre of integration, you respond.

You need to become a disciple because you don't have that integrity yet. Otherwise what is the point of becoming a disciple? To become a disciple means to come close to a man who is integrated, and whose integration can function as a catalytic agent for your integration. It means to come close to a man, to come into the presence of a man, who is no longer a machine, who is awakened -- so that his awakening can create ripples of awakening in you. To become receptive to such a man, to remain available to such a man, is all that is meant by becoming a disciple.

But right now don't go on deceiving yourself that you have any kind of freedom or responsibility. It hurts when I say this. It hurts your ego, you don't feel good. You and not free! You and not responsible! What nonsense is Osho talking about? I know it hurts, but if you try to understand, if you try to be sympathetic to what I am saying to you, if you look without prejudice and without ego, you will see the point of it. And that very seeing will become a transformation in your life.

And the last question:

Question 4
WHY DO I REMEMBER GOD ONLY WHEN I AM IN SUFFERING?

You don't remember God. When you are in suffering your remembering God is just meaningless. Just because you want to avoid suffering, you remember God as a protection. You are not interested in God, you are only interested in how to avoid the suffering. So that's why when you are happy you forget all about God. But know well, only when you remember God in happiness is there remembrance, otherwise not. In suffering everybody remembers God -- even an atheist. That's why even atheists start becoming theists as they become older. And at the death point almost every atheist becomes a theist -- when the real suffering of death comes then all your philosophy of atheism disappears. But that is not real, authentic prayer, authentic remembrance. Religious persons are those who remember when they are happy, because they remember in gratitude. When you see a rose flower, that will be the right moment to remember God. The rose flower is enough proof to remember him, enough of an indication, enough of a cause, an

occasion. When you see a child smiling or when a bird flies into the sky, when a bird is on the wing or the .sun rises or a lonely star in the morning is just on the verge of disappearing -- if you know what beauty is, you will remember God in these beautiful moments. If you know what love is, you will remember God when you make love. If you know what joy is, you will remember God when you are full of joy.
Those are the moments in which to thank. And then even if you remember him in your suffering it will be a true remembrance, otherwise not. If you remember only in suffering, you don't remember God -- you simply want to get help from him. You simply want to use the word 'God', you want to use God, that's all.

I have heard.
There was a man whose wife had a pet parrot and a very religious parrot, but it died. And she was very upset. Her good-natured husband went off to the shop to get another bird, but nothing the man had on offer would do -- one was too dear, one was too dull, another too big. Finally the pet-shop man was fed up and the customer made for the exit. In the doorway he saw a parrot he really fancied.
'How much for this chap?' he asked.
'That's a very special parrot. I don't really want to part with it, but if I do, it is two hundred pounds.'
'What is so special about it?'
'Well, you see sir, she is the only parrot in Great Britain that lays square eggs.'
The caller was not disposed to believe this, but the vendor took him into the back room and showed him a dish of eggs, each a perfect cube.
'It's a deal. I will be taking the bird with me,' he said.
While the shopkeeper was making out the bill an uneasy thought struck the man, thinking of his wife, and he said, 'I suppose the parrot can talk as well? Does he know anything religious, prayer or something?'
'Well, sir, she can... she knows how to call to Christ. But so far she only seems to have one expression.'
'Ah, indeed. What is that?'
'Ooo-ooo Kee-rist!'

In suffering your remembrance is like that. It has nothing to do with Christ, nothing to do with God. Drop it; it is meaningless. Start a new approach. While you are full of joy, dancing, singing, then remember! Let God be associated with your positive moments first. It is from there that it will sink deep into your heart. Let God be not a sad affair but a celebration. Let God be a blessing, a benediction.
Sufis: The People of the Path, Vol 1
Chapter #15
Chapter title: A Spluttering and a Going Out
25 August 1977 am in Buddha Hall

A CERTAIN MAN WHO WAS FOND OF STUDYING ALL KINDS OF SYSTEMS OF THOUGHT WROTE TO A DERVISH MASTER, ABDUL-AZIZ OF MECCA, ASKING WHETHER HE COULD TALK TO HIM IN ORDER TO MAKE COMPARISONS.
THE DERVISH SENT HIM A BOTTLE WITH OIL AND WATER IN IT, AND A PIECE OF COTTON WICK. ENCLOSED IN THE PACKAGE WAS THIS LETTER:
DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT. IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT. IF YOU SHAKE UP THE OIL AND WATER AND

THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT. THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT THROUGH WORDS AND VISITS WHEN IT CAN BE DONE WITH SUCH SIMPLE MATERIALS AS THESE.

SUFISM is existential, though not existentialist. 'Existential' is a contradiction in terms. The whole approach of existentialism is that existence is not a system and cannot be converted into a system. that existence remains an experience. There is no way to make a philosophy out of it and yet existentialism itself has become a philosophy.
The Western mind is so addicted to speculation and philosophising that even something which is basically anti-philosophic eventually turns into a philosophy. Something which is fundamentally a non-system by and by becomes a perfect system.
The German mind is very systematic in that way. In Germany, Karl Jaspers made a great system out of the existentialist approach towards reality. It is amazing! The whole standpoint is that systematization is not possible. But you can systematise even this approach, this attitude. You can philosophise against philosophy, you can create a philosophy of no-philosophy, but then you are again lost in the mire of words, theories, hypotheses, propositions, logic... it is non-ending.
That's why I say that Sufism is existential, not existentialist. It has no 'ism', it has no philosophy to teach, it has no proposition to propose, it has no doctrine to indoctrinate people with. It is just a finger pointing to the moon, it is an indication -- an indication towards reality, not towards words. It is experience and experiment. It abhors all kinds of philosophies because philosophy is the deepest cause of man getting lost in language and linguistic patterns. Life has no language, life is silent; or, silence is its only language, it speaks only through silence. So when you are silent you are in communion with it.
Life is meditative. It is not a kind of thinking, it is a state of no-thinking. When you are in that state of no-thinking, suddenly there is communion, all barriers between you and life disappear. You are no longer separate from it, no longer standing against it and thinking about it -- you are it! And you know only when you are it, you know only when the knower is no longer there, you know only when all knowledge has disappeared. You know through being, not through knowing.
So Sufism down the ages has been very condemnatory about philosophising. Sufism is not scriptural, it is not logical; it is very realistic, it is very pragmatic. Hence its appeal to the modern mind, to the mind which is trained more in the ways of science than in the ways of philosophy. Science is experiment. You can't trust speculation, you have to experiment with reality. You have to see reality as it is, not through a certain prejudice of your mind. You need not have any belief; you can simply go into reality without any belief and the reality will conclude. Reality is conclusive. The conclusion comes not by thinking but by looking into reality. And if you have a certain a PRIORI idea, that very idea becomes a distraction. It won't allow you to see that which is.
So Sufis say: don't have any ideas, don't have any beliefs. There is nothing to believe. Yes, there is much to know, but there is nothing to believe. There is no need to believe. All kinds of belief are fear-oriented.

I have heard....
An old gentleman suddenly felt that the time had come to be taken into the bosom of the Church. 'Abraham,' warned his parson, 'you must have faith. Do you believe everything in the Bible?'
'Yes sir,' insisted Abraham.
'Do you believe the story of Jonah and the whale? And Daniel and the lions -- those hungry African lions that had not had a single thing to eat? Daniel, you know, walks right into their den and slaps them in the face and they don't do nothing to him?'
'If that is what the Bible says, I believes it.'
'And do you believe the story of the Hebrew children in the fiery furnace? They walks right into that furnace, steps on the hot coals, and they ain't even singed?'

'Not even singed? A regular fire?'
'Right! Not even singed!'
'Deacon,' said Abraham, 'I don't believe in that.'
'Then you can't be taken into the bosom of the Church.'
Abraham sadly picked up his hat and shuffled toward the door, 'And parson,' he added, 'I don't believe that story about Daniel and the lions neither!'

Nobody really believes these stories, not even those who pretend to believe, not even those who say they have great faith. No, it is impossible. By the very nature of consciousness it is impossible to believe unless you know -- all belief is against nature. And all belief is just a repression of your doubts. Yes, you can repress your doubts if there is great fear, you can repress your doubts if there is great greed -- if you are offered heavenly pleasures in paradise and you are threatened by hellfire and devils who are going to torture you. If these things are put into your mind you start believing. But you know all the time, all the time underneath, that you doubt.
How can one believe? How can anyone believe unless one has known oneself? Unless you have faced reality as it is, there is no possibility of having faith. Faith does not come by fear, faith does not come by greed, faith comes only through experience.
Sufis teach a different kind of world view -- not based on beliefs but based on experiments, experience, and the conclusions that come naturally through those experiments and experiences.
Then there is a totally different kind of faith. No doubt is repressed in it, it is total. It does not divide you, it does not split you. Christians and Hindus and Mohammedans and all kinds of believers are split personalities, schizophrenic. Schizophrenia is one of the commonest traits of man. And why is man schizophrenic? The reason has to be found in the so-called religious teachings, indoctrinations.
When you tell somebody to believe in something, you are creating a neurosis in him, you are creating a division. Now he will never be one, he will be two. One part, the real part, will go on doubting, and the unreal part, the superficial part, will go on believing. And this rift will go on becoming bigger and bigger,
rift will always create great anxiety.
Look into any of your beliefs. If you believe in God, and look, you know that you doubt.

I have heard....
A little boy came home from Sunday school and his father asked, 'What did you learn today?'
'Well,' said the youngster, 'two thousand years ago the Jews wanted to escape from the bad Egyptians. So Moses had the Jews build this suspension bridge across the Red Sea. Then they loaded it down with dynamite. The Jews escaped across the bridge and when all the Egyptians chased them they blew up the bridge, and all the Egyptians were drowned.'
'Is that what the teacher told you?' asked the surprised father.
'No,' said the boy, 'but you would never believe the crazy story he did tell us!'

He has improved upon the story.
All your so-called scriptures are full of nonsense. But you go on believing just because you are afraid, because you are not grounded in your being, because you are not rooted in reality.

The father was a Christian Scientist and always carried a copy of Mrs. Eddy's works in his pocket. Accompanied by his little son he had an occasion to cross a lot where a good-sized goat was feeding. As they approached the goat the boy showed fear, whereupon his father told him to think that it was not possible for the animal to harm them. But the boy, remembering previous encounters with the goat in which he had come out second best, did not grow any braver.
Poppa, you are a Christian Scientist all right.' he said, 'and so am I, but the goat does not know about it.'

Reality has never heard about your beliefs, your philosophies, your religions. It is completely unaware of all that nonsense that you go on carrying in your head. It has no concern with your head trips, it is simply innocent. It is neither Hindu nor Mohammedan nor Christian. It has no adjectives, it has no scriptures, no likes, no dislikes. It is simply there, naked.

To know this reality you will have to be naked of all your beliefs. Those beliefs function as your clothes, spiritual clothes -- yes, that's what they are. And because of those clothes you never come into contact with reality. One has to be naked to come into contact with the sunrays. One has to be naked to be in contact with the wind. One has to be naked if one wants to dance in the rains and feel the rain showering on one's being and body. Exactly so has one to be spiritually naked and nude if one wants to have any participation with reality as it is.

Sufism is an effort to delude you of all your belief systems, of all words. That's why in Sufism the Master is not a teacher. The Master is more like an artisan, an artist, a painter, a carpenter maybe, a weaver. 1he Master is more like one who knows a certain skill which cannot be taught through words, which can only be taught through experience. So in Sufism there is no teacher. There are Masters but no teachers. And in Sufism the disciple is not a student, the disciple is an apprentice. Take note of that great distinction: the Master is not a teacher and the disciple is not a student. The Master is an artisan who knows a certain art, who has the knack of doing a certain thing, and the disciple is an apprentice who lives in the presence of the Master so that by and by, slowly, slowly, he can drink more of the presence of the Master and can become aware of the knack that he has. It is not an ordinary thing to be transferred because it cannot be put into words.

If you ask somebody who is a great swimmer 'How do you do it? Can you teach me? Can you give me a few lessons?' It will be difficult for him to teach you swimming while you are sitting in your room. He will ask you to come with him to the river or to the swimming pool. Swimming is an art, there is no way to teach it.

Or bicycling.... You know how to cycle, but if somebody asks you, 'Explain it philosophically. How do you manage to do it?' you will not be able to explain it. How do you manage to do it? It is a kind of knack. You do it! You manage to lo it, but you cannot explain how. The only way is to tell the person who is enquiring to come with you and to help him to manage himself, then he will know. But when he comes to know he will also not be able to convey his knowledge through words. It is only conveyed through actions.

A Sufi Master has no teaching, he is his teaching. A Sufi Master does not philosophise about reality, he exposes his heart to the disciple. Even if he sometimes uses words, those words are only indicators -- just like arrows being used on milestones -- just indicators that you have to go on and on. As the disciple becomes more and more attuned with the Master then less and less words are needed. Then the presence of the master is enough.

The Master teaches by two things: one is his presence and, very paradoxically, the other is his absence. The Master teaches by his presence and by his absence. In one sense he is utterly present, in each moment he is totally there. Each moment is luminous with his presence, each gesture, each act is full of his presence; it is never absentminded. He is utterly there and then. The disciple learns much by his radiant presence. He starts learning to be more present, to be more alert, to be more total. And on the other hand the Master is absolutely absent, because he has no ego. Nothing like the idea of 'I' exists in him any more. There is absolute silence, no-selfness -- what Sufis call fana. The Master has disappeared.

First the disciple learns his presence, and by and by he becomes capable of entering into his absence.

This is a kind of art -- of being present and absent simultaneously. It is the greatest art because it is the greatest paradox: to be present and yet not to be present -- present in the sense of presence, of awareness, consciousness, and absent in the sense that there is no self, no ego. This emptiness and this light which fills the emptiness cannot be conveyed, communicated through words. The disciple has to be with the Master as an apprentice. He has to taste the being of the Master.

This small parable will throw much light.

A CERTAIN MAN WHO WAS FOND OF STUDYING ALL KINDS OF SYSTEMS OF THOUGHT WROTE TO A DERVISH MASTER, ABDUL-AZIZ OF MECCA, ASKING WHETHER HE COULD TALK TO HIM IN ORDER TO MAKE COMPARISONS.

Pay attention to each word. Sufis are very, very particular about words. They don't use many words -- if they do, they use them very telegraphically.

A CERTAIN MAN WHO WAS FOND OF STUDYING ALL KINDS OF SYSTEMS OF THOUGHT WROTE TO A DERVISH MASTER, ABDUL-AZIZ OF MECCA, ASKING WHETHER HE COULD TALK TO HIM IN ORDER TO MAKE COMPARISONS.

This is what millions of people go on doing in the name of seeking and searching for truth. First there are the worldly people who don't bother about truth, who never seek and never search. Out of millions of these worldly people who go on and on doing the non-essential, sometimes somebody becomes a little fed up. Seeing the futility of all these things that he has been doing, he starts seeking for truth, he wants to know the meaning of life or who he is. But again there is a great trap. The trap is that he may start looking into scriptures, into philosophical systems. First he was lost in the world of things, now he will be lost in the world of thoughts. And the second is far more dangerous than the first! Let me repeat it, because ordinarily you think the second is better than the first. It is not so.

It is very easy to awaken from the first because it is so stupid. If somebody is really stupid and thick, only then will he go on and on seeking money and power and prestige and respectability, and he will never become aware that he is seeking rubbish. For it you need a really dense head. If you are a little intelligent, if there is just a little intelligence, it will be enough to become alert of the phenomenon that you can accumulate as much money as you want but you will die, and this money is not going to help. This money is not going to be with you, you cannot carry it to the other shore. It is such a simple fact... you may become very respectable, but what is the point? Unless you become joyful, what is the point.

You can see very respectable people who are absolutely joyless. You can see very rich people who have not known a single moment of celebration. You can see famous people, celebrities, but they know nothing of celebration. In fact they are looking in a direction which is simply futile, irrelevant. What is a person looking for when he starts looking for fame, when he wants to become a celebrity? What is he looking for? This man has missed love. He could not get love from a single human being because he could not love a single human being. He could not give love so love has not flowed towards him. He has missed love. That joy has never happened to him. Now he lives through a substitute, he lives through people's respect and fame -- 'So many people know about me!'

This is a vicarious way of fulfilling one's desire for people to love you. But those people who know you, don't love you. They may even hate you. And even if their sympathy is for you or if they respect you, it can't fulfil that unfulfilled gap in your being, that hole in your being that can only be fulfilled by love. It is not a substitute. No substitutes help. All substitutes are plastic.

So one can go on and on earning fame, money, power, and deep down one remains very, very poor -- a child. One knows that one has not bloomed because there is no blooming except through love. Money becomes the substitute, or power or prestige. But it is as if you have mistaken the menu for the food. You can have beautiful menus but they are not going to satisfy. Real food is needed. Real food means love. And a single human being's love is enough to fulfil you; there is no need to have the whole world love you. If a single human being has loved you, there is fulfilment. And I would like to tell you that even if you have loved yourself, it is enough.

But you don't love yourself and nobody has loved you, and you have never allowed anybody to love you -- because you cannot give, because you don't know how to share, because you are a miser and a hoarder. So you go on hoarding money, and money becomes your beloved and power becomes your god. Or, if you are a little intelligent, these things will be finished with, then there will be knowledge, philosophy, thought -- a far bigger realm of illusion than things.
When you are chasing a woman you are at least very close to reality. When you are hankering for a beautiful house that house is at least a real house, at least it has a material, concrete existence. But when you start roaming in the world of thoughts, dreams, projections, God, paradise -- palaces made because you can dream and imagine -- then you are completely lost.
So sometimes intelligent people become aware of the futility of the world of things but they are trapPed in the world of thoughts. Thoughts are your inventions. You can have beautiful thoughts but they are not going to fulfil. If even things cannot fulfil, how can thoughts? If even things prove futile, thoughts are going to prove futile too.
But with thought there is one possibility -- there are millions of systems so you can move from one system to another. And there is a great possibility of creating your own system -- by just choosing, borrowing a few thoughts from here and there, you can create your own system. And the reality will never give you any resistance because the reality does not bother about what you think. Nobody takes any note of your thinking. It is private, it is your business, it is nobody else's concern, so you can go on and on in thinking.
It is not accidental that great philosophers tend to be insane. It is not a coincidence that all the great philosophers in the West one day or other have to be hospitalised for insanity. When you go to the very extreme of thought you lose all contact with reality, you become insane.
What is insanity? It is losing contact with reality, becoming so absorbed in your thoughts that you think that this is the only reality there is.

A CERTAIN MAN WHO WAS FOND OF STUDYING ALL KINDS OF SYSTEMS OF THOUGHT WROTE TO A DERVISH MASTER, ABDUL-AZIZ OF MECCA, ASKING WHETHER HE COULD TALK TO HIM IN ORDER TO MAKE COMPARISONS.

Now, coming to a Master like Abdul-Aziz and saying that he wants to have a little talk, a conversation, a discussion with him, so that he can make comparisons with other systems... this is absolutely foolish. It is as if you are thirsty and you have been reading about water, great poetry about water, and you have been seeing great paintings about water -- and then you ask a river, 'Can I come and have a little talk with you so that I can compare my thoughts about water with your idea of water!' The river will simply laugh at your ridiculousness, at your stupidity. The river is there; you can drink and you can quench your thirst.
To ask a Master like Abdul-Aziz, 'I want to come and talk to you so that I can make comparisons,' is just the very extreme of foolishness. One comes to a Master not to talk but to see. One comes to a Master not to discuss -- because discussion will create a barrier, it will create smoke and vision will become impossible -- one comes to a Master to have a taste of how it tastes to be realised. One comes to a Master to have a sip out of his cup. One comes to a Master so that one can see through the Master because he has become open. He is a window, he is no longer a wall. If you come close enough you can see through his eyes and you can hear through his ears and you can smell through his nose and you can have a little glimpse through his heart.
One comes to a Master to come close. One simply asks for blessings, not for anything else.
In the East it has been a long tradition, one of the ancientmost traditions. When Westerners come to the East they cannot understand what is happening. In India or in Iran or in Arabia, people travel thousands of miles to see a Master, just to see a Master. They will not ask a single question, they will simply come. And it is a long, arduous journey. Sometimes people will travel on foot for thousands of miles just to have a glimpse of the Master. The Western mind cannot understand what the point is. If you don't have anything to ask, why are you going? For what? The Western

mind understands how to converse but it has forgotten how to be with. It knows how to ask but it has forgotten how to drink. It knows the intellectual approach, it does not know the door of the heart -- that there is a way to connect and to relate beyond words, that there is a way to participate beyond words. So Westerners have always been puzzled about Eastern people walking thousands of miles, making a long, arduous journey, sometimes dangerous, and then coming to a Master just to touch his feet and ask for his blessings. And then they will go away fulfilled, happy.
Many people have asked me why, when I give sannyas to Westerners, I talk to them and when I give sannyas to Indians I don't. What is the matter? Am I not interested in Indians? Why don't I talk with Indians? Why don't I try to convey something through language?
The reason is not that I am not interested in Indians, the reason is that Indians know how to be with. Sometimes I talk to an Indian who has become almost Westernised and sometimes I don't talk to a Westerner if I feel that his heart is Eastern. It depends. When somebody from the East comes, he comes for a totally different reason. He comes just to be there with me for a few seconds. Those few seconds are of great joy. He has not brought a question with him, he has brought a quest! A question is superficial; the real thing is the quest. The question is in the head, the quest is in the heart. What is there to ask? What is there to ask that I cannot understand looking into your eyes? What is there to ask that I cannot see the moment you enter into my arena of vision? And why waste time asking about some futile thing -- about whether God exists or not?

For centuries the East has known a different kind, a different quality, of communication -- it is of communion. A man will come, he will touch the feet, he will bow down, he will look at the Master, he will just sniff the air around the Master -- just the fragrance -- and he feels fulfilled. He has come to see that the impossible happens. He has heard that it happened in Buddha's time, he has heard that it happened in Mohammed's time, he has heard about great Masters like Abdul-Aziz, he has heard great stories -- and he wants to see whether it still happens, whether a Buddha is still alive, whether he can find a man of the quality of Mohammed so that the scriptures will become valid again. Each Master goes on revalidating, each Master is again and again a witness to the eternal truth: that truth can be realised.
In the East people travel. They make faraway journeys just to see with their own eyes -- because you cannot see Buddha now. Twenty-five hundred years have passed; it is past, it is part of history, you can only read about it. You cannot see Krishna now, he is myth. In the East people want to see somebody who is a Krishna or a Buddha or a Mohammed or a Christ. They want to look into those eyes so that they call again become confident, so that they can again gain trust that it still happens, that God has not forsaken the world yet, that it is not just a story of the past, that it is part of reality.

I have heard....
One evening several of Rabbi Hayyim of Kosov's disciples (hassidim) sat together in his House of Study and told one another stories about the old ancient Masters (zaddikim), above all about the Baal Shem Tov.

Baal Shem Tov is the founder of Hassidism -- one of the greatest souls that has ever walked on earth.

And because the telling and the listening were very sweet to them, they were at it even after midnight.

Yes, it is beautiful, it is one of the most delicious experiences in life to talk about people who have attained, to tell stories about them. That's what in the East we call SATSANGA -- talking about God, godly people, talking about those who have realised, small anecdotes, parables, stories which stir your heart, which help you to sing a song, which make you aware of the unknown

which is just around the corner, which make you filled with desires and longings for God, which make you feel that the superhuman has been happening in the past to human beings and it is possible that it can happen to you too. And in Hassidism it is one of the most fundamental things -- to talk about Masters, to enjoy, to cherish and to be nourished by that talk. In Sufism too, and in Zen. All the old stories.... Those stories go on gathering and go on becoming more and more refined as time passes. The concern is not about historic fact, the concern is more about the essential phenomenon that God happens.
So it came to pass that half the night was lost.

Then one of them told still another story about Baal Shem Tov. When he had ended, another sighed from the bottom of his heart. 'Alas!' said he, half to himself, 'Where could we find such a man today?'

Yes, when you hear about Kabir, Nanak, Dadu, when you hear about Meera, when you hear about Mansoor, when you hear about Jalalud-Din Rumi, Omar Khayyam, it is natural that a sigh will be released from your heart and you will say, 'Alas! Where could we find such a man today?'
In the East that's why people travel. If they hear that some Master has happened, they travel. People are very poor; they don't have money even to travel. They save their money for years just to go to a place of pilgrimage where they can find somebody who has attained. In the East, to help these poor people, we managed a certain kind of gathering. You must have seen it happening in the KUMBA MELA in Allahabad. The country is poor and millions of people cannot go to the Masters, so in the past it was agreed upon that once in a while the Masters would gather together in one place so the whole country could come there -- because it is difficult for poor people to go searching all over the country for Masters. Out of compassion the Masters decided that they would gather in one place so the whole country could come. Millions of people come to a KUMBA MELA because there they will be able to see many saints, many sages.
The idea was of tremendous utility -- but it is only an idea now. There are not .so many sages any more. There are still Masters but not like in the ancient days. something has so utterly utterly changed in the world that people no longer seek God, or fewer and fewer people seek God. God has become almost irrelevant; people by-pass him. People are so indifferent about God that they are not even against him, they are neither for nor against. They say, 'Okay, don't waste time. Don't talk about useless things. ' They are not even interested in denying. For the first time in the world the theists and the atheists have both become irrelevant. The world has become indifferent to both.

'Alas!' said he, half to himself. 'Where could we find such a man today?'
At that instant, they heard steps coming down the wooden stair which led from Rabbi Hayyim's room. The door opened and Rabbi Hayyim appeared on the threshold, in the short jacket he usually wore in the evening. 'Fool,' he said softly, 'he is present in every generation.' Then he closed the door and went back up the stair. The disciples, the hassidim, sat together in silence.

Yes, Masters are always there -- sometimes more, sometimes less. That depends on the receptivity of a certain age, on the receptivity of a certain consciousness, on the receptivity of the time. But it has never happened that they are not there. More or less, right, but they are always there. It cannot happen in the very nature of things that out of millions of people not even a single person will not be realised.
So if there is someone and rumour spreads, people start travelling. But they go to see with their own eyes, they go to touch. They want to see how it feels to touch a God-realised man. They want to have a concrete experience. They want God to be tangible, visible, and God is not tangible and not visible. It happens only rarely that he descends in a man. When a man becomes utterly empty God descends in him, then he becomes tangible, visible. You can look into his eyes and you can

hold his hand and you can walk with him and you can sit by his side. In the East people come not to talk but to listen, not to talk but to see, not to talk but to feel.
This man must have been a very, very Western man -- sophisticated, educated in the ways of philosophy. He wrote to Abdul-Aziz asking whether he could talk to him in order to make comparisons. What comparisons? With whom?
No Master is comparable to any other Master. Each Master is so unique that he's incomparable. You cannot compare Buddha with Mohammed. If you compare, it will be sheer stupidity, and whatsoever you conclude will be wrong. You cannot even compare Buddha with Mahavira -- both were contemporaries and lived in the same province, moved in the same towns, sometimes stayed in the same city, and once stayed in the same DHARAMSALA, but you cannot compare them. They are poles apart. Mahavira is Mahavira, Buddha is Buddha. They are so unique that not even a single point of comparison exists! If you start comparing you will miss the whole point, you will miss their reality. That reality is unique. Masters cannot be compared.
If you look into them with no comparison in your mind you will find the same reality -- hence DARSHAN. A Master's DARSHAN is enough. To see him is enough. You should look deep into his being -- not with thoughts to compare, not with prejudices, not with A PRIORI ideas; just silently with no thoughts flickering in your mind, with no clouds. You should just look into him, and then you will be surprised. Masters are unique in their manifestation and they are one in their innermost core. Buddha, Mahavira, Krishna, Christ, Lao Tzu, Zarathustra -- they are all one in their innermost core. Their circumference is really very, very unique, and their centre is one.
But to see the centre you will have to be utterly silent.
Now this man says, 'I want to make comparisons.' If you want to make comparisons, how can you be silent? If you want to make comparisons, you will have to carry all the thoughts that you want to compare. You will have to carry all your scriptures. your memory. You will have to have logical criteria about how to compare. You will have to carry scales to compare. You will be so burdened with your idea of comparison that you will not be able to see into the reality.
Each Master is unique, and yet represents the universal.

THE DERVISH SENT HIM A BOTTLE WITH OIL AND WATER IN IT, AND A PIECE OF COTTON WICK. ENCLOSED IN THE PACKAGE WAS THIS LETTER....

Sufis are known to do such things, things which look absurd on the surface. The man has asked one thing and the Master is doing something else. The man wanted to come to him to have a philosophical understanding about what his message was, so that he could compare it with other messages. He wanted to have a look into his systems of thought so that he could compare it with other systems of thought and could decide which is better, which is good, which is to be followed.

Now this Adbul-Aziz SENT HIM A BOTTLE WITH OIL AND WATER IN IT, AND A PIECE OF COTTON WICK. ENCLOSED IN THE PACKAGE WAS THIS LETTER....

All scriptures, Sufis say, are like this letter. They have certain instructions, not certain dogmas. They have certain instructions. If you follow those instructions you will have a door opened to you. But they are not theories to be believed in. They are just like HOW TO DO books -- manuals, instruction manuals. They don't preach any philosophy, they simply give you instructions: 'Do this and this will happen. Do this and this will happen. Don't do this, otherwise this will happen.'
Buddha used to say, 'My whole concern is to give you a few instructions through which buddhahood can happen to you. If you ask anything else I am not interested.' And he used to say, 'I am an instructor. I simply give you a few instructions. Follow those instructions and things will start happening. I don't say anything about truth, I only say something about the way -- how it is

reached. Follow the way and you will reach to the truth. And truth is indefinable. Nothing can be said about it.'
Sufis say that all real scriptures are not philosophical, they are instructive. They simply give a few instructions like this letter.

DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT. IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT. IF YOU SHAKE UP THE OIL AND WATER AND THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT. THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT THROUGH WORDS AND VISITS WHEN IT CAN BE DONE WITH SUCH SIMPLE MATERIALS AS THESE.

Now this philosopher must have laughed at this whole ridiculous letter. What nonsense is this Abdul-Aziz talking about? And what does it signify? He had asked something else, and this Abdul-Aziz sends a bottle with oil and water in it with a wick. This is absurd!
Many times the Master's answer will look absurd because you cannot understand the significance of it. First try to understand what the significance of it is.
The first thing he says is, 'There is no need to come to me. Why travel so far away? If you really want to see reality, it is within you. Just do a few experiments and you will enter into yourself, and there you will find me too!'
Just the other night a sannyasin was saying to me, 'I feel it very difficult to surrender to you.' I can understand. It is always very difficult to surrender. But I told him that it is difficult because he doesn't understand. By surrendering to me you are really surrendering your false self to your real self. I am nobody in it, it is just an excuse. Via me, your false self disappears and you reach to your real self. If you can do it directly, if you can make a short-circuit, you can, but if it is not possible then you can do it via me. The Master is just a VIA MEDIA. When the Master says, 'Surrender to me,' he does not mean surrender to him. He simply means, 'Whatsoever you are right now is not the real you. Put aside this whole false idea of yourself, give it to me. Give this poison to me!'
By surrendering your false you become the real. And the real can never be surrendered so the Master is not worried about the real. The real can never be surrendered, there is no way to surrender it. Only the unreal can be surrendered. Or let me say it in this way: you can surrender only that which you really don't have, you cannot surrender that which you really have. You cannot surrender that which you are, which you really are. That is impossible to surrender. You can only surrender that which you have come to believe that you are but you are not. The Master only takes the false.
When you come to a Master you in fact come to yourself. And this should be the criterion to judge whether you have come to a real Master or you are fooling around with a cheat, a fraud. If the Master tries to overpower your reality, then beware. That man is your enemy. If a Master simply takes your unreality and helps your reality to grow in your uniqueness.... The real Master always goes on throwing you to yourself. Yes, he will snatch away all that is unreal, he will pluck away all that is unreal. He will take all the weeds out of your being so that the roses can grow. But he's not going to take the roses; the roses cannot be taken away. It is impossible to surrender your essential self It cannot happen, it is not in the nature of things.
The Master sends him a simple letter with a very absurd thing: a bottle with oil and water and a wick. Now first try to understand what he signifies.
If the man was really a man of some intelligence he would have understood, but the story does not say anything about him. So there is every possibility that he didn't understand, otherwise the story would have mentioned it. He must have laughed at the foolishness of this man, Abdul-Aziz. And he must have thought, 'It is good that I never went, it would have been futile.' He must have told other people, 'Look! This foolish man is pretending to be a Master. I enquired about a subtle

thing -- a comparison of his system with my system or other systems -- and this is what he sends as a reply. This man is either mad or a fool!'
First, try to understand what Abdul-Aziz's message is.

DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT... first.
Second: IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT.
Third: IF YOU SHAKE UP THE OIL AND WATER AND THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT.

First these three things have to be understood.
Man is a trinity -- body, mind, soul -- and that's what those three things represent. The bottle represents the body, the water represents the mind, and oil represents the mind if it becomes meditation. So mind has two possibilities: either it can be water or it can be oil. If it is with thoughts, it is water; if it is with no thoughts, it is oil. And the soul is the fire. These are the three things.
We have the bottle and we have the possibility of filling it either with oil or with water. And both are possibilities of the mind. Mind with thoughts becomes water -- then you can go on applying fire to it and darkness will remain there. That's why you live in darkness -- your mind is water and the fire is continuously being put out. With a mind too full of thoughts the spirit disappears, the fire disappears, the soul is no longer there. Unless the body is filled with no-mind, unless the body is filled by thoughtlessness or a thoughtless mind, you will not be enlightened. Once mind is no longer watery, once thoughts have disappeared and there is silence, purity, innocence, it becomes oil. And suddenly you will see a light arising. The fire is there -- just the oil is needed. The bottle is there, the fire is there, but between the two there is water. And with water there is no possibility of fire. You live without fire and without light.
Abdul-Aziz says: If YOU PLACE THE WICK IN THE OIL.... Remember, IN THE OIL. If the soul is placed in the oil -- in a meditative state, in samadhi -- you will get light. There will be no trouble; you will become enlightened. So don't bother about coming here or going anywhere else. Do a simple thing: let mind disappear, let no-mind arise. If the body and the soul are connected by no mind, they are in tune. And suddenly there is song and there is dance and there is celebration. There is joy, there is eternal joy, what Hindus call SATCHIDANANDA -- truth, consciousness, bliss -- all are there.
Once your trinity is in tune.... If the trinity is not in tune you will remain in darkness. If the mind is there continuously creating more and more thoughts you are filled with water. this is the state of the worldly man, the man who continuously thinks, day and night, day in, day out, from birth to death -- he continuously goes on thinking. He lives without fire, he lives without light, he lives without joy. In fact he lives a very dead life.
Or, there is one further possibility: the state of the so-called religious people, the other-worldly people. You can have a mixture of mind and no-mind. Then there will be a spluttering and a going out. Then sometimes you will have a few glimpses but they will go. Nothing wilL really be yours. Just like dreams they will come and go.
Mind can have these three states: the ordinary state of thinking, the extraordinary state of contemplation.... This is the state of contemplation: a water-oil mix. And in the West people nave never searched beyond contemplation. All their words for DHYANA or JIKR mean only contemplation. Even the word 'meditation' simply means to think in a better way, to meditate. Contemplation means to think in a better way, but thinking remains. It just becomes more concentrated, it is less zig-zag. It has a direction, it has a goal. It is not insane, it has a certain purpose and meaning, but it remains thinking. It is no longer mad, so something of the no-mind enters into it, but it is only 'something'. Water and oil are mixed. And sometimes there will be a

spluttering and a going out. Sometimes the fire will be there and sometimes it will not be there. There will be lightning experiences.
That's what has happened to Christian saints. Their experiences about God are not like Mansoor or Abdul-Aziz or Buddha. Their experiences of God are just glimpses -- they come and they disappear. They are better than nothing but they are nothing compared with that experience which comes and never goes again, they are nothing compared with enlightenment.
So these are the three possibilities: either the water and oil are mixed, or there is only water, or there is only oil. the worldly man remains with water, the religious man remains with a mixture, and the spiritual man starts seeing the point and fills his being with no-mind, with DHYANA, with a thoughtless awareness, with a contentless consciousness. He is simply alert; not alert of anything in particular, just alert. He is awake.
This wakefulness is all that one has to do. That is the message of Abdul Aziz, but you have to decode it. And I feel sorry for the man to whom Abdul Aziz sent this. I don't think he was able to decode it, otherwise the story would have mentioned it -- that's how Sufi and Zen stories go. If something happens they certainly mention it, it has to be mentioned. But the story says nothing.

DEAR FRIEND, IF YOU PLACE THE WICK IN THE OIL, YOU WILL GET LIGHT WHEN FIRE IS APPLIED TO IT. IF YOU POUR OUT THE OIL AND PUT THE WICK IN THE WATER, YOU WILL GET NO LIGHT. IF YOU SHAKE UP THE OIL AND WATER AND THEN PLACE THE WICK IN THEM, YOU WILL GET A SPLUTTERING AND A GOING OUT. THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT THROUGH WORDS AND VISITS WHEN IT CAN BE DONE WITH SUCH SIMPLE MATERIALS AS THESE.

Sufism is existential, experimental, experiential. It insists that God can be known by simple methods, that there is no need to philosophise .
Many times people come to me, people who are knowledgeable, and they say -- particularly Indians -- 'What is the meaning of dancing? How can one attain to God by dancing?'
Dancing is an experiment, an experiment to bring your body, your mind, your soul, in tune. Dance is one of the most rhythmic phenomena. If you are really dancing there is no other activity which creates such unity. If you are sitting, the body is not used; then you use only your mind. If you are running very fast, your life is in danger, then you use your body and you don't use your mind. In dance you are neither sitting nor running for your life. It is movement, a joyful movement. The body is moving, the energy is flowing, the mind is moving, the mind is flowing. And when these two things are flowing they melt into each other. You become psychosomatic. A certain alchemy starts happening.
That's why you see a new kind of grace on the face of the dancer, it is alchemical -- the body-mind meeting, merging, the body-mind becoming one tune, one rhythm, one harmony. When this harmony has happened then the third, the soul, starts entering into it. The soul can enter into your existence only when your body and mind are no longer in conflict, when your body and mind co-operate, when your body and mind are deep in love, embracing, hugging each other... that's what happens in dance. Then immediately you will find the third entering also. When the body-mind is really in harmony, when the two are no more two, the third enters. For the first time you become a trinity, a TRIMURTI. Those are the three faces of God.
And while you are dancing something is happening. It is an experiment. It is not just contemplation -- just sitting and thinking about God -- it is allowing God to enter into you, it is opening yourself to God. It is like a flower opening in the morning. When the flower opens, suddenly sun rays start dancing on its petals. When you open, God starts dancing in you. God can be met only through dance. There is no other activity which is more harmonious than dance.
That's why all the primitive religions were dance-based, and all the modern religions -- the so-called civilised, sophisticated religions -- have nothing like dance in them; they are dull affairs.

A church looks more like a cemetery than like a temple. You can't dance there, you can't be joyous there, you cannot -- it is not allowed. You have to be serious. You have to be very, very serious, sad, as if you are doing something wrong. The joy is missing. The joy is missing because people are just sitting, not doing anything. And the church goes on just thinking about God. The preacher talks about God and the people listen to it; the preacher thinks and the people who listen think. God is a thought, it is not an act in the church.
In this place God is not a thought; it is an act, it is a dance. And the dance has to be of the total: body, mind, soul. Nothing has to be denied, because if you deny anything something will be missing, something will certainly be missing. And then your synthesis will not be the highest possibility, it will remain some-where low, it will not reach towards the ultimate Everest.
These people who come here and watch and see people dancing or doing Kundalini or the Dynamic -- they become very puzzled because they have an idea that one should sit and read the Geeta and think about God. That is all nonsense! By reading the Geeta and thinking about God you are not going to go anywhere. If you really want to go somewhere you have to be experimental, you have to use some method.
Sufism has a method and has no philosophy.

THERE IS NO NEED TO CARRY OUT THIS EXPERIMENT THROUGH WORDS AND VISITS....

How can you carry out an experiment through words and visits? Yes, words can be used for instruction -- that's what I go on doing every morning. These are just instructions. Then for the whole day words disappear from this ashram. Then you dance, then you hum, then you shake, then you sit, then you watch, then you love, you pray, you meditate.
Every morning I start with instructions and then the whole day is for you to experiment in. Words can be used but only as instructions, not as propositions. I am not creating any belief system in you here. I am destroying all belief systems. I am simply giving you a few methods, a few techniques. If you know how to use them and you are really interested in search, and you use them, there is no reason why you should not attain. There is no reason at all why you cannot become God-realised. If it has happened to me it can happen to you.
If you co-operate with me it is going to happen to you. A Master goes on taking everything from you. First he teaches you to become a disciple and then one day he will take your disciplehood also -- because a Master cannot be satisfied unless you have become Masters in your own right. A Satguru is one who creates Satgurus.
A Master goes on creating Masters. First he teaches you to surrender so that all that is false disappears. Once the false has disappeared he will tell you to surrender too. Once the false has disappeared he will now tell you to surrender your disciplehood too. A Master is satisfied only when he has created another Master.
In the vicinity of a Master a chain starts working -- one flame jumps into other lamps and they start burning. And then they in their own right will start jumping into other unlit lamps, and many more will be burned. People come to me and ask why I am not going into the world. I need not go. I will create many Satgurus, I will create many Masters, just sitting here. They will be travelling, they will be my ambassadors; they will go around the world to share their light.
But one has to go deep into experimentation because only through experimentation is there experience.
Through philosophising people avoid taking risks.

I have heard....
An aged couple was listening to a broadcast church service. Both sat in deep contemplation and half an hour went by. Then suddenly the old man burst into a fit of laughter.
'Sandy,' exclaimed his wife in a horrified tone, 'why this merriment on the Sabbath?'

'Ah,' said Sandy, 'the preacher has just announced the offering, and here I am safe at home.'

People want to remain safe, uninvolved, uncommitted. They want to grow but they don't want to commit themselves; they want to grow but they don't want to sacrifice anything. They want to grow for nothing, they don't want to pay. These people never grow. Growth is through sacrifice. One has to put all one has at the stake. Growth is a gamble, it is a risk.
So if you are trying to save yourself -- let me warn you -- if you are trying to save yourself you may be successful. You may succeed in saving yourself, but then nothing will happen. You have to be open, you have to be ready to lose yourself, not save yourself.
Philosophy is very good because it never touches your reality, it simply goes on like a cloud, hovering around your mind. You can enjoy it. It is an easy-chair thing. You can go into great thoughts, there is no fear, you are always safe -- anchored in your home, anchored in your security, safety. That's why I insist on sannyas. Sannyas means that now you are becoming committed, now you are getting involved, now it is not just a philosophy with me. You are ready to go into danger, into the unknown, into the insecure.
Many people say, 'If we listen to you and we meditate, will it not help? Why is there a need to become sannyasins?' The need is to be committed, the need is to get involved. The need is that you should not stand aloof, saving yourself and then trying something -- if you can grab something by trying, good, but you don't want to get into anything. You don't want to get into any trouble. But these people are the losers. Their cleverness is not going to help them, their very cleverness will prove to be their doom.
Philosophy is simply a mind journey, you don't go anywhere, you remain where you are. It is a dream projection you can sit here and close your eyes and you can be in Calcutta or in Chicago. You can close your eyes and you can be anywhere you like, but whenever you open your eyes you will find yourself sitting here in Poona. That's what philosophy goes on doing. You can think great thoughts and while you are thinking, you are thrilled. And whenever you come back and open your eyes, you are exactly the same as you have always been. Nothing ever changes through philosophy because philosophy is an avoidance. It simply goes on labelling things: this is this, that is that. Philosophy is labelling. And remember, you are not kidding anybody but yourself.

It happened....
Two lions were in a zoo. One of them had been there for several years, while the second one was a newcomer.
At feeding time the new lion noticed that he received a few figs, nuts and bananas, while the older one was given a luscious, juicy chunk of meat.
After this had gone for several weeks the young lion plucked up courage enough to enquire why this was so.
'I know you have the seniority around here, but why do you always get the meat while I get fruit and nuts?' he asked.
'Well,' explained the older lion, 'the zoo manager is a philosopher and the zoo is so poor that he has only room for one lion, so he has listed you as a monkey.'

Now by listing a lion as a monkey, a lion does not become a monkey. But the old lion says, 'Because he is a philosopher.... He thinks that by labelling, things are finished. He treats you as a monkey.' That's what philosophy goes on doing. You go on labelling things. Once you have labelled them you start treating them that way.
Beware OF this habit. Everybody has it. You are sitting by the side of somebody and you enquire, 'Who are you? Where are you going? What is your religion?' -- this and that. And this is just an effort to label the man. If he says he is a Jew, you have labelled him. Then you know that you have to protect your pockets -- he is a Jew. Now you have labelled him. And he may not be a man that you can label as a Jew -- Jesus was also a Jew. Even if Jesus was sitting by your side he

would have said, 'I am a Jew.' How are you going to label him? Would you have labelled him 'Jew'? He was the least Jewish man in the world.
Or the man says, 'I am a Mohammedan,' and you think that he is dangerous. Or the man says, 'I am a Hindu,' and you think he is a hypocrite. People have universal labels. And once they have labelled someone they behave with the label, they don't think about the person at all. and each person is very unique; he represents nobody else, he represents only himself. So nobody can be labelled. No label is good.
And philosophy goes on doing that. It goes on labelling the whole existence. Once the philosopher has labelled everything, he thinks he is finished, he has accounted for everything. And he starts living in a very comfortable, labelled world. God is in heaven and hell is underneath the earth and heaven is high in the sky and this earth is just in the middle. He has made a map and he knows what is right and what is wrong, and if you do right you will go to heaven and if you do wrong you will go to hell -- everything is categorised, finished! Now he knows all. And a philosopher knows nothing.
To know, philosophy is not the door; to know, experi-mentation, religion, is the door.

It happened....
A hospital secretary moved to a new post, and decided immediately to tighten up on 'security'. He set up a man in the gatehouse with very strict instructions to challenge all comers. Those not on business were to be turned firmly away. The man who was put on the door was a great thinker. Quite soon a young woman marched up, seeking to enter. 'Hi, wait a bit, what is your business?' shouted the gate-keeper, the thinker.
'I'm a maternity patient,' said the girl.
'Can you prove it? Are you pregnant?'
'Don't be daft. I have not seen anything for six months.'
'Ah, I thought so, you've come to the wrong place, the Eye Hospital is further down the road.'

The people who are addicted to thinking have their own logic; they don't listen, they don't see. They are always garbed with their own thinking. The woman says, 'don't be daft. I have not seen anything for six months.' And the thinker concludes. 'Right. I thought so. You have come to the wrong place, the Eye Hospital is further down the road.' He has missed the whole point. Thinking is like that -- it goes on missing the whole point. If you really want to have any contact with reality, then thinking is not the bridge, it is the barrier.
In only three hundred years science has touched great heights. And the reason? The reason is simple. The reason is that Bacon introduced experiment into the world of science. In just three hundred years so much has happened -- it did not happen in three thousand years or even in thirty thousand years. It is because of one man, Bacon. He changed the whole course of science and the whole course of human consciousness just by creating a new door of experimentation. He said, 'Speculation is not going to help. People have speculated down the ages and nothing has happened. They go on quarrelling about theories and those theories don't mean a thing.' He introduced experiment.
You will be surprised to know where Bacon got the idea of experiment from. You will not believe it! He got it from Sufism. He was a great reader of Sufi books, he was immensely interested in Sufi books, and from the Sufi ideas he gOt the idea that if experiment is the door to the inner world, why could it not be the door to the outer? Science owes much to Sufism because of this. If some day the right sources are searched for, then the real fathers of science will be the Sufis, not the Greek philosophers, Aristotle, Plato and others, no. They were all speculators.
From where did the idea of experiment enter into the mind of Bacon? It entered from Sufism. He may have read this story or something else, but it entered from Sufism because Sufis are very insistent on experiment.

And if religion is also going to grow, then experiment has to become its very foundation. Just as science has reached such a great height within such a small time limit -- three hundred years -- so religion can also have great possibilities if it becomes experimental. Religion has much to learn from Sufism. Sufism is the most essential religion -- that's why I say it is existential, experimental, experiential.

Sufis: The People of the Path, Vol 1

Chapter #16

Chapter title: A Lotus on the Lake of Emptiness

26 August 1977 am in Buddha Hall

The first question:

Question 1

WHY DO WE FORGET OUR DIVINITY? WHAT IS THE MEANING OF THIS?

You have not forgotten it, you have never known it -- so how can you forget it? Forgetfulness is possible only once you have known it -- and once known, it is never forgotten.

You are divine but you have not known it yet. In fact, it is because you are divine that it is so difficult to know it. It is at the very heart of your being. If it were something outside of you, you would have encountered it by now. If it were something objective, you could have seen it. But it is not outside and it is not an object -- it is your subjectivity. It is not something to be seen, it is hidden in the seer. It is a witnessing. Unless you go behind yourself you will not be able to know it.

There are three things in the world. One is the world of the object -- the things that surround you. Closer to it, when you come towards yourself, is the world of thoughts, dreams and desires. That too surrounds you. That's what you ordinarily call the inner world. It is not inner, it is still outer. There are two kinds of outsides. one that you see with open eyes and one that you see with closed eyes. But both are outside because whatsoever can be seen must be outside. To be seen, it has to be outside, it has to be different from you. The object has to be different from the subject.

And then there is the third, the world of your innermost core, your subjectivity -- from where you go on seeing. To come to that is to realise one's divinity. One has to become a witness to objects and to thoughts, and by witnessing, by and by, a moment comes when the turning happens. When there is no object and no thought left in your consciousness, when your consciousness is pure, it takes a turn -- a hundred-and-eighty degree turn. When there is nothing to be seen, the seer starts seeing itself.

Remember, I am only suing words, and they are not adequate any more.

'The seer starts seeing himself' are not the right words because, again, the words indicate a division: the seer and the seen. And now there is no division -- there is only you and you and you; there is not something that is seeing and something that is being seen. It is pure consciousness. Divinity means pure consciousness. You will first have to go from the world of objects to the world of thoughts, and then you will have to take another step -- you will have to drop thinking, let thoughts disappear, let there be nothingness. And in that nothingness the turning happens. You cannot do it. You can do only two things: you can close your eyes to the world and you can close your consciousness to the constant traffic of thoughts. That is all you have to do. Then the third thing happens on its own. Suddenly you are aware that you are a God. Awareness is what God is. But when you are aware, in a sense you have disappeared, you are no longer there. The old ego is no longer there. You cannot even say 'I' -- because the 'I' depends on things and thoughts, the 'I' is constituted of things and thoughts. When all the bricks of things and thoughts have disappeared, the building of the 'I' also disappears. There is pure emptiness. That's what Buddha calls

ANATTA, no-selfness. At the very core of the self, at the innermost shrine, you will not find yourself -- and that's how one finds oneself. When the self is lost, the self is found.
That's why at this point all great Masters become con-tradictory and paradoxical. Jesus says, 'If you want to find yourself, lose yourself. If you want to lose yourself then go on clinging to yourself.'It is very paradoxical. Those who cling will lose and those who are ready to lose will attain.
You ask me: WHY DO WE FORGET OUR DIVINITY? No, you have not forgotten -- one never forgets -- you have not known it at all in the first place. once known, it is known forever. But I am not saying that you are not divine. You are divine.
When we say that one has forgotten, the word 'forgotten' is used metaphorically. It is not very true, factual. Nobody can forget. A Buddha can never become anything else but a Buddha. He cannot forget. He knows. He knows even while he is asleep. There is no way to forget it. Once known it is known eternally. But we have never known it -- and we have been it always and always. From the very beginning we have been it. But we have not allowed our energy to turn upon itself.
You must have seen old symbols -- there is an Egyptian symbol -- of a snake turning upon itself, a circle of a snake. The snake has its own tail in its mouth -- that's what knowing is. The snake has its own tail in his mouth, it is a complete circle, the two ends meet.
When you turn upon yourself the circle is complete. That's why in many mystery traditions the circle is the symbol of ultimate attainment. Right now you are not a circle, you are a line. You go from yourself but you never come to yourself. The ray of your consciousness goes on and on, it is linear, one-dimensional. This is what the SAMSARA IS -- the world, the linear consciousness. Your consciousness goes on and on moving in a line; it has been moving that way for millions of years.
When it starts becoming a circle, starts moving backwards, starts moving back home and one day suddenly strikes itself, falls upon itself, then there is knowing. And that knowing is never forgotten.
You are gods but you have not recognised the fact. The recognition is missing, it is not that you have forgotten it.

The second question:

Question 2
WHY DO I FEEL FEAR WHEN SOMEBODY COMES CLOSE TO ME?

Everybody feels fear more or less. That's why people don't allow others to come very close; that's why people avoid love. Sometimes in the very name of love they go on avoiding love. People keep each other at a distance -- they allow the other only so far. Then the fear arises.
What is the fear? The fear is that the other may be able to see your emptiness if he comes too close. It has nothing to do with the other. You have never been able to accept your inner emptiness -- that's the fear. You have made a very, very decorated surface: you have a beautiful face and you have a good smile and you talk well and you are very articulate and you sing well and you have a beautiful body and a beautiful persona.
But those are on the surface. Behind them is simple emptiness. You are afraid that if somebody comes too close he will be able to see beyond the mask, beyond your smile, he will be able to see beyond your words. And that frightens you. And you know that there is nothing else. You are just a surface -- that is the fear -- you don't have any depth.
It is not that you cannot have the depth, you can have it, but you have not taken the first step. The first step is to accept this inner emptiness with joy and to go into it. Don't avoid your inner emptiness. If you avoid your inner emptiness you will avoid people coming closer to you. If you rejoice in your emptiness you will be completely open and you will invite people to come close to

you and to have a look into your innermost shrine. Because accepted, the emptiness has a certain quality; rejected, it has a different quality. The difference is in your mind. If you reject it, it looks like death; if you accept it, the same thing becomes the very source of life.
Only through meditation will you be able to allow others to come close to you. Only through meditation, when you have started feeling your inner emptiness as joy, as celebration, as song, when your inner emptiness no longer freaks you out, when your inner emptiness no longer frightens you, when your inner emptiness is a solace, a shelter, a refuge, a rest -- and whenever you are tired you simply drown into your inner emptiness, you disappear there -- when you have started loving your inner emptiness and the joy that arises out of it, thousands of lotuses flower in that emptiness. They float in the lake of emptiness.
But you are so afraid of being empty that you don't look at it. You make every effort to avoid it. You will listen to the radio, you will go to see the movie, you will look at the TV, you will read the newspaper, the detective story -- something -- but you will be continuously avoiding your inner emptiness. When tired you will fall asleep and you will dream, but you never face it, you never hold it close to you, you never hug it. That's the reason.
You ask: 'WHY DO I FEEL FEAR WHEN SOMEBODY COMES CLOSE TO ME? It is a great insight that has happened to you. Everybody feels fear when somebody comes very close to you, but very few people are aware of it.
Closeness is not liked. You allow people closeness only very conditionally -- she is your wife, then you allow her to sleep in your bed, to be with you in the night. But still you keep an invisible wall between you and the wife. The wall is invisible but it is there. If you want to see it, observe it, you will find it -- a very transparent wall, a glass wall, but it is there. You remain private to yourself, your wife remains private to herself. Your privacies never meet. You have your secrets, she has her secrets. You are not really open and available to each other.
Even in love you don't allow the other to really come into you, you don't allow the other to penetrate you. And remember, if you allow the other to penetrate you there is great bliss. When two lovers' bodies penetrate each other there is a physical orgasm, when two minds penetrate each other there is a psychological orgasm, and when two spirits penetrate each other there is a spiritual orgasm.
You may not even have heard about the other two. Even the first is a rarity. Very few people attain to the real physical orgasm, they have forgotten about it. They think that ejaculation is orgasm. So many men believe that they have orgasm and because women don't ejaculate, not at least visibly, eighty per cent of women think that they don't have any orgasm. But ejaculation is not orgasm. It is a very local release, a sexual release -- it is not orgasm. A release is a negative phenomenon -- you simply lose energy -- and orgasm is a totally different thing. It is a dance of energy, not a release. It is an ecstatic state of energy. The energy becomes a flow. And it is all over the body; it is not sexual, it is physical. Each cell and each fibre of your body throbs with new joy. It is rejuvenated. and great peace follows it.
But people don't even know physical orgasm, so what to say about, how to talk about the psychological orgasm? When you allow somebody to come very close to you -- a friend, a beloved, a son, a father, a Master, it does not matter what kind of relationship -- when you allow somebody so close that your minds start overlapping, penetrating, then there is something so beyond the physical orgasm that it is a jump. The physical orgasm was beautiful, but nothing compared to the psychological orgasm. Once you have known the psychological orgasm, physical orgasm by and by loses all attraction. It is a very poor substitute.
But even psychological orgasm is nothing compared to the spiritual orgasm, when two spirits -- by 'spirits' I mean two emptinesses, two zeros -- overlap. Remember, two bodies can only touch; they cannot overlap because they are physical. How can two bodies be in the same space? It is impossible. So at the most you can have a close touch. Two bodies can only touch; even in sexual love two bodies only touch. The penetration is very superficial, it is not more than a touch -- because two physical objects cannot exist in the same place. If I am sitting here in this chair then

nobody else can sit in the same place. If a stone is lying in a certain place, you cannot put another thing in the same place. The space is occupied.
Physical objects occupy space, so two physical objects can only touch -- that is the misery of love. If you know only physical love you will always be miserable because you will only be touching, and the deep desire is to become one. And two physical objects cannot become one. It is not possible.
A better communion happens with two psyches. They can come closet. But even then two thoughts cannot occupy the same space because thoughts are subtle things. They can touch far better, they can get intertwined far better than two things... things are very solid, thoughts are very liquid. When two lovers' bodies meet it is like two stones coming together; when two psyches meet, it is like water and oil coming together. Yes, it is a better meeting but still there is a subtle division.
Two thoughts cannot occupy the same space. When you are thinking one thought you cannot think another thought at the same time -- the first thought will have to go, only then will you be able to pay attention to another thought. Only one thought can be in your mind at one time and in one space. So even friendship, psychological friendship, misses something, lacks something. It is better than the first but nothing compared with the third.
Spiritual penetration is the only possibility of really being one with someone -- because spirit means emptiness. Two emptinesses can be together. And why two? ALL the emptiness of the world can be together in one space. They can occupy the same space simultaneously, at the same time, there is no problem -- because they are neither concrete like objects nor liquid like water, thoughts. They are simply empty of themselves. You can bring as many emptinesses together as possible.
That's what happens around a Master. When a Buddha exists in the world, thousands of people will become disciples. And sometimes disciples become worried.
Just today there is a question from Nirgun: NOW THAT PEOPLE ARE COMING FROM FARAWAY PLACES AND THE ASHRAM IS BECOMING MORE AND MORE CROWDED, HOW WILL YOU BE ABLE TO GIVE YOUR LOVE TO YOUR DISCIPLES? THERE ARE SO MANY.
The question seems relevant, it seems relevant from the physical point of view -- but not from the spiritual point of view. I am not giving my love to anybody, I am simply love . If I am giving, then it must be a kind of thing, a quantity. Then certainly I can give only to so many and others will not be able to get it.
It is not a quantity, it is simply a quality. It is not confined, it is not defined. It does not occupy any space. I am just emptiness. So whether one disciple is here or one million disciples are here it will not make any difference. The difference it makes will depend on the disciple: if he is not ready to dissolve with my emptiness then he will miss.
When you start feeling your emptiness -- joyously, remember -- then you will be able to allow people to come close to you. Not only will you be able to allow them, you will be always welcoming, inviting -- because whenever somebody can come into you, the only way is if he allows you to come into him. There is no other way. If you want to come into me, the only way is to allow me to come into you. There is no other way.
Sometimes it happens.... Once a young man was with me for two years. He was deeply in love with a woman. They used to live together. Their parents were against it, that's why they had taken shelter with me. I gave them a meditation, a simple meditation to do. The meditation was just to sit every day at least two times, morning, evening, at a fixed time, regularly, and look into each other's eyes and feel that they are going into each other.
After the six-month experiment one day they went crazy. It happened. After six months of regular experimentation twice a day it happened that the man went into the woman spiritually and the woman went into the man spiritually. And then they became very much afraid -- now what would happen? The man started feeling like a woman and the woman started feeling like a man. Their

whole personalities changed. Even their voices, the way they used to walk, suddenly changed. The man started walking like a woman and the woman started walking like a man. The woman's voice became coarse, harsh, and the man's voice became very, very feminine.
Naturally, they became very much afraid and I had to give them an antidote technique to come back to themselves. For three days they had to be confined in a room, they couldn't go outside. And they had to look into each other's eyes continuously so that they could come back home. After three days it happened -- but those three days were crazy days. They could not understand what had happened. They became so disoriented.
They missed a great blessing. And they became so afraid of me that, when after three days they came back home to their own selves, they simply escaped without informing me. I have not seen them since then.
Yes, it is a crazy phenomenon to feel that you have become the other, that you are no longer the same person, that you are being possessed by the other, that your soul has left your body and somebody else's soul has entered. You can imagine. But they could not accept it, that's why it became bizarre. It they had accepted It they would have learned the way to come back. Then they would have slowly, slowly learned the way to go into each other each day and come back. By and by the passage would have become very, very smooth and they would have known the knack of it. And I was giving them a great experiment that would have made the ultimate in orgasm possible for them, the spiritual orgasm. But they missed.
That goes on happening around here every day. Whenever something starts happening you become afraid, you start escaping. Remember it. When something is very frightening remember that this is the time not to go anywhere, this is the time to be here. When something frightening is happening, then something is happening. The moment is very pregnant and you have to be here and you have to go into it.
This is a good insight -- that you ask: WHY DO I FEEL FEAR WHEN SOMEBODY COMES CLOSE TO ME? You are becoming a little bit aware of your emptiness. Now let this awareness increase; let this awareness become a great experience. Go into this emptiness and soon you will be surprised that this emptiness is what meditation is, this emptiness is what I call divinity, God. And then you will become a temple -- open to every stranger who wants to come in.

The third question:

Question 3
WHY ARE YOU NOT A WOMAN?

But I am.
Man and woman -- that duality -- does not exist for me my more. And if you go on working and go on moving inwards, one day it will not exist for you either. Man and woman are only superficial things, biological. They don't go very deep. They are just skin deep. Deep inside there is only one thing -- con-sciousness. And consciousness knows nothing of man, nothing of woman. It is simply conscious. But you become too identified with the body that's why the problem arises. Then you start thinking that you are man or you start thinking that you are woman, and you start thinking you are young or old, beautiful or ugly, healthy or ill.
These are all misunderstandings. You live in the body but you are not the body. The body is just your abode, your dwelling place. It is your nest. One day you will fly out of it. You will take shelter in some other nest. You have had many nests in the past, you will have many more in the future. You have lived in many, many bodies and you will live in many, many bodies in the future. You constantly go on changing your houses. When one house becomes rotten, dilapidated, you have to go and to find another younger house, more alive, with more potentiality for growth. I am no longer identified with my body. So when you ask: WHY ARE YOU NOT A WOMAN? you are asking an absurd question. I am neither man nor woman, nor both. I am a transcendence.

And that's what I would like you to become also -- a transcendence. The body will remain man if you are a man and the body will remain woman if you are a woman, but that is only the shape of your house. Once you know that you are the witness of it all, you have transcended. That transcendence is freedom.

But I understand. The questioner is Ma Prem Madira. Her question is relevant in some other sense. She is asking why all enlightened people are men. Why are they not women? There have been enlightened women too, but history does not record them. For a certain reason.... The reason is that history has been written by men. the reason is that it has always been against the male ego to think of a woman as an enlightened woman. It was impossible for the male chauvinistic mind to think of a woman as a Master. Very rarely they had to accept it. Because the phenom-enon was so radiant they had to accept it.

In a Meera or in a Rabia or in a Theresa they have accepted it -- but very reluctantly, very, very reluctantly. Sometimes the reluctance has been very much -- for example in the Jaina tradition one of the great Jaina Masters was a woman. Mallibai was her name. But Jainas have changed her name -- they have made it Mallinath. They have changed her identity from she to he. There are twenty-four teerthankaras, twenty-three are men, one is a woman, but they could not even tolerate that. They have changed the history. They say that she too was a man.

It happens every day that history is changed. In this century when Joseph Stalin came to power, he changed the whole history of revolution in Russia. Leon Trotsky's pictures were removed from everywhere, from all photographs. His name was removed from all history books. He was so completely removed that if anybody wanted to search he would not have found a single reference anywhere that this man, Leon Trotsky, had ever existed. And he was one of the most important men of the revolution, next only to Lenin. Stalin was nobody, not at all important. But when he came into power and murdered Leon Trotsky he changed the whole history.

And then again it happened. When Stalin died and the power came to other people they changed the history again. Now Stalin exists no more. In Russian history books Stalin exists no more, not even in footnotes. It is as if he never happened.

This has been happening down the ages always. People go on changing the history. When they are in power they change the history. And whosoever is in power manages to have the certain kind of history that he wants to have. So the whole of history is bunk . It has nothing to do with truth, it is all false. It is as fictitious as any fiction.

For example, a man like Mahavira existed in India but Hindus have not even mentioned his name in their books -- not even his name. Why? Such a great man, not even mentioned? If Jainas had disappeared from the earth then Mahavira would have disappeared. And because Jainas are very few -- only thirty lakhs, three million, it does not matter as far as their number is concerned -- Mahavira remains a very secondary figure. He is as important as Christ, as important as Buddha, as important as Krishna, as important as Mohammed, but he is not mentioned anywhere because the number of followers is so small, they are in such a minority. Who bothers about them? Christ looms large because half the earth is Christian. Buddha also looms large because the whole of Asia is Buddhist. Krishna also looms large because there are millions of Hindus. And so is the case with Mohammed. And Mahavira is as important as any of them. But, still, at least his name continues -- a footnote somewhere, a reference here and there.

But there have been other Masters of the same calibre whose names have completely disappeared because they never left a following behind them. In the days of Mahavira there was a great teacher, Goshalaka, an opponent of Mahavira. He was almost like J. Krishnamurti. He did not believe that there should be any following. He did not believe in being a Master or initiating people. He did not believe in creating a religion. So when he died everything disappeared. Now his name does not exist anywhere except in the references made by Mahavira against him. Naturally, you cannot trust those statements. They were made by Mahavira or by those who were recording Mahavira's statements. But they were recorded by the enemies. They cannot be trusted.

It is like Joseph Stalin making statements about Trotsky.... Just think if Adolf Hitler had won, the whole concept of history would have been different. Because he was defeated there is a totally different kind of history -- written by Churchill and Stalin and Roosevelt, written by the enemies of Hitler.-There exists no history which is impartial -- because there exists no historian who is impartial.
And particularly about women Masters.... There has always been a conflict between man and woman. Man has never allowed woman to have her say in anything. Even if it has happened sometimes that a woman became a Master, became enlightened, she has not been recorded. And it was very much against the male ego to follow a woman, it was impossible for it, so a great following never gathered together.
And one thing more. You know women. We can say that no man would follow Rabia -- but what about women? Why didn't they follow her? Women are so much against each other that it is very difficult. They can follow a man very easily, but to follow another woman? That is impossible. Women are so jealous of each other. Women cannot believe that another woman has become enlightened. No woman can believe that another woman can be beautiful. Women always talk about other women. They cannot understand some man falling in love with some woman; no woman can understand what he sees in her -- 'I don't see anything. ' And they all agree on it -- 'What does he see in her?' That constantly jealous state of mind has been another barrier.
So Rabia could not gather women followers and naturally she could not gather men followers. She was as important a person as Buddha, Mohammed, Rumi, Kabir, Nanak, but this has been a misfortune.
This should not be so in the future if you become a little more alert.

The fourth question:

Question 4
IF LIFE IS AN INTERDEPENDENCE AND AN ORGANIC WHOLE, HOW CAN ONE AWAKEN WHILE THE REST OF HUMANITY IS FAST ASLEEP?

The question is from Swami Yoga Chinmaya.
Never ask any question that starts with 'if' -- because that is just a made-up question, meaningless. You ask: IF LIFE IS AN INTERDEPENDENCE AND AN ORGANIC WHOLE, HOW CAN ONE AWAKEN WHILE THE REST OF HUMANITY IS FAST ASLEEP? The question is knowledgeable, it is not innocent.
First, when one awakens one finds that one is not. When one awakens out of the idea that one was, out of the idea that one was separate, when one awakens, one disappears -- and then there is no point in saying 'the rest of humanity'. That's why Buddha has said, 'The day I became enlightened, the whole existence became enlightened.' Yes, that is how it is for Buddha, that's how it is.
For you existence has not become enlightened because you are fast asleep. In your sleep you think you are separate. The very idea of separation is part of sleep. In your sleep you think you are separate and the rest of humanity is separate from you, and in your sleep you have heard me talking about the organic unity of existence. So in your sleep a question arises: IF LIFE IS AN INTERDEPENDENCE AND AN ORGANIC WHOLE, HOW CAN ONE AWAKEN IF THE REST OF HUMANITY IS FAST ASLEEP?
Yes, one can still awaken. But in the very awakening one disappears. One does not awaken as one, one awakens as the whole. Asleep you are only one, awake you are the whole. Lost in your dreams and desires and thoughts you are separate; those thoughts and dreams and desires create the separation. Once those thoughts and dreams and desires have disappeared there is no separation, nothing to divide you. And in that moment you see that all is already awakened.

Existence is already enlightened. That's why Bodhidharma is said to have laughed for years when he became enlightened -- a very strange laughter. People used to ask him, 'Why do you go on laughing?' and he would say, 'It is so ridiculous that everybody is enlightened and everybody is seeking enlightenment. And everybody is already where everybody wants to reach and go. It is so ridiculous! Everybody is already happy but they are searching for happiness, and just because of the search they are missing their happiness which is already there. Everybody is running here and there looking for something that he has inside himself. It is so ridiculous,' Bodhidharma used to say, 'that's why I go on laughing.'

There have been other Masters who will hit you if you ask how to become enlightened. Rinzai hit a man because he asked how to become a Buddha. When he hit him, the man was puzzled -- 'Have I asked something wrong?' he said. And Rinzai said, 'What more can there be? What more wrong is possible? What greater absurdity can one ask? You want to become a Buddha? You are already a Buddha. How can a Buddha become a Buddha? The very effort is futile. Hence I have hit you -- so that I can give you a little piece of awakening, a shock. Maybe in that shock you can see that you are a Buddha already.'

The whole existence is one. If you think it is separate that is just an idea. If you think you are not enlightened that too is just an idea. Enlightenment is already the case because only God exists. So rather than asking how it is possible, try to awake. Just a little bit of awareness, a little gap, a little interval of being conscious and suddenly you will see that 'Yes, that is how it is. I am not and there is no division between me and the whole. All is one, intertwined, interdependent.'

But I can understand your difficulty. When you see millions of waves on the surface of the ocean, and if those waves are conscious like you, then each wave will think that it is separate from the other waves. And it will be as logical as your question is logical -- because each wave will say, 'I am separate. I can see it.' And it can prove it also. The wave can say, 'When the other wave disappears I remain, so how is it possible? If we were together and the same, in the disappearance of the other I would also disappear.' Or, 'I disappear but other waves remain, so how can we be together?'

That's what you are asking. A man dies. Now you can ask, 'If he is one with the whole existence then how can he die alone? The whole existence should die.' A child is born and you can ask, 'This child is born but the whole existence is not born with him. It has been there already. So how is it possible?'

Just watch the ocean. Go and sit on the shore and watch the ocean. One wave arises, but it does not make all the waves arise. One wave disappears, but it does not mean that the other waves disappear. But can't you see that all waves are one in the ocean? They are joined together. They are interdependent. Can you make it happen that there is only one wave on the surface of the ocean and all the other waves have disappeared? Can you make it happen? One wave cannot exist alone. It will need millions of waves around it to keep it afloat, otherwise it will disappear. Waves don't come alone, they don't come in a great crowd. Have you ever seen a single wave? Nobody has ever seen a single wave on the ocean. Whenever they exist, they exist in multiplicity. One wave means many waves -- because a wave is a waving, it is a process. When there is one wave, many ripples will arise around it and they will become waves.

But all waves are joined in the ocean; they are one and organic. Can you take a wave away from the ocean? Can you bring it home? It will be a wave no more. You can bring water -- but water is not a wave. The moment you take the wave off the ocean it is just water. The wave has disappeared. That shape, that roaring quality, that dance, that form, that beauty, that sound -- all have disappeared. You cannot take the wave away from the ocean and you cannot have the ocean without the waves; they are together, they are a togetherness. Even to say that they are together is not right because the word 'together' again gives the idea of them being two. They are not two. It is the same energy. That is the meaning when I say life is organic -- it is one. We are waves, God is the ocean.

But we can look at ourselves in two ways. One is that we can think of ourselves as separate -- that's what I call sleep -- or we can think of ourselves as one -- that's what is known as enlightenment.
To know the truth is to become enlightened; to cling to a lie is to remain unenlightened. For one who becomes enlightened, everybody has become enlightened, in the same moment. Then the whole existence is made of the stuff called enlightenment -- for him.

But you have your private fantasies; you can go on remaining in them. I declare to you that in my enlightenment you have become enlightened. it can't be otherwise. In my enlightenment the whole existence has become enlightened. Since that moment I have never thought of unenlightenment for a single moment. I cannot. It is impossible to conceive of anybody as unenlightened.
But you can have your private fancies and fantasies and you can go on believing that you are unenlightened. That much freedom is yours. You can go on being deluded -- but that is your private creation, your invention. Reality is not in support of it that's why you are so miserable. You are without support in your ideas. You know the proverb -- it exists in all the languages of the world in some form or other -- in which people say, 'Man proposes and God disposes.' Your propositions are so foolish, absurd. It is not that God disposes of them -- just because they are foolish, stupid, irrelevant to reality, you yourself dispose of them in the very proposal.
You say 'I am.' You are saying something so utterly nonsensical that it is disposed of by its very statement. You are not. Now God is not at fault. Don't say God disposes of it. Your statement was so utterly false that it will not find any support from anywhere. It is against the truth. So if you want to keep it you will have to struggle hard, you will have to be continuously fighting for it -- then too it will go on slipping again and again and you will think God is against you and disposing of your idea. Nobody is disposing.
It is as if the trees are green and you have a fantasy that they are red. Now whenever you open your eyes they are green, so you will have to keep your eyes shut. Only with closed eyes can you go on imagining that they are red. But whenever you open your eyes for a single moment, you will think, 'God is against me and he goes on disposing of my idea. I say that trees are red and he goes on insisting that they are green.' God is not doing anything. Trees are simply green. Your idea is just your idea, your invention. And your invention is such a lie that it can't have any support.
The greatest lie is the ego. To think that 'I am' is the greatest fiction ever invented. Just go into it and try to find out where it is -- this 'I'. Watch. Where is it? You will never find it anywhere. Nobody has ever been able to find it. If you go in and search for it you will be very much puzzled. It is not there at all. It simply does not exist.
But you can go on creating props for it. You can have much money and then you can have a bigger 'I'; and you can have a bigger post and you can have a bigger 'I'; and you can create a great kingdom and you can have a bigger 'I'; you can become very knowledgeable and you can have a bigger 'I'; or you can become an ascetic, a mahatma, and you can have a bigger 'I' -- but these are all supports that you are making. And God will go on disposing -- disposing in the sense that truth cannot support the lie. Your very idea is so inauthentic that it cannot have any nourishment from existence -- that's why you will be miserable, you will be in misery. Continuously you will feel 'I am defeated. Defeated again and again.' And there is frustration.
But you are Creating your frustration. In your very expectation you sow the seeds of frustration. In your very desire to be, you create death. In your very desire for that 'I am' you create an enmity with existence.
See. Go in. Watch. Try to find out where it is. Nobody has ever been able to find it. Buddha went in and could not find it. He came out and said to people, 'There is no self.' And from that moment there was no misery -- because he was no longer holding any lie against the truth of existence. So now there was no conflict, now there was only harmony. And in harmony is happiness.

Those who have gone within themselves have without exception declared that there is no 'I' to be found anywhere. It has no foundation. And it creates misery. To be in a lie is to be miserable; to be in truth is to be blissful.

The fifth question:

Question 5
YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES?

First, lies can be very delightful and delicious. In fact, lies are more delightful and delicious than truths. So that is no point. Truth is more shocking, truth is more annihilating. Truth is like a fire; it will burn you.
But that is not the meaning of what I have said to you. What I am saying is truth, but when you hear it and interpret it, it becomes a lie. I am not saying that Buddha has been telling lies or Mohammed has been telling lies -- but people have been hearing lies. When I say something it is my experience. If you believe it, it is a lie. Unless you experience it on your own it will remain a lie. All beliefs are lies. Belief is a hindrance. That is the who!e approach of Sufism, the basic approach -- that all beliefs are lies. Experiment, experience, and then, and only then, do they become true. They become true only when you have lived them. Through your life they attain the quality of truth.
I am saying something.... I have known what love is and I am saying something to you. You will only be hearing it; it will not be a lived experience. Yes, you may feel delighted with the very idea, with the very poetry, with the very vision of love. You may feel delighted. It may start great dreams in you, it may become a great ideal in you, it may put you back again into a world of hope, it may help you to be less depressed, it may help you to be less in despair, it may give you dreams, it may be a delight, you may feel it as beautiful -- but that is not going to help.
When I am talking about love there are two possibilities. One is that you simply hear my words. They soothe, they console, they fall like thin rain, and you feel joyous. then you have heard only my poetry, and this is not going to help much. It will be a kind of drug. You enjoyed my words, you enjoyed the rhythm of those words, you enjoyed the vision contained in those words, but that will be a kind of spiritual entertainment -- nothing of much value.
The other way is that when I am talking about love, you watch where you are and you will find yourself full of hate. When I am talking about love, let that love become an indication of your hate. Let that idea of love provoke all that you go on carrying on in the name of love. Let it be a challenge. Then it will hurt, it will not be so delicious. Then it will hurt, it will be painful. It will open your wounds. But then it will be helpful because then a change has started, a transformation has started.
Don't listen to me as if you are listening to poetry or music. Listen to me as one would listen to death. Listen to me as one would listen to transformation. I bring you a message of transformation, not a drug to soothe you. I don't bring a tranquilliser to you.
So when my words hurt you it is far better, because then there is a possibility of some change happening. When my words become painful to you, unbearably painful, then something really good is going to happen. Because those words will make you aware of your reality, where you are, and those words will make you clear about where you should be -- how things should be and how things are.
And the gap, when you recognise it, will hurt you, will open your wounds . You live in hate, you go on talking about love. Your love is just a facade, behind it is written jealousy, domination, possessiveness, and all kinds of illnesses. Your love is neurotic. It kills you, it kills the other. It is not love at all. You don't know what love is. So when I talk about love, listen very carefully so that it can make you aware of your fact, your reality.

Don't start thinking that you have understood what I am talking about. You cannot understand unless you experience it.

There is no other understanding than experience. Yes, intellectually you will be able to understand what I am saying because I am speaking a very simple language, the simplest possible. Everything is clear, whatsoever I am saying. But what I am saying is so profound that unless you dive deep into it through experience it will remain only an intellectual idea in the mind.

You say: YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES? The question is from Arup. She certainly listens from the heart... there are very few people who listen from the heart. People listen from the head. Even the very idea of listening from the heart seems to be very unscientific and absurd. How can one listen from the heart? The ears exist in the head, the heart has no ears. How can one hear from the heart?

But to hear me, the only way is to hear from the heart. And if you hear me from the heart then you can enjoy both -- the pain of it and the joy of it. Then you can enjoy both -- the shock of it and the promise of it. Then the promise will thrill you with joy -- that's what must be happening in Arup's heart. The promise, the possibility, the opening of the door; that you need not remain a hopeless state; that God happens; that love happens; that prayer is not nonsense, there is a sense in it; that life is not meaningless, there is a significance in it, one has to search for it and discover it.... Yes, there are a thousand and one thorns, true, but still rose flowers bloom. That very possibility becomes a thrill, an adventure in the heart. In the head it will become just a concept, in the heart it will become a dance.

So if you can hear from the heart then this question takes another meaning. Then it is right. YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES? They are not lies if you hear from the heart.

First I said that they will be lies if you hear from the head, now there is this other possibility, a rare possibility -- that if you hear from the heart, with great sympathy, en rapport with me, almost one with me, your heart pulsating with my heart, heart-to-heart, if you hear in that way, then they are no longer lies. Because then you have heard them with the same meaning and sense that I am uttering them, then you have not interpreted them.

The heart cannot interpret. The heart is so innocent that it cannot interpret. The heart knows no knowledge. That the heart is so utterly ignorant is its beauty -- it cannot be corrupted by knowledge. Then it remains truth. If you hear me from the heart then my truth becomes your truth because your heart becomes my heart.

But if you hear from the head then whatsoever I say immediately turns into a lie. Your head is a great mechanism to make lies out of truths. It is a converter. It immediately puts anything into the slot-machine of the head and it simply corrupts it, colours it, changes it, makes something which was not there, creates something which was not there -- and destroys something which was there. And something absolutely different arises in your mind -- that's what interpretation is.

If you can listen from the heart then certainly your question is relevant. Then you will be very, very joyful. Yes, the pain will be felt, but even that pain is a growth pain. That too is a joy -- to feel it is to feel that one is alive, to feel it is to feel that one is on an adventure. Yes, all adventures are dangerous, all adventures are risky, all adventures are insecure; only through that insecurity and risk does life take on a grandeur, a splendour. Only through that risk does life remain fresh. Only through that challenge does one go on being alive. When the challenge dies, how can you remain alive? You fall asleep. There is nothing to keep you awake.

Listen from the heart -- there will be a great delight. In fact, when you listen to my words from your heart they are no longer words -- when you listen from the heart you listen to my wordless message. then words are irrelevant. The heart cannot listen to the words, there is no mechanism. Words go into the head. They are sorted out in the head, interpreted, classified, condemned, appreciated, criticised, believed in or disbelieved in -- all that work happens in the head. Words go into the head.

But if the word has something wordless in it, if the word has been uttered by a man who is beyond words, then something of his silence goes on hanging around the words. Then something of his silence, like a flavour, a fragrance, goes with the word. The word goes into the head, the fragrance goes into the heart; the word goes into the head, the flavour goes into the heart; the word goes into the head, the wordless message goes into the heart; the container goes into the head and the content goes into the heart. Then there is great joy, great delight.
And Arup is right. YOUR WORDS ARE SUCH A DELIGHT IN MY HEART, HOW CAN THEY BE LIES? If you hear from the heart you cannot hear the lie because the heart has no way to interpret. The heart simply trusts. The heart is SHRADDHA, trust, faith. If you listen from the head you are a student, if you listen from the heart you are a disciple. If you listen from the head you will go on missing me, if you listen from the heart then there is no way to miss me. Then you have arrived.

The last question:

Question 6
WHAT TO DO WHEN YOU DIE? STAY TOGETHER AND RUN THE RISK THAT THE MOVEMENT WILL TURN INTO A STALE SORT OF RELIGION, OR DISSOLVE AND BE OPEN FOR THE CALL OF ANOTHER LIVING MASTER?

The question is from Swami Anand Adi.
First, have you heard my call yet? The living Master is confronting you -- have you heard my call yet? And if you cannot hear my call, what hope is there that you will hear some other living Master's call?
The very idea shows that you are missing me -- otherwise who bothers about death? If you have heard me, there is no death. If you have heard me at all, in that very hearing death has disappeared. Why are you concerned about my death? How can I die? I am no more. Death is possible only to the ego. Yes, the body will disappear but I cannot disappear.
Raman Maharshi was dying and a disciple started crying. Raman opened his eyes and said, 'What is the matter? Why are you crying?' And the disciple said, 'Bhagwan, you are leaving us. It is unbearable.' And although in great pain -- because he was suffering from throat cancer it was very difficult even to speak -- Raman laughed. And he said, 'But where can I go? I will be as much here as I am right now. Where can I go? You tell me. There is nowhere to go. There is NOWHERE to go.'
The same I say to you, Adi. How can I die? The one who could die has already gone, and the one who cannot die is here con-fronting you.
But it seems you are missing me. Because you are missing you think, 'What will happen to me when Osho is gone?' Rather than being concerned with that, be concerned right now with what is happening to you when Osho is here. That should be the concern. When I am here and you are here then let there be a meeting, let there be a dissolution, let there be a communion. What nonsense you are asking -- what to do when I die. Do something while I am here.
And I don't care a bit what you will be doing when I am gone. If you cannot do anything while I am here, what can be hoped about you? If you go on missing me while I am alive, naturally you will go on missing me when I am dead. It will not make much difference to you.
And it will not make much difference to others who are not missing me right now. They will never miss me. Even when I am gone I will be there in their heart, as alive as ever. Once you are really in contact with a living Master, that living Master becomes your living Master forever. Then there is no need.
But if you are not in contact, naturally you will have to find somebody else. In fact, you are already looking. This very question shows that you are already worried and the search has started. In fact, you are asking me, 'Osho, die soon so I can find another living Master.' That's what your

question really means. If you want, I can do that. Just for your sake I can die so you will be free to find another Master.
But you are free right now. Have I to die to make you free? You are free. If you do not feel any contact with me, then who is holding you here?- Don't deceive yourself. You are absolutely free. I am nobody's bondage. I am here to liberate you, not to create a prison for you. If you cannot make a heart-to-heart contact with me, then escape from here. This place is not for you.
Your question is very clear. It says: WHAT TO DO WHEN YOU DIE? STAY TOGETHER AND RUN THE RISK THAT THE MOVEMENT WILL TURN INTO A STALE SORT OF RELIGION, OR DISSOLVE AND BE OPEN FOR THE CALL OF ANOTHER LIVING MASTER? If you have heard me there is no need to worry. If you have not heard me then there is every need to escape from here. Then I am not for you.
But think of this moment. Don't be worried about the future -- that is none of your concern.
The second thing: each religion becomes a Church by and by. It has to, by the very nature of things. While the Master is alive it is one thing; when the Master has gone it is quite another. But for those who loved the Master, the Master is always there. For the people who loved Raman Maharshi. the Master is there. They still have the same feeling. when they go to Arunachal, his place, his mountain, and when they sit near his samadhi, it still has the same fragrance, the same freshness, the same presence, the same radiance. And Raman still answers and Raman still instructs and Raman still comes into their dreams, into their visions. For them there is no need to go anywhere; they have found their Master.
There are others also who go to Raman's place -- but he is no longer present there. They think that he is dead, they know that he is dead. It is only a graveyard now, an old temple, relics. They cling to the sect. They still cherish the idea that they are followers of Raman. They are the dead people. It is good if they find some new Master -- because with the old they missed. They should find a new Master.
So I cannot make a categorical statement about what you are to do when I am gone. For those who have contacted me I will never be gone and for those who have not contacted me I am already gone. They should leave right now. They should not wait for my death. Yes, after death they have to leave -- but I am saying they should leave right now. Don't waste your time.
It depends on you whether my religion will remain alive or not when I am gone. It depends on you. To a few it will be dead... to them it is dead now. To a few it will remain alive... to them it is alive now and it will be alive forever. So each one has to decide for himself. If when I am gone you feel that I am there to help you, I will be there to help you. If you feel I am no longer there to help you, naturally you have to choose another Master.
And I am saying that you have to choose right now. Why wait for that moment? I may not die so soon. People like me are unpredictable. I may die tomorrow or I may not die so soon. So don't depend on that. You just listen to your own heart. If your heart is growing with me, blooming, new foliage is coming, new buds are opening, then I am your Master. If it is not happening, then seek and search somewhere else with all my blessings.

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Chapter #1
Chapter title: Seven Valleys
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THERE WAS ONCE A WOMAN WHO ABANDONED THE RELIGION IN WHICH SHE HAD BEEN BROUGHT UP. SHE LEFT THE RANKS OF THE ATHEISTS TOO, AND JOINED ANOTHER FAITH. THEN SHE BECAME CONVINCED OF THE TRUTH OF YET ANOTHER. EACH TIME SHE CHANGED HER BELIEFS, SHE IMAGINED THAT SHE HAD GAINED SOMETHING, BUT NOT QUITE ENOUGH. EACH TIME SHE ENTERED A NEW FOLD SHE WAS WELCOMED, AND HER RECRUITMENT WAS REGARDED AS A GOOD THING, AND A SIGN OF HER SANITY AND ENLIGHTENMENT.
HER INWARD STATE, HOWEVER, WAS ONE OF CONFUSION. AT LENGTH, SHE HEARD OF A CERTAIN CELEBRATED TEACHER, IMAM JAFAR SADIK, AND SHE WENT TO SEE HIM.
AFTER HE HAD LISTENED TO HER PROTESTATIONS AND IDEAS, HE SAID, 'RETURN TO YOUR HOME, I SHALL SEND YOU MY DECISION IN A MESSAGE.'
SOON AFTERWARDS THE WOMAN FOUND A DISCIPLE OF THE SHEIK AT THE DOOR. IN HIS HAND WAS A PACKET FROM THE MASTER. SHE OPENED IT, AND SAW THAT IT CONTAINED A GLASS BOTTLE, HALF FULL WITH THREE LAYERS OF PACKED SAND -- BLACK, RED AND WHITE -- HELD DOWN BY A WAD OF COTTON. ON THE OUTSIDE WAS WRITTEN: 'REMOVE THE COTTON AND SHAKE THE BOTTLE TO SEE WHAT YOU ARE LIKE.'
SHE TOOK THE WADDING OUT AND SHOOK THE SAND IN THE BOTTLE. THE DIFFERENT COLOURED GRAINS OF SAND MIXED TOGETHER, AND ALL THAT SHE WAS LEFT WITH WAS A MASS OF GREYISH SAND.

MAN is a paradox. And man is the only animal, the only being, that is paradoxical -- that is man's uniqueness. Man's special being is his innermost paradox. All other animals are non-paradoxical. A tree is a tree, and a dog is a dog, but man is never in a state of isness. He is always becoming, growing. Man is always surpassing himself; that is his paradox. And it is at his very core of being. It is not accidental, it is very fundamental. Once you understand this paradox you have your first glimpse about human-ness -- what man is.
Man is always a project, a becoming. His being consists of becoming -- this is the paradox. He is always between that which he was and that which he is going to be. He is always between his past and future -- a bridge hanging between two eternities, the past and the future. He is a surpassing, a continuous surpassing. Man is never content with that which he is; he is trying to go beyond, always trying to go beyond. Whatsoever he is doing, all his effort is basically how to become something more, something higher, something better.
Man is a progress, a wayfarer, a pilgrim -- and his life is a pilgrimage, a non-ending pilgrimage, that goes on and on. A dog is born, a tree is born.... The tree is born with all its tree-ness and the dog is born with all its dog-ness. Man is not a given fact; man is born only with a possibility, with a potential. Man is born as a blank, as a nothingness; nothing is written.
All other beings have a certain essence, a certain soul. In man it is just the reverse. His existence comes first and then he starts seeking for his essence. In other animals essence comes first, then existence. They already bring a built-in programme; they never grow, they remain the same. That's why they look so innocent, so unworried, so non-tense. Look into the eyes of a cow -- how peaceful, calm, tranquil she is. There is no anxiety no anguish, no clouds. Look into the eyes of a man. They are always cloudy. They always have anguish, there is always trembling: the trembling of. 'Whether I am going to make it or not?' -- the trembling of, 'Whether I will be able to find myself or not?' -- the trembling of, 'Whether I will be fulfilled or remain unfulfilled?'

The animals are at ease, relaxed; man is a tension. This is his glory and this is his anguish too. This is his dignity and this is his problem too. It is his glory because he is capable of creating himself -- he is a god. And it is his anguish because the possibility is always there that he may fail, he may not be able to create himself. Who knows? It is glory because of freedom -- he has not been programmed. He is the only animal who remains without a programme. He has not been given a map, he has not been ordered.

Man is the only being who is uncommanded. with no orders. He comes into existence empty and then he starts groping for his being. Then he starts groping and creating and searching. Man is an adventure.

But with the adventure is uncertainty, insecurity, failure, fear. One can always go wrong. There is more possibility of going wrong, less possibility of being right. There are a thousand and one ways -- which one is the right one? You are always anxious. And whatsoever you choose you choose with uncertainty because you can never be certain whether this path will lead to your goal or will end in a cul-de-sac somewhere -- whether it will reach anywhere or will just end in a desert.

Man's glory is his freedom: that he can create himself, that he can be himself, that nothing is forced on him, that he is open-ended. And man's misery is because he cannot be certain, can never be certain that he is on the right path, that whatsoever he is doing is meaningful or not. Man is the only animal who goes mad. He has problems to face, to solve, to grow beyond. This is the first thing I would like you to understand.

There was a great Sufi Master -- one of the greatest in all the ages -- Al-Ghazzali. He says: 'On the path of human growth from man to God -- from man the potential to man the actual, from possibility to reality -- there are seven valleys.' These seven valleys are of immense importance. Try to understand them because you will have to pass through those seven valleys. Everybody has to pass through those seven valleys.

If you understand rightly what to do with a valley you will be able to go beyond it, and you will attain to a peak -- because each valley is surrounded by mountains. If you can pass through the valley, if you don't get entangled in the valley, if you don't get lost in the valley, if you don't become too attached to the valley, if you remain aloof, detached, a witness, and if you keep on remembering that this is not your home, that you are a stranger here, and you go on remembering that the peak has to be reached, and you don't forget the peak -- you will reach to the peak. With each valley crossed there is great celebration.

But after each valley you have to enter another valley. This goes on. There are seven valleys. Once you have reached the seventh then there are no more. Then man has attained to his being, he is no longer paradoxical. There is no tension, no anguish. This is what in the past we have called Buddhahood. This is what Christians call the state of being a Christ. This is what Jainas call Jinahood -- becoming victorious. There are many names, but the basic idea is that unless man becomes God he remains in anxiety. And to become God these seven valleys have to be crossed. And each valley has its own allurements. It is very, very possible that you may get attached to something and you will not be able to leave the valley. You have to leave it if you want to enter the second valley. And after each valley there is a peak, a great mountain peak. After each valley there is jubilation and the jubilation goes on becoming more and more intense. And then finally, in the seventh valley, you attain to the cosmic orgasm -- you disperse. Then only God is.

Listen to these seven valleys and try to understand them. And don't think Al-Ghazzali is talking about something philosophical. Sufis are not interested in philosophy at all. They are very practical people. If they say something they mean it. If they say something, it is said for the seeker. It is not said for the curious ones, not for intellectuals, but for those who are on the path, those who are really working hard to have a glimpse of the truth. It is for the seekers.

The first valley.... The first valley is called the valley of knowledge.

Naturally, knowledge has to be the first because man starts by knowing. No other animal has knowledge; only man knows, only man collects knowledge. Only man writes, reads, talks. Only man has language, scriptures, theories. So knowledge has to be the first valley.
The negative part of the valley is that you can become knowledgeable, you can get hooked on knowledge. You can forget the real purpose of knowing and you can become attached to knowledge itself. Then you will be accumulating more and more knowledge and you can go on for lives together accumulating knowledge. You will become a great scholar, a pundit, but you will not become a knower.
The way of the knower is utterly different from the way of knowledge.
There are two things when knowledge happens: the content of knowledge -- you know something -- and the consciousness, the mirror, you who knows. If you become too attached to the content of knowledge rather than to the capacity of knowing, you will be lost in the valley. That part which can make you entangled, hooked, attached, I call negative.
If you become knowledgeable then you are lost; you cannot cross the first valley. And the more knowledge you have, the more confused you will become -- because there is no way to decide what is true. Everything that you hear, if rightly put before you, logically placed before you, will look right. There is no other way for you to decide; there is no criterion. That's why it goes on happening. You go to one Master and you hear him, and he looks right. Then you go to another Master and you hear him, and he looks right. You read one book and it looks right; you read another book -- maybe just the opposite -- and that too has its logic, and it looks right. There is no way to decide what is right. And if you go on accumulating you will go on accumulating contradictions -- opposite statements. And there are millions of standpoints and sooner or later you will become just a crowd of many philosophies and systems. That is not going to help. That will become the greatest hindrance.
So the first thing is that in the valley of knowledge one has to remain alert that one has to be emphatically concerned with the capacity of knowing -- not with the object, not with the content. One should emphasise witnessing, one should become more and more alert and aware, then one becomes a knower. Not by knowing many things but just by becoming more aware, one becomes really a knower.
The path of knowledge has nothing to do with scriptures. opinions, systems, beliefs. It has something to do with the capacity to know -- you can know. You have this immense energy of being conscious. So be concerned with the container, the consciousness, and don't be concerned with the content.
Don't be concerned with the known, be concerned with the knower. Knowledge is a double-arrowed phenomenon. One arrow points to the known, another arrow points to the knower. If you go on looking to the known you will be lost in the valley. If you start looking to the knower you cannot be lost, you will be able to transcend the valley. And once you transcend the valley of knowledge there is great, great joy -- because you have understood something very essential in you, something that is going to remain to the very end, something that is very fundamental: the capacity to know, the capacity to be conscious.
So if you look at the knower, if you become more alert about the knower, you have used the positive.

The second valley is called the valley of repentance.
When you start looking at who you are, naturally great repentance arises. Because of all that you have done wrong, all that you have done and should not have done. you start feeling repentance. So a great peak comes with consciousness -- but suddenly, with consciousness, conscience arises. Remember, the conscience that you have is not the true conscience. It is a pseudo-coin; it is given by the society.
People have told you what is right and what is wrong; what is moral, what is immoral. You don't know exactly what is moral or what is immoral. But after crossing the first valley you will be able

to know exactly what is right and what is wrong. And then suddenly you will see what wrong you have done -- how many people you have been hurting, how sadistic you have been with others, how masochistic you have been with yourself, how destructive, violent, aggressive, angry, jealous, you have been up to now. All that will come to your vision. That is a natural by-product of becoming conscious -- conscience arises.

This conscience has nothing to do with the ordinary conscience that you have -- that is borrowed. So you can have it and still it does not hurt; it does not give pain so real that you can be transformed through it. You only know so-so what is right, and you go on doing the wrong, you go on doing whatsoever you want to do. Your knowledge of the right does not create any difference in you. You know that anger is bad but you remain angry. On the one hand you know that anger is bad, on the other hand there is no problem, you continue to be angry. On the one hand you know that possessiveness is not good, and on the other hand you go on hoarding, you go on possessing -- not only things but you even start possessing persons. You possess your wife, your husband, your children -- as if they are things, as if they can be possessed. You destroy through your possessiveness, and you know it is wrong.

This borrowed conscience does not help, it simply burdens you. With the first valley crossed, your own conscience arises. Now you know exactly what is wrong and it becomes impossible to do otherwise. This is the point where the Socratic dictum becomes meaningful -- that 'Knowledge is virtue'.

Now the negative part of the valley of repentance.... The negative part is that you may become too worried about the guilt concerning the past -- that you have done this wrong and that wrong, and you have been doing millions of wrongs. You have been unconscious here for so long that if you start counting all of that, it will create a kind of morbidness. You will become so guilty that, rather than growing. you will fall into great darkness.

So if guilt arises and you become morbid and you become too troubled by the past, you will remain in the second valley. You will not be able to surpass it. If the past becomes too important, then naturally you will be continuously crying and weeping and beating your chest and saying, 'What wrong I have been doing!'

The positive part is that you should become concerned with the future, not with the past. Yes, you have noted that you have been wrong, but that was natural because you were unconscious. So there is no need to feel guilty. How could one be right when one was unconscious? You have taken note of it -- that your whole past has been wrong -- but it does not create a burden on your chest. You take note of it. That taking note helps you because you will not be able to do it again -- you are finished with it. You feel sad that you have been hurting so many people in so many ways, but you feel joyous also, simultaneously, because now it will not happen any more. You are freed from past and guilt! You don't become concerned about it, you become concerned about the future, the new opening.

Now you have your own conscience; now the future is going to be totally different, qualitatively different, radically different. You will be thrilled with the adventure. Now you have your own conscience, and your conscience will never allow you to do wrong again. It is not that you will have to control -- when the real conscience has arisen there is no need to control, no need to discipline. The right becomes the natural thing. Then the easy is the right and the right is the easy. In fact, once the conscience has arisen in you, if you want to do wrong you will have to make great effort to do it. And even then there is not much possibility of succeeding.

Without your own conscience you have to make much effort to be right, and even then you don't succeed. So one is thrilled. One feels sad for the past but one is no longer burdened, because the past is no more. That is the positive part -- that one should feel that the transformation has happened, that the blessing has arrived, that God has given you the greatest gift of conscience. Now your life will move in a totally new dimension, on a new track.

This is where real morality is born, virtue, SHEELA.

The third valley.... The third valley is called the valley of stumbling blocks.
Once the conscience has arisen you will now be able to see how many blocks exist. You have eyes to see how many hindrances there are. There ate walls upon walls. There are doors too but they are few and far between. You will be able to see all the stumbling blocks.
Al-Ghazzali says there are four: one, the tempting world -- the world of things. They are very fascinating. Lust is created. Why have all the world religions been saying that one has to go beyond the temptation of the world? -- because if you are tempted too much by the world, and you hanker too much for the worldly things, you will not have enough energy to desire God. Your desire will be wasted on things.
A man who wants to have a big house, a big balance in the bank, great power in the world, and prestige, puts all his desiring, invests all his desiring in the world. Nothing is left to seek God. Things are not bad in themselves. Sufis are not against things, remember. Sufis say that things are good in themselves. but one who has started seeking for God and the ultimate truth cannot afford them. You have a certain quality and certain quantity of energy. The whole energy has to be put into one desire. All the desires have to become one desire, only then can God be attained, only then can you surpass this third valley.
Ordinarily we have many desires. the religious person is one who has only one desire, whose all other desires have fallen into one big desire -- just as small rivers, small streams, small tributaries fall and become the big Ganges -- like that. A religious person is one whose all other desires have become one desire: he desires only God, he desires only transcendence.
So the first is the tempting world; the second is people -- attachments to people.
Sufis are again, remember, not against people, but they say that one should not become attached to people. Otherwise that very attachment will become a hindrance, a stumbling block to God. Be with your woman and be with your man, be with your children, be with your friends, but remember that we are all strangers here and our togetherness is just accidental. We are travellers, we have met on the road. For a few days maybe we will be together -- feel thankful for that -- but sooner or later, ways part. Your wife dies, she goes on her own way, and you will never know where. Or, your wife falls in love with somebody else, and your ways part. Or you fall in love with somebody else. Or your son becomes grown-up and he takes his life into his own hands and moves away from you -- every son has to move away from the parents.
We are together on this road for only a few days an(:l our being together is just accidental. It is not going to be forever. So be with people, be lovingly with people, be compassionately with people, but don't become attached -- otherwise your attachment will not allow you freedom enough to go beyond.
So the second is people, attachments. The third Al-Ghazzali calls Satan, and the fourth, the ego. By Satan the mind is meant -- the mind that you have accumulated in the past. Although conscience has arisen, although you have become more conscious than ever, the mechanism of the mind is still there lurking by the side. It will lurk a little longer still. It has been with you for so long that it cannot leave you suddenly. It takes time. And it waits and watches -- if some opportunity is there it will immediately jump and take possession of you. It has been your master, you have functioned as a slave. The mind cannot accept that you have become a master so suddenly. It takes time.
The mind is a mechanism, it is always there. For the seeker, the mind is the Devil. All the stories about the Devil are nothing but about the mind. The Devil -- or Satan, as Sufis call the Devil -- is just a mythological name for the mind.
When the Devil tempts Jesus, do you think some Devil is standing there outside? Don't be foolish! There is no Devil standing outside. The temptation is coming from Jesus' own mind. The mind says, 'Now that you have become so miraculously powerful, why bother about other things? Why not have the kingdom of the whole world? You can have it! It is just within your reach. You can possess the whole world, you have so much power. You are so spiritually high. Your

SIDDHIS are released. You can have all the money and all the prestige that you want. Why bother about God and religion? Use this possibility!' Mind is tempting.
And when Jesus says, 'Don't come in my way. Go away!' he is not talking to some Devil outside. He is simply saying to the mind, 'Please don't come in my way. I am no longer concerned with the desires that you have, I am no longer concerned with the projects that you have, I am on a totally different journey. You know nothing about it, you keep quiet.'
And the fourth is ego -- one of the greatest stumbling blocks on the path of seeking. When you start becoming a little conscious, when your conscience arises, and you start seeing the stumbling blocks, a great ego -- from nowhere -- suddenly takes possession of you: 'I have become a saint, a sage. I am no longer ordinary, I am extraordinary!' And the problem is that you ARE extraordinary! It is true! So the ego can prove it. That is the greatest problem, because the ego is not just talking nonsense. It is sensible. It is exactly so!
Still one has to be alert that if you get entangled with the ego, with the idea that 'I am extraordinary' then you will always remain in the third valley. You will never be able to reach the fourth, and the fourth will bring more flowers and higher peaks and greater joys -- and you will miss.
This is the place where SIDDHIS -- spiritual powers -- become the most hindering thing.
The negative part is to start fighting with these stumbling blocks. If you start fighting, you will be lost in the valley. There is no need to fight. Don t create enmity. Just understanding is enough. Fighting means repression. You can repress the ego, you can repress your attachment to people, you can repress your lust for things, and you can repress your Satan, your mind, but the repressed will remain, and you will not be able to enter into the fourth valley.
Only those who have no repressions enter the fourth valley. So don't start repressing.
The positive part is: take the challenge -- that the ego is challenging you. Don't take it as an enmity, take it rather as a challenge to go beyond. Don't fight with it; understand it. Look deep into it. Look into the mechanism of it: how it functions, .how this new ego is arising in you, how this mind goes on playing games with you, how you become attached to people, how you become attached to things. Look into the how of it with cool observation, with no antagonism. If you become antagonistic in any way, then you are caught. If you become indulgent, you are caught. If you become antagonistic, you are caught. And these two are the easiest things. People know only two things: either they know how to become friends or they know how to become the enemy. That is the only ordinary understanding possible.
The third thing will help. Be watchful, witnessing; neither inimical nor friendly. Be indifferent. Just see that they are there, because if you take any feeling attitude -- for or against -- the feelings will become bondages. Feeling means that you become attached. Remember, you are as attached to your enemies as you are attached to your friends. If your enemy dies, you will miss him as much as you will miss your friend -- sometimes even more, because he was giving some meaning to your life. Fighting with him, you were enjoying a trip. Now he is no more. The ego that was being fulfilled by fighting with him will never be fulfilled again. You will have to find a new enemy.
So don't make enemies and don't make friends. Just see. Be very, very scientifically observant. That is the positive thing to do. Explore what ego is, and explore joyously. Explore what lust is, and explore joyously.

Then comes the fourth valley: the valley of tribulations.
Entry into the unconscious happens in the fourth valley. Up to now you were confined to the world of the conscious. Now, for the first time, you will enter into the deeper realms of your being, the unconscious, the darker part, the night part. Up to now you were in the day part. It was easier. Now things will become more difficult. The higher you go, the more you have to pay. With each higher step the journey becomes more arduous and the fall becomes more dangerous.

And one has to be more alert. On each step more awareness will be needed, because you will be moving on higher planes.
The valley of tribulations is the entry into the unconscious. It is the entry into what Christian mystics have called 'the dark night of the soul'. It is the entry into the mad world that you are hiding behind yourself. It is very weird, it is very bizarre. Up to the third a man can proceed without a Master, but not beyond the third. Up to the third one can go on one's own. With the fourth a Master is a must.
And when I am saying that one can go up to the third on one's own, I don't mean that one has to go and I don't mean that everybody will be able to go. I am simply talking of a theoretical possibility. Up to the third it is theoretically possible that a man can go without a Master. But with the fourth, the Master becomes an absolute necessity -- because now you will be sinking into darkness. You don't yet have any light of your own that you can use in that darkness. Somebody else's light will be needed -- somebody who has gone into that dark night and for whom it has become possible to see in that darkness.
The negative part of the valley of tribulations is doubt -- great doubt will arise! You don't know what doubt is you don't know yet! All that you think is doubt is nothing but scepticism, it is not doubt. Doubt is an altogether different phenomenon.
Somebody says, 'God is'; you say, 'I doubt.' You don't doubt. How can you doubt? You are only being sceptical. You are only saying, 'I don't know.' Rather than saying 'I don't know' you are using a very strong word 'doubt'. How can you doubt? Doubt is possible when you are facing a reality.
For example, you have never seen a ghost. And you say, 'I doubt the existence of ghosts.' That is not doubt, that is just being sceptical. You are simply saying, 'I have never come across one so how can I believe. I doubt.' That is not doubt. Doubt will be when one day, passing through the cemetery, you suddenly come across a ghost! Then your whole being will be shaken. Then you will be for the first time in a state where doubt arises: whether that which you are facing is true or an hallucination.
Doubt is very existential; scepticism is intellectual. Scepticism is only in the mind; doubt enters into your very being, your whole body-mind-soul. Your totality is shaken.
In this dark night of the soul, doubt arises. Doubt about God -- because you were seeking for more light and this is happening, just the opposite. You were seeking for more bliss and you have fallen into the dark night. A great doubt arises about whether you are going right, about whether this seeking is worth it -- because you were seeking for gold, you were seeking for great light and great enlightenment and nirvana and samadhi and satori, and instead of satori and samadhi, this dark night has overwhelmed you. Even those lights that used to be there are there no more. Even those certainties that used to be there are there no more.
You used to know certain things; now you know nothing. You had some security. Even that is gone. The very earth underneath your feet has slipped away; you are drowning. Then doubt arises. Then you start feeling that maybe this whole religious trip is nonsense, maybe there is no God, maybe you were tooling yourself, maybe you have chosen something absurd. It was better to live in the world, to be of the world. It was better to have many more things: to enjoy power, to enjoy sex, to enjoy money. What have I done? I have lost all and this is the result!
To every seeker this moment comes. And if this doubt arises, then naturally one starts defending oneself against the darkness. One creates an armour around oneself against the darkness, the invading darkness. One has to protect oneself. If you do that you will be thrown back again to the conscious part of your mind. You will miss the mystery of darkness. Light is beautiful, but nothing compared with darkness. Darkness is more beautiful, more cooling, more deep. Darkness has depth; light is shallow. And unless you are able to welcome darkness you will not be able to welcome death.
So the first teaching is that you have to accept, welcome, relax. This darkness is the first glimpse of God. It is dark, but later on you will understand that it was not dark. It was really that for the

first time you had opened your eyes towards God and it was too dazzling, that's why it looked dark. It was not dark; darkness was your interpretation.
Look at the sun for a few seconds and soon you will be surrounded by darkness. It is too much; you cannot bear it. A man can go blind by looking at the sun too long. Look at the sun for a few seconds and then go into your house and you will find the whole house full of darkness. Just a moment before you were there and you could see everything. Now you cannot see anything; you will stumble over things.
That it is dark is interpretation. But it is natural. Later on when you have transcended the valley then you will be able to look back and see the reality. Only a Master can hold your hand in this dark night of the soul and make you confident, can say to you and convince you -- 'Don't be worried. It only looks dark, it is not dark. It is the first meeting with God. You are coming closer.'
There are three things to be understood: sleep, death and samadhi.
Sleep is like death. In the East we say it is the small death, the tiny death. We die every night and disappear into the dark night. Then comes death -- a bigger death than sleep. The body disappears but the mind remains and is born again. Then comes the ultimate death -- samadhi -- where body disappears and mind disappears and only the innermost core, consciousness, remains. That is the ultimate death.
In the fourth valley you encounter the first glimpse of how the ultimate death is going to happen to you. If you reject it, if you defend yourself against it, if you create an armour, you will be thrown back to the third valley, and you will miss. And once you have missed the fourth you will always remain afraid to go again into it.
My observation about people is that people who have entered into the fourth valley some time in their past lives, and have become too frightened and escaped from it, are the people who are always afraid of anything deeper. Love -- and they will be afraid. Orgasm -- and they will be afraid. Friendship -- and only so far; beyond that they will be afraid. Discipleship -- and they will be afraid. Surrender -- and they will be afraid. Prayer -- they will be afraid. They will be afraid of all those things that can again bring them to that fourth valley. They may not be consciously aware of why they are afraid.
The fourth valley is very important because it is just in the middle. There are seven valleys, the fourth is just in the middle. Three are on this side and three are on that side. The fourth is immensely significant; it is the bridge. The Master is needed on this bridge because you pass from the known to the unknown, from the finite to the infinite, from the trivial to the profound. The positive part is trust, surrender; the negative part is doubt, defence. The Master starts teaching you about trust and surrender from the very beginning so that by and by it becomes your climate -- because it will be needed when you enter into the fourth valley.
Sometimes people come to me and they say, 'Why can't we be here without surrendering? Why can't we meditate and listen to you and be benefitted as much as we want? What is the point of surrendering?'
They don't understand. In the beginning it may not look very relevant. Why? For what? You can listen to me without surrendering and you can meditate here without surrendering. You can pass through growth groups without surrendering. It seems perfectly okay. Surrendering does not seem to be needed at all. But you don't know what is going to happen in the future. For that, preparation has to be made right now. You cannot wait for that moment. If preparation has not been made before, then you will miss. Then when the right time comes, when your house is on fire and you have not dug the well yet, and you start digging it, by the time it is ready, the house will be gone.
One has to dig the well before the house catches fire! So right now it may not seem relevant. I can understand. Logically it is not relevant right now. Listening to me, what surrender is needed? Meditating, what surrender is needed? But when you enter the fourth valley, surrender will be needed. And you cannot suddenly learn the ways of surrender. You have to go on learning them before the need arises. Surrender has to become your climate.

The fifth valley... the thundering valley.
In the fifth valley you enter death. In the fourth you entered sleep, darkness; in the fifth you enter death. Or, if you like to use modern terminology for it: in the fourth you enter the personal unconscious; in the fifth you enter the collective unconscious. Great fear arises because you are losing your individuality.
In the fourth you were losing light, day, but you were there. In the fifth you are losing yourself -- you don't feel as if you are, you are dispersing, you are melting. Your feeling that 'I am a centre' starts becoming vague, cloudy.
With entry into death, entry into the collective unconscious, great fear arises, great anguish is felt -- the greatest anguish that you will ever feel -- because there comes the question: to be or not to be? You are disappearing; your whole being will hanker to be. You would like to go back to the fourth. It was dark, but at least it was good -- you were there. Now, the darkness has become more dense. Not only that, you are disappearing into it. Soon not even a trace will be left of you.
The negative part is clinging to the self. That's why great teachers -- Buddha or Jalaludin Rumi -- insist -- 'Remember, no-self, anatta.' Sufis call it fana -- one disappears. And one should prepare for this disappearance, one should be ready -- not only ready but in a deep welcome. It is going to bring great joy, because all your misery is contained in your ego. The very idea that 'I am' is your ignorance. The very idea that 'I am' creates all kinds of anxieties and problems for you. The ego is the hell.

Jean-Paul Sartre has said: 'Hell is other people.' That is not right. The hell is YOU, the hell is the ego! If other people feel like the hell, they feel like the hell also because of the ego -- because they hurt it continuously. They go on pushing your buttons. Because you have this wound of the ego everybody seems to hurt you. It is just your idea that 'I am special' and when somebody does not recognise it, it gives pain. When you don't have any idea of being special -- what Zen people call 'to become ordinary' -- if you become ordinary, then this valley can be crossed. If you become nobody, then this valley can easily be crossed.
So the negative part is clinging to the self and the positive part is relaxing into no-self, into nothingness -- being ready to die, willingly, joyously, voluntarily.

Then comes the sixth valley -- the abysmal valley.
One disappears. In the fifth, one was disappearing; in the sixth, one is no more. One is a memory of the past, one disappears. In the fifth, one was entering into death; in the sixth, death has happened, one has died, one is no more. That's why it is called the 'abysmal valley'. It is the most painful, because it is the sixth -- the last but one. One passes into the greatest pain of not being, of nothingness. One cannot believe it -- because in a certain sense one is, and in a certain sense one is no more. The paradox has come to the ultimate peak. One is and one is not. One can see one's own corpse -- one is dead -- and still one knows that one is seeing, so one must be in some way, in some sense. All the past ideas of the self have become irrelevant. A new idea of self arises. Death happens, one disappears. This is what Christians call crucifixion. Nothingness has arrived; one is just an empty sky. Hindus call it samadhi, Zen people call it satori.
And the negative part complains. It will be good to remind you. At the crucifixion Jesus shows both attitudes. First he complains. He looks at the sky and says, 'Why? Why have you forsaken me? Why have you abandoned me?' This is the negative part. He is complaining. He is dying and no help is arriving. He is on the cross -- and deep down somewhere there must have been a lurking desire that God's hand will arrive and everything will be okay and the cross will become a crown and he will descend with new glory. Somewhere there must have been a lurking desire in the very unconscious core of his mind -- he may not have been aware of it. He had waited long enough, the last point had come. He had carried his cross on the hill, he had suffered all kinds of humiliation, but he had waited, patiently waited -- waited for this moment. Now his hands have

been nailed. Now it is a question of seconds and he will be gone. Now there is no time left to wait any more and the help has not come and God is not visible. Hence the cry, 'Why have you forsaken me? Why have you abandoned me?' This is the negative part, natural even to a man like Jesus.
If you think of your past and then complain -- 'I have been doing all that was asked of me to do, all that you have ordered me to do. I have followed you blindly, and this is the result? This is the fulfilment...?'
The positive part is deep gratitude. With the second, the positive part, one forgets the past, one looks into the future and one trusts. The last test has come, the ultimate test, and one feels grateful that 'If this is your will, let it be done.' That's what Jesus did. He showed both the attitudes. First he showed the negative -- which is very human. I love Jesus because he showed that. He was very human. That's why he used to say again and again, 'I am the Son of Man.' As many times as he says 'I am the Son of God' he says 'I am the Son of Man.'
He was eternity come into time; he was the beyond come into the world. He belonged to both the world and the beyond. That's how each Master belongs -- to both. One foot is in this world, the other foot is in the other. And on the crucifixion day, in that moment when all is disappearing, Jesus shows both attitudes. First, he shows the attitude of being 'Son of Man'. He says, 'Why? Why have you abandoned me? I have hoped, I have prayed, I have lived a life of virtue -- and this is the fulfilment? This is the reward?'
But then he immediately understands that he is missing the point. If this is the will of God then this has to be so. He surrenders. The positive is gratitude, surrender.
With 'Why have you abandoned me?' he recognises his complaint, his humanity. He must have laughed in that moment, he must have seen his limitation as a human being, and he dropped it. Immediately he says, his immediate statement is, 'Thy kingdom come, Thy will be done.' Gratitude has arisen, surrender is total. Now there is nothing more.
Jesus dies as Son of God. And the gap is very, very tiny. In just a split second he changed from being man into God. The moment complaint changes into trust, you change from human into God. He becomes prayer. 'Thy will be done.' Now he is no more. Now he has no will of his own.

And then comes the seventh valley, which is the last, the ultimate -- the valley of hymns, the valley of celebration.
Rebirth, resurrection, happens in the seventh valley. That is the meaning of the Christian idea of resurrection -- that Christ is reborn, reborn in the body of glory, reborn in the body of light, reborn in the body divine. Now there is no positive, no negative. Now there is no duality. One is ONE. Unity has arisen -- what Hindus call ADWAITA. The dual has disappeared. One has come home.
The valley of the hymns.... Al-Ghazzali has given it a beautiful name. Now there is nothing left -- just a song, a song of celebration, praise of God, utter joy. This is what I call the ultimate orgasm. If I were going to name this valley I would call it the valley of total orgasm. Only celebration is left. One has flowered, bloomed. The fragrance is released. Now there is nowhere to go. Man has become that for which he was seeking, searching, struggling.
Man is a paradox. He is not what he is. He is that which he is not yet. But the day you realise the ultimate, you will have a laugh arising in your very heart, because then you will know that you were always this. It was just unknown to you. The future was contained in you, just hidden. You had to discover it. These seven valleys are the valleys of discovery.
This is a beautiful map; this is the Sufi map.

Now this story.

THERE WAS ONCE A WOMAN WHO ABANDONED THE RELIGION IN WHICH SHE HAD BEEN BROUGHT UP. SHE LEFT THE RANKS OF THE ATHEISTS TOO, AND

JOINED ANOTHER FAITH. THEN SHE BECAME CONVINCED OF THE TRUTH OF YET ANOTHER. EACH TIME SHE CHANGED HER BELIEFS. SHE IMAGINED THAT SHE HAD GAINED SOMETHING, BUT NOT QUITE ENOUGH. EACH TIME SHE ENTERED A NEW FOLD SHE WAS WELCOMED, AND HER RECRUITMENT WAS REGARDED AS A GOOD THING, AND A SIGN OF HER SANITY AND ENLIGHTENMENT.
HER INWARD STATE, HOWEVER, WAS ONE OF CONFUSION.

This woman was lost in the first valley -- the valley of knowledge -- and she got hooked to the negative. She became knowledgeable. She went to this school and to that; she went to this teacher and that; she studied this doctrine and that; and each time she started something new she would be thrilled. It would be a kind of honeymoon. And sooner or later she would be fed up with it and she would start moving and searching again.
The total result was that she gathered much knowledge of diverse nature, much knowledge of contradictory systems. All those systems work, remember -- never forget it! Each system works, but it works in its purity only. If you mix it with many systems it will never work. It will be like you take a few parts from a Mercedes-Benz and a few parts from a Rolls Royce and a few parts from a Chevrolet and a few parts from a Ford and a few parts from a truck and a few parts from somewhere else, and you put them together. They are all useful, but this mechanism that you have created out of them is not going to work. A part that was functioning in a certain mechanism will not be able to function with other kinds of parts. Each system is an organic whole. It is complete in itself. If you listen to Mahavira and find a few beautiful thoughts, and then you go to Buddha and listen and find a few beautiful thoughts. and you make a concoction -- a KEDGEREE -- you will become confused. Those fragments that you have taken from Mahavira were beautiful, but they belonged to a certain system; they were organic parts of a certain whole. They can function only in that whole, they cannot function with anything Buddhist. And the Buddhist fragments are beautiful, but only in a Buddhist system.
Now this woman became more and more confused. And this woman is very representative of many people -- many people here also -- who have been going to this teacher and that, to this system and that, and go on gathering. And they think that just by gathering a few wise statements they are going to become wise. They are utter fools! They will simply go mad.
Each system is perfect and works. But don't mix it with anything else; let it function on its own.
This woman ABANDONED THE RELIGION IN WHICH SHE HAD BEEN BROUGHT UP. Then she became an atheist -- she abandoned religion itself. Then she JOINED ANOTHER FAITH -- she abandoned atheism too. And THEN SHE BECAME CONVINCED OF THE TRUTH OF YET ANOTHER. EACH TIME SHE CHANGED HER BELIEFS, SHE IMAGINED THAT SHE HAD GAINED SOMETHING, BUT NOT QUITE ENOUGH.
She was just collecting fragments, wise sayings. These wise sayings may look wise, may be useful to the system from which they have been taken, but they become useless the moment you take them out.
It is said of a Hindu mystic that he went begging. And a woman looked at his eyes.... He had beautiful eyes. Saints have beautiful eyes, nobody can have eyes like a saint -- the depth, the joy, the feeling that one has arrived, the relaxation, the rest, the compassion. The woman became immensely attracted to the eyes. She started following the mystic.
One day the mystic asked, 'What is the matter? Why do you go on following me? I don't see any religious search in you.'
The woman confessed. She said, 'In fact, I don't have anything to do with religion. I have simply become attracted to your eyes; you have beautiful eyes.'
The mystic said, 'You go home. Tomorrow I will come to your home.'
She was very happy. She thought that the mystic was also interested in her. She took a bath, perfumed her body, decorated everything with flowers, cleaned the whole house. With great

expectation and hope she was waiting. And then came the mystic. She could not believe it! He had taken his eyes out and he had brought them on a plate.
And he said, 'You keep them, otherwise you have to follow me unnecessarily. You keep these eyes. You can have them. I don't have much use for them because whatsoever I needed to see I have seen. And it doesn't look good that you go on following me just because of these eyes. You keep them.'
But are these eyes, eyes any more? They are not. They were eyes only when they were in the organic unity of the body. Now they are nothing. Now you can look into them and you will not find any depth. You can look into them and you will not find any compassion or any love. There is nothing!. They are just ordinary pebbles, meaningless. The meaning is always in the totality.
So never think that you can become wise by collecting wise sayings. That is not possible. In this age many people have tried that. In India, Mahatma Gandhi was trying it -- take a few things from the Koran and a few things from the Bible and a few things from the. Gita and a few things from the Dhammapada, and collect them and make a concoction. That concoction he used to call the synthesis of all religions. This is just meaningless. You cannot create a synthesis of all religions. It will be like you cut off one of my hands and a leg of Krishnamurti and the head of Meher Baba, and put them all together and call it synthesis of all religions. It will not be of any use. It will stink! It will be ugly. That's what Mahatma Gandhi has done.
No synthesis is possible, and no synthesis is needed! No synthesis is needed between a rose-bush and the lotus -- they are perfectly beautiful as they are. Lotus is lotus, rose is rose, Islam is Islam, Hinduism is Hinduism, Zen is Zen, Sufism is Sufism. And Judaism is Judaism, and Jainism is Jainism. They are perfectly beautiful as they are. They are not lacking anything.
Each system is complete.
Now this woman gathered something from everywhere. And each time she went to a new school.... Of course, whenever a new recruit comes, the people feel very good. It proves that they are right. This woman has been to that Master and that Master and that Master -- and she has left, abandoned all. And now she has come to THEIR Master! So their Master must be the highest Master, the greatest Master. So they all welcomed her and they recruited her and regarded it AS A GOOD THING AND A SIGN OF SANITY AND ENLIGHTENMENT.
It was not sanity; she was going insane. And it was not enlightenment; she was getting farther away every day. But to know that, she had to come to a real Master.

HER INWARD STATE, HOWEVER, WAS ONE OF CONFUSION. AT LENGTH, SHE HEARD OF A CERTAIN CELEBRATED TEACHER, IMAM JAFAR SADIK....

Only a real Master can be shocking. All others who are just pseudo are never shocking. How can they shock? You are their customers, they have to persuade you -- they cannot shock you. They have to adjust themselves to you. In fact, they always say what you want to hear, they never say that which will be shocking -- otherwise you may leave them.
I know. I have been in contact with millions of people in this country. And because I went on shocking them, by and by they left. They were not here to listen to the truth, they were here to listen to THEIR truth -- and they had nothing. they had no truth at all. If they had had truth, there would have been no need to come to listen to me in the first place. But they thought that they had the truth. If they go to a pseudo-Master he will say the thing that they want to hear. He will accommodate himself to them. And whenever a Master accommodates himself to you, beware -- he is no Master! Because if he is accommodating himself to you, how can he transform you? He is your follower. He is trying to console you. He cannot be a transforming medium.
Transformation is painful. A Master has to work with a hammer in his hand.
This woman came to Imam Jafar Sadik. When she came to him....
AFTER HE LISTENED TO HER PROTESTATIONS AND IDEAS, HE SAID, 'RETURN TO YOUR HOME, I SHALL SEND YOU MY DECISION IN A MESSAGE.'

That's the way of the Sufis. They are very, very experimental people, and very practical and down to earth. Rather than saying anything, he says, 'I will send a message. You go home.' He must have seen the reality of the woman -- that she was already too confused. Saying anything to her would be confusing her more. Right now nothing could be taught to her. Right now she did not need to learn any more, she had already learned enough. She needed unlearning. So he didn't say anything.

SOON AFTERWARDS THE WOMAN FOUND A DISCIPLE OF THE SHEIK AT THE DOOR. IN HIS HAND WAS A PACKET FROM HIS MASTER. SHE OPENED IT, AND SAW THAT IT CONTAINED A GLASS BOTTLE, HALF FULL WITH THREE LAYERS OF PACKED SAND -- BLACK, RED AND WHITE -- HELD DOWN BY A WAD OF COTTON. ON THE OUTSIDE WAS WRITTEN: 'REMOVE THE COTTON AND SHAKE THE BOTTLE TO SEE WHAT YOU ARE LIKE.'
SHE TOOK THE WADDING OUT AND SHOOK THE SAND IN THE BOTTLE. THE DIFFERENT COLOURED GRAINS OF SAND MIXED TOGETHER, AND ALL THAT SHE WAS LEFT WITH WAS A MASS OF GREYISH SAND.

Sadik is trying to show her -- 'You have become just a confusion. You have become mixed with all kinds of colours, and the result is that you are just grey. You don't have any colour.'
And these three layers of sands are very significant.
Sufis say there are three ways to God: knowledge, love, action -- just as Hindus say: DHYAN MARGA, BHAKTI MARGA, KARMA MARGA. This is because man has three faculties: the faculty of cognition, the faculty of feeling, and the faculty of action. The body is the source of action; the heart is the source of feeling, love, devotion; and the intellect is the sourCe of cognition, knowledge, knowing.
Because of these three faculties in man, there are three doors. Through these three doors man can enter into the divine. Action is black because it is the lowest. Feeling, love, is white because it is the highest. And between the two is the intellect -- red. The intellect is painted red because it is very aggressive, bloody; it has the colour of blood. The heart is painted white by Sufis because it is innocent, pure. White is the symbol of renunciation.
You can ask the physicists. The physicists say that the colour white means that all the rays of the sun have been turned back. The colour black means that all the rays of the sun have been absorbed. The red means that only the red is turned back; the green means that only the green is turned back. Each ray of light has seven colours. If a certain thing absorbs all the colours, it becomes black. If a certain thing renounces all the colours, it becomes white. So black is indulgence, white is renunciation.
Love is sacrifice, love is renunciation. When you love you are ready to give all. By giving, you become white. Intellect is very aggressive, always in a fighting mood -- argumentative; hence the colour red. Action is the lowest -- body-rooted. But all these three doors are there.
There were three layers of sand in the bottle; the bottle was half full. And the Master said, 'Remove the wad, shake the bottle and see what happens. That is your situation. There is something from the people who talk about love and live in love; and something from the people who talk about knowledge and live through intelligence; and something about the people who talk about action and live through action -- and they have all become mixed in you. and now you don't have any colour any more. You are just greyish -- a confusion.'
This must have been a great shock to the woman -- because everywhere else she had gone before she had been welcomed, and everywhere they had told her that now she had become enlightened because she had chosen the right Master. Now she had come to the right door. Now she had become sane. Up to now, wandering here and there, she had been mad. She was recruited with great welcome. But Sadik hammered her. He did not even feel it right to say anything to her. He

sent a message -- a very practical device to show her her state of consciousness. She was lost in the first valley. She could not go beyond the first valley.
The story is of great significance. Many of you are lost in the first valley. It you want to go to the second, you will have to drop all the rubbish that you have gathered in your mind. All kinds of thoughts you will have to drop. You will have to unlearn.
Unlearning is the positive path. Through unlearning you will have a new attitude arising in you -- you will be less concerned with the known, you will be more concerned with the knower. And once you have dropped all your knowledge it will be very clear to you whether it is action that is going to be your door, or it is love, or it is knowledge. Right now you are a greyish mass.
Meditate over this story, and meditate over the seven valleys. Let me repeat it again: man is a paradox. Man is the only being who tries to surpass himself. Man is the only being who has a great longing to transcend. This is man's glory, because this is God's gift to man; and this is man's anguish too.
Now it depends on you whether you will make it into a blessing or into a curse.
Sufis: The People of the Path, Vol 2
Chapter #2
Chapter title: Diamonds Regained
28 August 1977 am in Buddha Hall

The first question:

Question 1
I HAVE OFTEN THOUGHT THAT IF CHILDREN WERE RAISED IN A FREE AND LOVING ENVIRONMENT RATHER THAN THE INSANE SOCIETY THAT WE GREW UP IN, THEY WOULD ALL MATURE INTO FREE, LOVING, ENLIGHTENED BEINGS. BUT IF THIS WERE SO, MANY OF THE PRIMITIVE SOCIETIES WOULD BE OVERFLOWING WITH ENLIGHTENED BEINGS. WHY IS THIS NOT SO?

The first thing: before you can get to yourself, you will have to lose yourself. The child is born in innocence, and if the child never loses his innocence he will never become enlightened. Enlightenment means that you have lost it and regained it -- paradise lost and regained. It is part of enlightenment that first you must lose it.
It is like a fish who has always lived in the ocean -- it is impossible for the fish to know the ocean. It is very obvious to those who are standing outside but it is not so obvious to the fish. It has been born into it, it is part of it, it is like a wave. To know the ocean, a little separation is needed, a little distance is needed. The fish will remain unaware of the ocean and will die. But take the fish out, let the fish out, throw the fish on the bank, on the hot sand, and there will be pain and there will be suffering -- but in that suffering the fish will know for the first time that she has been living in the ocean. And for the first time a great thirst, a great desire will come to go back to the ocean. And she will make efforts to go back.
And if she succeeds and reaches back into the ocean there will be great joy. She had been in the ocean forever but there had been no joy. But now there will be joy, now she will be thrilled, blessed! Now each moment will be a kind of ecstasy. And it is the old, the same ocean she was born in. What difference has happened? A new consciousness has arisen. The fish is no longer innocent, the fish is enlightened.
In primitive societies you will not find Buddhas, you will not find Christs. Primitive societies live in the ocean. Innocence you will find, a childlike innocence you will find, an animal-like innocence you will find -- but you will not find a Buddha. A Buddha is one who has recognised his innocence. This recognition makes the difference. But to recognise, you first have to lose.

I can understand. Your question is very relevant. If this insane society drives you into neurotic paths, then the logical mind will say then why are the primitives not all enlightened? This society drives you into madness but through that very driving you start moving away from your innermost core. Suffering arises, and a great desire to come back home arises. That desire is what religion is all about -- to come back home.
What the society has done you will have to undo. Religion is against the society, the antidote to society. That's why when religion becomes part of society it is no longer religion. It becomes Christianity, Hinduism, Jainism, Judaism. Then it is no longer religion. Religion is basically against society. It has to be -- because society takes you away from yourself and religion brings you back to your own being. It destroys, demolishes, all that the society has done. But before it can demolish, the society has to do something.
So Buddhas exist only in a very cultured society. Enlightened people exist only in a very insane society. It will look paradoxical, but this is how it is.
If you look from this standpoint then you will be rebellious but you will not be against the society. There is a difference. You will be very compassionate, even towards all this insanity that is created by the society. It is part of the game. It makes enlightenment possible.
Take another example. A man has lived always in health. He does not know what a fever is; he does not know what a headache is. He does not know any kind of illness. Can you imagine him feeling his health? It is not possible. In the very nature of things he will never know what health is. And he is healthy. So to know that one is healthy and the well-being of health, health alone is not enough. One can be healthy, perfectly healthy, and one may not be aware of it -- because the awareness comes from the opposite. The awareness comes from a dialectical process. The thesis must be opposed by the antithesis. Health must fall into illness, then you become aware of what you have lost. And if you can regain it there is great joy.

There is a Sufi story....
A very rich man was searching for bliss, for truth -- or whatsoever name you want to give to his search. He had much money and he was ready to offer any amount of this money to anybody who could give him a key. He went from one teacher to another, but nobody could supply him with happiness. He was ready to pay any price; that was not a problem at all.
He was carrying a big load of diamonds in a bag and he would put the bag before a Master and he would say, 'Now take this, but tell me the secret of bliss.'
Then he came to a Sufi teacher. The Sufi was sitting under a tree. The rich man came on his horse with his famous bag -- it had become famous all over the country -- and he put the bag before the Master and said, 'I am in search of happiness and I am ready to pay anything. Here are many diamonds -- crores of rupees worth. You can take them, but give me happiness.'
And the Sufi Master did something. Sufis are people who do. Rather than answering, they create a situation. The Master simply jumped upon the bag and ran away!
For a second, the rich man could not believe what was happening. Such a famous Master! And then he suddenly realised what had happened. The Master had gone with his diamonds! So he started shouting and running after the Master. But in that village the Master knew every street every nook and corner. And the rich man was running after him and shouting, 'I have been robbed! My whole life's treasure has been robbed! This is a thief. Catch hold of him. This is no longer a Master. This is a fraud. This man is a cheat.' And he was shouting and running. But he could not get hold of the Master because the Master knew the streets of the town.
The whole town gathered. The whole town started collecting around the rich man and they said, 'Don't be worried.' But he said, 'Why should I not be worried? I have been completely destroyed. All that I had was in the bag and that man has escaped with it.' And he was crying and he was as miserable as one can be.
Then the whole crowd and the rich man went in search and found the Master sitting back under his tree with the bag in the place where the rich man had put it. And his horse was standing there.

The rich man came and jumped on his bag. Holding the bag close to his heart he gave a great sigh of relief and he said, 'Thank God!'
And the Sufi Master said, 'Are you happy or not? This is the key to happiness. Are you happy or not? Tell me.' And the man said, 'Really, I have never been so happy!'

In a primitive society people are innocent. They are like Adam and Eve in the Garden of Eden. They have not yet tasted the fruit of the tree of knowledge. A civilised person is Adam expelled. He has tasted the fruit of the tree of knowledge. He is no longer innocent, he is corrupted.
But Adam cannot become Christ. That is not possible. You first have to fall to rise, you have to lose to get. Adam prepares the way for Christ. By being expelled from innocence, a new possibility arises -- he can re-enter again, he can re-enter the innocence. This second innocence -- what Hindus call 'second birth', DWIJ -- this second birth, this second innocence, is qualitatively different from the first. The first was ignorant innocence. It was not aware of itself. It was not luminous, it was dark. The second kind of innoCenCe is luminous. A light burns in it. It is aware of itself. It is not only innocence, it is innocence plus awareness.
So in a way even this insane society does something beautiful to you -- it takes away your bag of diamonds. It creates the possibility of being happy. If you are stuck in it then something has gone wrong, otherwise there is nothing wrong. Going away is part of coming back. Go as far away as possible and coming back will be as beautiful as can be. Go as distant from God as you can. The farther you go, the more ecstatic the coming back will be.
So in a primitive society enlightened people don't exist. They exist only in an insane society. That is the first thing.
The second thing: even a primitive society is not really absolutely primitive. In fact, no society can be absolutely primitive. Society as such means that civilisation has entered, even if it is primitive. It may be a primitive civilisation, maybe it does not have cars and roads and aeroplanes -- that does not matter. That does not make a society a society.
A society is made out of rules, regulations, taboos, inhibitions. Even in a primitive society they are there. they are crude, gross, as primitive as the society is primitive. but they are there. No society can exist without rules. Society means rules. No society can exist without taboos. Society means taboos. No society can exist without repressions. Society means repressions. Society means that the individual has to ht with the mass. In that very fitting, the individual loses his innocence. He becomes corrupted.
So the second thing to remember is that even a primitive society is a society, so there is some possibility of being enlightened. But the more the society becomes complex, the more there is a possibility of becoming enlightened. The more there is a possibility of becoming insane, the more there is a possibility of becoming enlightened.
Now it will depend on you how you use the situation. A civilised society creates a great possibility. You can get obsessed, you can get stuck, you can become frozen -- that is your choice. Otherwise, the more complex the society is, the closer you are to becoming enlightened. You can use that opportunity.
Buddha was born in a very complex Hindu society. That was the peak of Indian civilisation, the golden age. The society was very complex, very sophisticated. Buddha was born into it. And all the twenty-four TEERTHANKARAS of the Jainas, Buddha, and all the AVATARAS of the Hindus -- Krishna, Ram and others -- they all came from the very sophisticated layer of the society. They were all aristocrats. They didn't come from the low strata. They were all kings or sons of kings. Why? Because at that peak the insanity drives you really the whole distance away from God. And then the turning becomes possible.
I am not saying that the turning is going to happen inevitably -- I am not saying that. It will depend on you. If you become aware of the insanity that you are living in, you will start turning. If you don't become aware of the insanity and you remain asleep in it, you may continue to remain insane.

It is not an accident that the East is no longer much interested in religion. The East is so poor now and society has fallen so low; it is no longer sophisticated, it is no longer aristocratic. Its problems are very physical, down-to-earth. It cannot think of spiritual problems.
It is no accident that the West is becoming more and more interested in religion. The Americans particularly are becoming very deeply involved with religion -- because now America is at the peak of civilisation, of sophistication, of luxury, of affluence. Exactly the same thing happened two thousand and five hun-dred years ago in India, when India was the golden bird -- just as America is today. America is modern India.
The sun is going to rise in the West. The East is deserted. The East is a potential field for communism, not for religion. Eastern countries are by and by turning communist. Communism can only be the religion of the East -- it is the lowest kind of religion.
So the American mind, particularly the cultured American mind, is interested in Buddha, not in Marx; is interested in Krishna, not in Marx. But the Chinese mind is interested in Marx, Lenin, Mao. The Indian mind is interested in Gandhi, in Marx, in socialism, in communism. When you are hungry, your religion can only be communism. When your bodily needs are fulfilled, when your mental needs are fulfilled, then there is no way other than to be religious. Then you will start seeking meditation, satori, samadhi.

The second question:

Question 2
BEFORE COMING TO POONA I THOUGHT I KNEW SOMETHING ABOUT HELPING. NOW I FEEL I KNOW NOTHING ABOUT HELPING. THE MOST I CAN DO IS BE PRESENT WITH A CLIENT AND FOLLOW MY INSTINCTS AT THAT MOMENT. IT IS A VERY SCARY PLACE.

Now you are in fact beginning to be a helper, a therapist. When you start losing that ego of being a therapist, feeling starts flowing through you. That ego is an obstruction. A real therapist does not know that he is a therapist, he is just a medium for God to flow through.
And I can understand why you are feeling scared -- because all your expertise and all your past has existed around a subtle ego, around 'I'. Now that seems to be relevant no more. When the past seems to be relevant no more, one feels scared. One is losing knowledgeability and that was your support, that was the ground on which you were standing. You used to know this and that, you used to know how to help, what to do, what was needed... now all that is disappearing. Now you will not know what to do and you will not know the right answer to every question.
But now, for the first time, if you remain available to the patient, your client, the right answer will come through you. It will vibrate through you. It will not be your answer, that is true, it will be no longer your answer -- it will be God's response through you.
That's my whole work here. I am preparing a new kind of therapist, a totally new kind of therapist, whose function is not to do something to the patient, but just to be available. Their presence will be a healing presence, miracles will happen through them, but they will not be able to say, 'I have done this.' God will be doing the miracle, or the unknown, or the whole. And for the first time you will be really a help, a great help.
But for a few days, a few months, a few years.... It depends. If you relax into this, surrender into this, this hesitation will disappear soon. If you don't surrender, if you go on resisting, then it will take many months or many years. Or maybe you may succeed in resisting and it may disappear again. Then you will miss a great opportunity -- a door was opening but you didn't allow it to open.
My observation is that when a musician becomes a real musician, he throws away all musical instruments. He need not have them. Now the music arises in his innermost core; it is not produced by any instruments. When an archer becomes a real archer, he throws away his bow and

arrows. There is no need for them. When a healer really becomes a healer, he forgets that he is a healer.
A man of knowing becomes completely innocent, unbur-dened of knowledge. And the process is.... I am not saying that you need not have any training -- no, not at all. I am not saying that you need not know anything about psychoanalysis, psychiatry, medicine -- I am not saying that. I am saying that you have to know all that and one day you have to forget it too. I am not saying that suddenly a man who does not know anything about archery can become an archer just by surrendering, no. First one needs to know -- that is the first part. One has to learn. Then the second part, and the higher part, is that when you have learned all, forget the learning.
In Zen they say that if a person wants to become a great painter he should first learn painting for twelve years -- day in, day out. He should go on learning all that is possible about colours, painting, canvases, techniques, and after twelve years he should throw away his canvas, his brush, his colours, and for twelve years he should forget all about painting. He should never touch it, never talk about it. And then one day he should start painting again. Now the painting will have something original about it. All that is needed as technique is there, but it is no more in the conscious mind, it is no more a part of the ego. It has gone deep into the unconscious. Those twelve years of training, learning, have become part of his blood and bones.
Then for twelve years he has simply forgotten about it. So from the conscious mind all has disappeared. If you ask him anything, he will not be able to say anything. He will not be able to talk about painting any more. Now he will paint like an innocent child who does not know anything, and yet in his painting will be all the expertise of the technician. Now two great things will be meeting in him: the innocence of the child and the knowledgeability of the expert. When these two things meet, there is great creativity.
What happens ordinarily? One can become just an expert, a technician... then you can paint, and you can paint perfectly, but something will be missing. The soul will be missing. The painting will be perfect. Nobody will be able to find any fault, that is true, but that is not enough for a painting -- that nobody can find any fault. That is not enough. It is needed, but it is not enough. It is necessary, but not enough. Something more is needed. Just to say about a painting that there is no fault in it, is not praise.
If a poet brings a poem and you say, 'Yes, it is perfectly as it should be. There are no mistakes, no linguistic mistakes, no grammatical mistakes, no mistakes in the rhythm -- everything is perfectly okay,' this is not praising it. It may be dead. It has to be dead. Life is not there. It is a corpse. Everything seems to be perfect but something very essential is missing.
I have heard about a madman who escaped from his mad asylum. He was a professor of philosophy -- and a very clever man. When he escaped from the mad asylum, naturally he started thinking about how to avoid detection -- because they would be searching for him immediately. All over the country a search would be made. He was a dangerous madman and the police would be looking for him.
So he thought it over. What to do? How not to be caught again? And he found a very, very perfect solution. He knew why people had started to think that he was mad -- it was because he used to make such absurd statements. So he thought, 'I should do one thing. I should never make any absurd statements. Secondly, I should make only statements which are absolutely certain, with which nobody can find any fault. I will say only things which are proved by science and I will not say a single thing which cannot be proved. Unimpeachable, impeccable will be my statements.'
So he searched in his memory. He was a great scholar, a very famous professor. He remembered a few statements which were perfect. Nobody could find fault with them. For example: 'The earth is round. Two plus two is four' -- things like that. That was his whole conversation. You could say anything and he would say, 'The earth is round. Two plus two is four.' He would say things like that. He would only say things like that.
Within three days he was caught. He was very much sur-prised. Why? When he was caught he told the superintendent, 'But I am puzzled. Not a single statement have I made which can be

proved wrong. Can you prove that the earth is not round? What was wrong in it? How could they detect that I am mad?'

There was nothing wrong in it -- obviously, certainly. The statement was perfectly true -- the earth is round and two plus two is equal to four. But it is irrelevant! Somebody is talking about his woman and you say, 'The earth is round.' It is irrelevant. It is meaningless.

A technician goes on doing the right things but they have no meaning. He can make a beautiful painting but something is missing -- meaning is missing. You cannot find any fault with his colour, you cannot find any fault with his drawing -- you cannot find any fault. If you have to find fault you will be not able to. But that is not the point. Where is the meaning? Where is the significance? Something is missing. The total is missing. It is a mechanical phenomenon. The organic unity is missing. That organic unity comes out of innocence, not out of expertise.

So there are painters who are only technicians. Because of these technicians there was a great revolt in the world of painting. People revolted. They stopped going to the art colleges, they stopped learning painting, and they said, 'We will be free painters.' So they started free painting. Now their painting may be original, it may have some significance, but they are incapable of painting it on the canvas. They don't know how to mix colours, they don't know how to draw. The idea in their mind may be great, but they have no expertise to bring to the canvas. That's what has happened to modern painting. Looking at a modern painting it is very puzzling. You don't know what you are looking at. The man seems to be original but he seems to know nothing about painting.

I have heard....

Once a rich man came to Picasso. He wanted two of his paintings and only one painting was ready. And the man was ready to give him any amount of money. So Picasso said, 'You wait. I will bring two paintings.' He went in and he cut the painting in two.

Now if you cut Picasso's painting in two, or even in four, it does not make any difference -- because it is just a mad jumble of colours. And he sold that one painting as two.

Another story about Picasso....

His paintings were being exhibited and the critics were surrounding one painting especially. His paintings were strange, but that was the strangest he had ever done. And they were really full of praise -- like anything. And then came Picasso and he said, 'Who has put it upside-down?' The painting was upside-down!

Or another story....

A rich woman asked Picasso to do her portrait. He did it. He took many months. And he was going to get millions of dollars out of it.

Then the woman came and she said, 'Everything is okay, but I don't like the nose.' So Picasso said, 'Okay. Come after seven days.'

And then he was sitting before his painting, very much worried. And the woman who used to live with him in those days asked, 'Why are you so worried? I have never seen you so worried.' He said, 'The problem is -- where have I painted the nose? I cannot find it.'

Somebody can be very technically expert -- then the thing goes dead -- and somebody can be very innocently, childishly original but then, then again it can't be a real painting. Zen people are right. A painting needs both the innocence of a child and expertise -- both together. Then a great synthesis arises.

One has to learn and then to forget -- that's my whole approach here. My approach about therapy is the same. This is my approach about everything -- that first you have to know, and then you have to forget all that you know. Then the knowing goes into your blood. It becomes an unconscious milieu around you. It goes on functioning from the unconscious. And in the conscious you remain very, very innocent, original. Then there is great joy.

You ask me: BEFORE COMING TO POONA I THOUGHT I KNEW SOMETHING ABOUT HELPING. NOW I FEEL I KNOW NOTHING ABOUT HELPING. Good! That's how it should be. Now the real helping will start.

THE MOST I CAN DO IS TO BE PRESENT WITH A CLIENT AND FOLLOW MY INSTINCTS AT THAT MOMENT. That word 'instinct' will change soon and you will start feeling intUitions instead of instincts. I can understand why you have used the word 'instincts' -- because you don't yet know about the phenomenon of intuition. Let me explain it to you.
When the body functions spontaneously, that is called instinct. When the soul functions spontaneously, that is called intuition. They are alike and yet far away from each other. Instinct is of the body -- the gross; and intuition is of the soul -- the subtle. And between the two is the mind, the expert, which never functions spontaneously. So there is no corresponding word for the psychological realm. For the physical, instinct; for the spiritual, intuition -- but between the two is the mind. Mind means knowledge. Knowledge can never be spontaneous. So there is no corresponding word like intuition or instinct for the psychological realm.
I can understand why you have used the particular word 'instinct'. In the beginning it will feel like that because you are not aware of your soul yet. But good, let it be instinct. Instinct is far better than intellect. Instinct is deeper than intellect and intuition is higher than intellect. Both are beyond the intellect, and both are good.
First one becomes alert about instinct, then by and by one will become alert about intuition. And then there will be a kind of meeting of these two. Then both words disappear; then there is totality, TATHATA. Then one functions as a total organic unit. That is the moment when you become an instrument of God.

The third question:

Question 3
ONE OF THE KEY WORDS TO MY AND OTHERS' EXPERIENCES HERE IS 'ENERGY'. I CAN FEEL IT -- SOMETIMES MORE, SOMETIMES LESS -- AND I ALSO FEEL THAT OPENING MYSELF MORE TO EXPERIENCING IT, IS LETTING IT DO THE JOB OF CHANGE. STILL IT PUZZLES ME AS IT IS A TOTALLY NEW CONCEPT TO ME AND I SHOULD LIKE TO KNOW MORE ABOUT IT. IS IT AN INNER OR AN OUTER PHENOMENON, OR BOTH? CAN ONE MISUSE IT? PLEASE EXPLAIN.

The question is from Sucheta. She has stumbled upon one thing which is very significant -- energy. That's what we are producing here.
To those who come as spectators, it remains unavailable. Those who come just to see what is happening will not be able to see it. And this is the real happening. But it is invisible. You have to become a participant, only then will you know about it.
There are two ways of knowing a thing. One is that of the spectator. You go to the movie, you sit in your chair and you see whatsoever goes on moving on the screen. You are a spectator. This is one of the problems for the modern mind. The modern mind has become a spectator. Somebody is dancing -- you are watching. People are glued to their chairs before their TV sets for five, six, seven hours. The average in America is five hours. It is as if the TV set is their god and they are worshipping. They are just glued. They cannot get up, they are almost paralysed -- just watching, just looking. Somebody is making love -- people are watching. Somebody is wrestling -- people are watching. Somebody is dancing -- people are watching. Somebody is singing -- people are listening. People have become spectators.
And when you become a spectator, much is lost. Your life becomes very superficial -- because God is not available through being a spectator, God is available only through participation. If you want to know what dance is, dance. Don't be a spectator. Don t go on looking. You don't know what dance is if you only see a dancer. You just know the movements of the dancer, you don't know how it feels from within the dancer -- how it feels to the dancer, what joy, what ecstasy, what is happening in the innermost core of the dancer. Great things are happening. If there is a real dancer, great things are happening.

When Nijinsky used to dance, sometimes he would make leaps which were physically impossible. Scientists could not figure it out. That big a leap was not possible because of gravitation. And another phenomenon was that when he jumped, coming back to the earth he would fall as if he was a weightless feather. So slowly! It had never happened before. It couldn't happen. It should not happen. But it WAS happening. And they were puzzled.

And it did not always happen. If Nijinsky wanted it to happen, it would not happen. The moment he would will it, he would miss. If somebody had come just to photograph him, he would not be able to make that kind of leap. And he would feel very humiliated. It was nothing that he could do. It only used to happen when he used to disappear in his dance. Then by and by he became more aware of it -- that when he was not, when the dancer disappeared in the dance, then it happened. Then suddenly gravitation no longer functioned; it was as if another kind of law started working -- levitation. It was as if he started being pulled upwards.

You cannot know it from the outside. You can see Nijinsky jumping, you can watch -- but you don't know what is happening inside him. Inside him something like a satori was happening. The West was not aware of these phenomena, that s why nobody told him that this was a satori. Had he been to the East -- in a Sufi country, in a Zen country, or a Taoist country -- it would have been immediately recognised. And great possibilities would have opened.

Just the reverse happened in the West. Nijinsky went mad because he became so disoriented. He could not figure out what it was. He became so afraid of it -- as if he was being possessed by some evil spirit or something. That which could have become the door to God became a door to a madhouse. He needed a Master in that moment. He needed one who had realised this inner phenomenon. The Master would have been of great help. But he was not aware that he needed a Master; he was not aware that anything religious was happening. He became disturbed. He became afraid of himself.

How can you see what is happening to Nijinsky? I am here. I am talking to you. You can listen to my words but you can't see from where they are coming. You cannot see my heart.

So one way is the way of the spectator. Another way is the way of the participant. Two kinds of people come here. Spectators come; they miss the whole thing. The whole thing looks like a crazy trip. What are people doing? What is happening to these people? Why so much dancing? Why so much singing? Why so much crying and weeping? What is happening to these people? What kind of meditation is this? Spectators come, and they are puzzled. They cannot figure it out.

Only by being a participant will you know what is happening. And if you are a participant then 'energy' will be the word that will become the most important -- that is what is happening around here.

Sucheta is right. She has stumbled on the right thing. ONE OF THE KEY WORDS TO ME AND TO OTHERS' EXPERIENCES HERE IS 'ENERGY'. I CAN FEEL IT -- SOMETIMES MORE, SOMETIMES LESS -- AND I ALSO FEEL THAT OPENING MYSELF MORE TO EXPERIENCING IT, IS LETTING IT DO THE JOB OF CHANGE.

Perfectly true. You will feel it sometimes more and sometimes less, not because it is sometimes more and sometimes less, but because you are sometimes more sensitive and sometimes less sensitive. The energy is continuously flowing, the river is continuously flowing -- it depends on your sensitivity how much you will be able to feel it in a certain moment. It is not that sometimes the energy is here and sometimes it disappears, it is here twenty-four hours. It is going to be here as long as I am here, or, for those who are sensitive enough, it will be available after I am gone. It depends on you.

So when it is flowing less, then watch -- you must have become a spectator. Then it is flowing less. When it is flowing more, watch. You must be a participant -- then it is flowing more. So keep it as a key. Whenever it is less, just become aware that you must become more of a participant. You must have fallen into the trap of being a spectator.

That's why I insist that while you are meditating, keep your eyes closed, have a blindfold, so that you don't become spectators. Otherwise the tendency is there. It is so ingrained. Your whole

culture has prepared you to become spectators. So even if meditation is happening to you, and you are moving into energy, suddenly the idea arises, 'See what is happening to others.' And you miss. If you open your eyes, a great change has happened: you have fallen from being a participant and you have become a spectator. And this is not a small distance, it is as far away as earth and sky. And then suddenly it is no longer flowing. You are no longer here. If you want to be here, the only way to be here is to be a participant.

And if you are a participant, you need not do the job of change. The energy will do it. Let me do it. Allow me. It will happen. All that is needed from your side is not to resist. All that is needed from your side is openness, co-operation -- a loving co-operation, not a fearful defence. And, yes, you need not bother about change. The change happens very easily.

STILL IT PUZZLES ME. It will puzzle you in the beginning. The puzzling phenomenon comes because you are no longer In control, you are no longer the master of it. You cannot manage it, you cannot will it; it is beyond you, it is bigger than you. That's why it puzzles you. We are always puzzled by the bigger because we always want something which we can define, which we can hold in our hands, which we can possess. Anything bigger than you puzzles you -- because the mind feels so tiny. It falls short and cannot figure it out. And once the mind feels 'I cannot figure it out' it starts freaking, it starts getting so frightened that it can start thinking of escaping. Many people escape from here. Once the energy takes possession of them and things start happening.... And they always wanted them to happen -- this is how human mind functions. They came here in the first place for something to happen. If it doesn't happen, they are angry. If it starts happening, they are frightened. Fear and anger are the same energy. Fear is negative anger and anger is positive fear. The difference is only of positivity and negativity. And this is how people are working. If it doesn't happen, they are angry -- as if I am not doing it to them. They are not co-operating, that is the only thing. But they are angry at me -- as if I am doing it to others and not to them. They go on writing letters to me. That something is happening to somebody else, why is it not happening to them? -- as if I am responsible. It is not happening to you because you are not co-operating.

And it cannot happen to you if you are expecting. Your very expectation is a barrier. And it cannot happen to you if you are competitive, if you are thinking that it is happening to your girlfriend or your boyfriend or somebody and it is not happening to you. If you are competitive, it is not going to happen to you. All competition is out of the ego. Then you are angry.

And if it happens, then you become frightened. Then you become so afraid that you start thinking of where to go now and of how to escape from this place -- because something is happening which is crazy. It is crazy -- crazy in the sense that you don't have any idea of what it is, you don't have any mind to explain it, you don't have any philosophy to make it clear to you.

STILL IT PUZZLES ME, Sucheta says, AS IT IS A TOTALLY NEW CONCEPT TO ME.

Right, it is a totally new phenomenon. Don't call it a concept. It is not a concept, it is a reality. It is not an idea. This energy is not an idea. It is the most pregnant force in the world. It is through this force that people are transformed. It is alchemical. It is about this force that alchemists have been talking down the ages. It is this chemistry that transforms the gross into the subtle, that transforms the iron into gold, that changes the lower into higher, that transforms sex into prayer energy, that makes you capable of moving into different planes, higher planes, higher plenitudes. It is not a concept.

But I can understand what she means. she is saying that she has no philosophy to figure it out. But there is no philosophy and I cannot supply it. Nobody has ever been able to supply any philosophy to figure it out. It is so big; philosophies are so small. Philosophies are in the mind of man and this is universal energy. Mind cannot contain it. And you should not try to do that, otherwise the mind will come in and will disturb your receptivity for it.

AND I SHOULD LIKE TO KNOW MORE ABOUT IT. Forget. Knowing more about it is not going to help; being more into it is going to help. And being more into it is the only way to know more about it. Don't do the reverse.

Ordinarily our mind says, 'First know more about it, then go into it.' That seems to be more clever. But it doesn't work. The mind says, 'First know, then go into it. Without knowing, jumping into it is dangerous, can be dangerous. You may be lost. Or you may not come back again. Who knows? Whether this is good or bad, divine or devil, who knows? So first know everything about it.' But there is no way to know anything about it without going into it. That is the danger, that is the risk, the gamble.

That's why I call sannyasins the gamblers. They are ready to go into the unknown with me without any hitch or hesitation. I cannot give them any guarantee. It is not possible in the very nature of things. A guaranteed truth is a lie. The truth cannot be guaranteed. One has to go into it with a throbbing heart. One has to take the risk. The danger is there. Either you will become enlightened or you will go mad -- that danger is there.

That is why a Master is needed, and a great love for the Master is needed -- so you can trust him. So that when things start going out of your hand, he can take them in his hand. If you don't trust him, then madness is going to happen. So I never suggest to anybody to go into this unknown without a Master.

I know that sometimes it happens that a person can go without a Master, but that should be an exception, it should not be made a rule. We can forget about it. Yes, it happens that once in a while a man escapes danger and reaches to truth without being guided. But that should be thought of as accidental; one should not make an ideal of it. It is far better, far happier, far more joyous and celebrating, to go with somebody who knows the way, who has been on the way again and again.

Sufis say that if you want to ask the way to a certain peak, ask the man who comes down and goes up every day. Ask the postman who goes to the mountain peak to deliver the post -- who comes every day and goes every day. Ask the man who knows the path so perfectly that he can go with a blindfold, he can go in darkness without any light. Ask that man.

But I cannot give you any knowledge about it. There exists none. Experience is the only way to know it. I can give you an invitation; I can tell Sucheta, 'Come along with me. Drop your resistances -- ConsCious and unconscious. Drop your fears. And also drop this mind which wants things to be explained.' There are things which cannot be explained because there are things which are mysterious. And those are the real things. That which can be explained is meaningless; it is trivial, it is mundane. All that is beautiful, all that is true, all that is great, is beyond explanations. It is a mystery. You have to go into it. You have to savour it.

AND I SHOULD LIKE TO KNOW MORE ABOUT IT. It is good that you want to know more about it but the way to know is to be more into it.

IS IT AN INNER OR AN OUTER PHENOMENON, OR BOTH? It is neither -- because for energy there is no in nor out. In and out are our divisions created by the ego. It is like your house. You say that this is inside my house and this is outside. Do you think that the sky is divided between the inner and the outer because you have made a small wall? The sky is not divided. The sky remains undivided, indivisible. There is no in and no out. It is one sky. The sky that is inside your house is the same sky that is outside your house. And there is no way to cut it into parts. And so is energy. It is one vitality, it is one God, it is one life. All is one unto it. It is neither lower nor higher, neither inner nor outer, neither material nor spiritual. All divisions are egoistic. It knows no divisions.

IS IT AN INNER OR OUTER PHENOMENON, OR BOTH? CAN ONE MISUSE IT? No, there is no possibility. You cannot misuse it because before you can get it, you have to disappear. You get it only with the condition that you are not -- so who can misuse it? If you are, you never get it. This is a built-in protection. Nobody can misuse it -- because before you can get it, you have to disappear utterly. That is a basic requirement. Nobody can misuse God. It is prohibited by its inner mechanism -- because before you enter the shrine of God you have to disappear.

And once you are not, who is there to use or misuse? Forget the word 'misuse'. You cannot even use it! It starts using you. You become just instrumental -- a passive vehicle, a hollow bamboo.

God starts flowing through you. When he starts singing, you become a flute; otherwise you are a hollow bamboo, you remain a hollow bamboo. All songs are his. He uses you. You cannot use, you cannot misuse, because you are no more.

The fourth question:

Question 4
OSHO, WHY DO YOU GO ON SAYING, 'WHEN YOU FIND A MASTER,' WHEN YOU ARE RIGHT IN FRONT OF ME?

The question is from Anand Vimoksha. I go on repeating it because although I may be in front of you, you are not in front of me. And unless we both confront each other, unless we are face-to-face, heart-to-heart, I will have to go on repeating it.
Vimoksha, I am in front of you, but where are you? You are not in front of me. You are still hiding; you are still hiding in your cave. You are still afraid to come out and confront me. It is a confrontation, it is an encounter. And I have to go on calling you, 'Come forth! Come out!' That's why I have to repeat again and again, 'When you find a Master.'
The Master has found you but you have not yet found the Master. I have chosen you but you have not yet chosen me, Vimoksha. It has to become your choice too -- then there will be a meeting. And in that meeting will be a disappearance of me and you.

The fifth question:

Question 5
YOU SAY ONE SHOULD NOT FEEL GUILTY, BUT HOW IS IT POSSIBLE TO AVOID IT? THE SLIGHTEST NEGATIVE EMOTION OR QUALITY, IF TURNED INWARDS, KILLS ONESELF; IF TURNED OUTWARDS, KILLS OTHERS. IT SEEMS TO ME THAT UNLESS AND UNTIL ONE HAS FULLY REALISED THE SPIRIT OR BECOME ENLIGHTENED THERE MUST ALWAYS BE A DEEP EXISTENTIAL HUMILIATION.

The question is from Hannah.
First, there is no existential humiliation as such. There are only psychological humiliations. And they are created by you.
Existence knows nothing of humiliation because existence knows nothing of the ego. Have you ever seen a tree humiliated? Have you ever seen a rock humiliated? Have you ever seen anybody except man humiliated?
Watch nature and you will be surprised. If two dogs are fighting, they don't start fighting like human beings. They are not so foolish. They first show to each other how much 'I am.' They bark, they jump, they show their chests, they show their teeth. They simply show that this is 'I am.' What you are, you show, and the other shows, and then it is decided -- because they are not foolish. There is no need to fight. Then it is decided who is stronger. Then the one who is the weak one shows his back, puts his tail between his legs and goes away.
But there is no humiliation. Remember, if you think that the one who is going away with his tail between his legs is humiliated, you are wrong. You are bringing your human mind in it. It is a simple decision. If I ask you which is bigger -- two or three? -- and you say three, is two humiliated. Foolish! Just foolish! They are wise people, these dogs. They have decided without any violence, without any conflict. Just by a mock fight they have decided. What is the point of going into a real fight when it is decided that one is weak? Of course the stronger will win, so why go into it?
The one who has left the field is not a coward, remember. He exposed his whole heart, put everything on the table, was not hiding any card, not even a trump card. Seeing that the other has

all the great cards and he doesn't, it is finished. There is no need to fight and there is no need to feel humiliated -- 'God has made him a bigger dog and God has made me a smaller dog -- so it is finished.'

A man came to a Sufi Master and asked him, 'Why am I not like YOU?' And the Sufi Master said, 'You puzzle me. I can ask the same thing -- "Why am I not like YOU?" -- and become very humiliated. I am not like you either. God never makes two persons alike. You are you, I am me.'

A man came to a Zen Master and asked the same thing, 'Why are YOU so pious, so beautiful, so graceful? Why am I not like you?' And the Master said come outside.' And he took him outside and he showed him two trees standing in his garden. One was very big, whispering to the clouds; another was very small.

He said, 'Look, one is big and one is small, but I have never seen the smaller one asking the bigger one, "Why am I not like you?" And I have lived here for many years. There is no problem. The big is big; the small is small. The small is happy in being small; the big is happy in being big. There is no comparison so there is no humiliation.'

Hannah is an egoist. I remember many years ago when she took sannyas. It was not much of a sannyas either. But I never say no. Just out of politeness I never say no. Why should I say no? She took sannyas at Mount Abu -- it must be five or six years ago. When I gave her a name.... I remember the name I gave her; it was one of the most beautiful that we can give in India. I gave her the name 'Ganga'. That is the most beautiful river, the most sacred to the Hindus. And on the sides of this river Ganga has flowered all that has been beautiful in India. The Vedas were written there, the Upanishads were sung there, Buddha talked there, Mahavira walked there. All the twenty-four TEERTHANKARAS, Krishna and Ram and Buddha, and all the great saints -- they all owe something to the Ganges, to Ganga.

Hannah immediately refused. She said, 'I don't like this name. My name, Hannah, is beautiful.' Just out of politeness I said, 'Okay, I will keep your old name.' But that very moment, she became closed to me and she has remained closed to me. Since then I have not been able to make any contact. She refused me! I gave her sannyas, but she refused me. Her own ego and her own name and her own past was too much.

Remember, it is the ego which feels humiliation, it is not existence. Existence has no humiliation. The bigger the ego you have, the more humiliated you will feel. And remember, the reason is your ego. Existence is completely unaware of any kind of humiliation. The rose is not humiliated before the lotus because the lotus is so big. And the marigold is not humiliated before the rose because the rose has such a beautiful fragrance. Nobody is comparing. Nobody has any ego to compare. Nobody is competing. Existence is pure silence as far as comparison is concerned. It is our psychological cancer, the ego, which feels humiliation.

The second thing: You SAY ONE SHOULD NOT FEEL GUILTY, BUT HOW IS IT POSSIBLE TO AVOID IT? THE SLIGHTEST NEGATIVE EMOTION OR QUALITY, IF TURNED INWARDS, KILLS ONESELF; IF TURNED OUTWARDS, KILLS OTHERS. There is no need to turn it anywhere, in or out. You can simply watch it and it disappears, evaporates. It goes neither in nor out.

For example, anger has arisen in you. It is a negative poison. Now there are three possibilities of response. Hannah mentions only two; she knows only two. Many people know only two. One is to throw this anger, this fire and poison onto the other. Then it is destructive. And naturally, after you have burned the other, wounded the other, you will feel guilty. I can understand. You will feel foolish, you will feel stupid, you will feel that you have done something wrong. You should not have done this.

Or the other possibility is that you don't throw the anger on the other, you turn it inwards. Then you hurt yourself. Then you wound yourself. Then you will have stomach ulcers. Then this fire will rage inside you. Then you will always be sitting on top of a volcano. You will never be at ease; you will be always restless. All joy will disappear from your life.

The society, the church, the state, is in favour of the second. The society says, 'Don't be angry with the other. Do whatsoever you want to do with it -- swallow it -- but don't be angry with the other.' If you suffer from ulcers, that is your business. If you suffer from cancer, that is your business. And the society has given you explanations such that the cancer need not be connected at all with your anger; the ulcer need not be connected with your anger.
If you swallow anger today the ulcers won't appear just today -- they will take years. Maybe after forty years of swallowing the anger, the ulcers will appear. And after sixty years of swallowing the anger, cancer will appear. So you will not be able to relate anger with the cancer. You will not be able to find any reason to show that it is anger that has created the cancer. That seems to be so far-fetched.
The society has decided that you should just behave rightly. The society protects the other because the society consists of the other. The society says that you can be self-destructive, that is your business. The society is against murder but it is not against suicide. It is suicide if you turn your negative emotions inwards. I am against both because both will create guilt and both will create complexities.
What is my approach? My approach is that if anger is there -- watch. Witness that anger is there. Don't do anything about it. There is no need to do. Just look at it. And you will be surprised that just by looking at it, it starts disappearing. The cloud sooner or later disperses, is gone. And when the cloud is gone and you have not done anything about it -- neither throwing it out nor throwing it in -- you will not feel any guilt ever.
And this is how one should relate to all kinds of negative emotions. Be a witness. Just watch it. Sufis call IT SAHADA -- be a witness. Hindus call it SAKSHIN -- be a witness. Just watch. Don't do anything. Doing is not needed. All doing is wrong. If you do anything about it, something is going to be wrong -- because you will be doing under its impact. If you do it to others, it will be wrong; if you do to yourself, it will be wrong. Anything done under the impact of a negative emotion is going to be wrong. And then later on guilt will arise.
But there is a way not to do -- be a watcher, just be a witness. See it. It is there. You are not it, you are the seer. Sit silently when you are angry, when you are jealous, when you are full of hatred. Close your doors. Sit silently. Let the anger be there, let the anger flash in front of you, let the hatred move like a movie -- and you be a watcher.
And you will be surprised. It cannot be there forever, one thing is certain. Sooner or later it goes. It only takes minutes to go. And when it is gone, it is gone; it leaves no trace behind it. No guilt is created. And a man who does not create guilt is religious. I call a man who does not create any kind of guilt religious.

The sixth question:

Question 6
BELOVED OSHO. THIS MORNING IN THE LECTURE I WAS FAST ASLEEP AND SUDDENLY FELT A HARD WEIGHT ON MY BACK. AT FIRST I THOUGHT I MUST BE SNORING OR MAKING A NOISE AND SOMEONE MUST HAVE WOKEN ME TO STOP ME, BUT I FOUND OUT THAT NO ONE HAD HIT ME. WHAT WAS IT?

The question is from Sheela.
I have not answered it up to now because each day when I wanted to answer she was asleep again! It is not a new question! I have been waiting. But today she is awake so I thought that this is the moment.
Sheela, can't you recognise my hand when I wake you?
Sufis: The People of the Path, Vol 2
Chapter #3
Chapter title: Here, Now, This....

29 August 1977 am in Buddha Hall

IMAM MUHAMMED BAQIR IS SAID TO HAVE RELATED THIS ILLUSTRATIVE FABLE:
'FINDING I COULD SPEAK THE LANGUAGE OF ANTS, I APPROACHED ONE AND ENQUIRED, "WHAT IS GOD LIKE? DOES HE RESEMBLE THE ANT?"
'HE ANSWERED, "GOD! NO, INDEED -- WE HAVE ONLY A SINGLE STING, BUT GOD, HE HAS TWO!"'

What is God?
Al-Hillaj Mansoor says:

it is the gathering together then the silence
then the loss of words and the awareness
then the discovering and the nakedness.
and it is the fire clay then the fire
then the clarity and the cold
then the darkness then the sun.

and it is the orgy then the casting away of cares
then the wish and the approach
then the conjunction then the joy.
and it is the strain then the relaxation
then the disappearance and the separation
then the union...
then the fusion.

What is God?

It depends on you. Your God will be your God, my God will be my God. There are as many Gods as there are possibilities of looking at God. It is natural. We cannot go beyond our plane; we can only be aware of God through our eyes, through our minds. God will be just a reflection in our small mirror. That's why there are so many concepts about God.
It is like the moon in the sky on a full moon night. There are millions of rivers and reservoirs and oceans and small streams and small puddles on the road -- they will all reflect God, they will all reflect the moon. A small puddle will reflect the moon in its own way and the big ocean will reflect it in its own way.
Then there is great controversy. Hindus say something, Mohammedans say something else, Christians say something else again -- and so on, so forth. The controversy is foolish. The conflict is meaningless. God is reflected in millions of ways, in millions of mirrors. Each mirror reflects in its own way. This is one of the fundamentals to be understood. Not understanding this fundamental there is naturally antagonism between religions, because they all think, 'If our standpoint is right then the other has to be wrong.' Their rightness depends on the other's wrongness. This is stupid. God is infinite, and you can look at him through many ways, through many windows. And naturally you can look at him only through yourself -- you will be the window. Your God will reflect God as much as it will reflect you; you will both be there.
When Mansoor says something, he is saying something about himself. This tremendously beautiful statement -- 'THEN THE UNION... THEN THE FUSION' -- is much more about al-Hillaj Mansoor than about God. This is Mansoor's God. This is Mansoor's unique experience.

Mansoor was murdered, crucified, like Jesus. Mohammedans could not understand him. This happens always. You cannot understand any point higher than your own. It becomes a danger to you. If you accept it, then you accept that there is some possibility which is higher than you. That hurts the ego, that humiliates. You would like to destroy a Mansoor or a Christ or a Socrates just for a single reason: that you cannot conceive, you cannot concede, that there is a possibility of some higher standpoint than yours. You seem to believe that you are the last thing in existence; that you are the paradigm, that you are the climax, that there is no beyond. This is the attitude of the stupid and the irreligious mind. The religious mind is always open. The religious mind is never confined by its own limitations. It keeps remembering that there is no end to growth; one can go on growing.

It is said in the Bible that God created man in his own image. This is a human statement; it says nothing about God. It simply says something about man. It is man writing about himself. Naturally man thinks in terms which are anthropomorphic. Man thinks in terms of man being the centre of existence. God created man in his own image. He has to... at least in human scriptures he has to follow the human mind and the human ego.

Just the contrary is the case. Man has created God in his own image. Man's God is a human God. You can see. You can go into the temples and you can see the images of God. They are made in the form of human beings -- a little better, more beautiful. but still a modification, a decoration of the human body. They have human eyes with a little more compassion. Just a little more is added. The ideal human being, that's what our Gods are.

When Nietzsche declared that God was dead. he was, in fact. not saying anything against God himself. He was simply saying that the God that we have followed up to now is no Longer applicable because man has grown up. The God that we have been following up to now was a childish, juvenile God. Humanity was juvenile. Somebody worshipping a stone as God is saying a very, very primitive thing. His statement is very primitive, pagan. Somebody worshipping an idol is a little better, but still limited. All forms are limited. Somebody worshipping a tree... a little more alive because the tree has a kind of vitality. God is vital; the tree participates in god so it is vital. God is green and fresh and so is the tree; and God blooms and the tree blooms. There is an at-oneness.

But a tree is a tree. It may be a faraway reflection of the divine, but to worship the tree as God is ignorant. Somebody worshipping a river may be right in his own way -- because the river also expresses the divine, everything expresses him -- but everything expresses him in a limited way. He is all. So no single thing can express him in his totality. How can a single thing express him in his totality? If you worship the tree, what about the river? If you worship the river, what about the sun? If you worship the sun, what about the moon? You are worshipping only one thing -- and because it is limited and one, it cannot represent all.

When Nietzsche said 'God is dead', he was saying that all formulations of God up to now have become irrelevant. Man has gone beyond them; man has become more mature. Man needs new Gods every time. As man becomes more mature he needs a more mature God. Look in the Old Testament. God is ferocious, very jealous. God declares, 'I am a very jealous God. If you worship somebody else I will be your enemy. I will torture you in hell. I will throw you into fire.' This seems to be a very primitive God; seems to be conceived of by a Genghis Khan -- not very cultured, not very sophisticated yet.

The Hindu God is far more sophisticated. Krishna with his flute is far more cultured. But Buddha reaches to the very peak because he drops the idea of God. He talks about godliness. The very word 'God' makes God like a thing: defined, clear-cut, solid, concrete, like a rock. Buddha drops the very idea. He says, 'There is godliness but there is no God. There is divineness. Existence is full of divineness, BHAGWATA, but there is no God like a person sitting there on a golden throne controlling, managing, creating. No, there is no God as a person. The whole existence is full of divinity, that is true. It is overflowing with godliness.'

Now this is a far higher concept. we drop the limitations of a person. We make god more like a process. The ancient concept says that God created the world, he was the creator. Buddha does not agree. He says, 'God is creativity, not a creator.' God is one with his creativity. So whenever you are creating something you participate in God.

When a painter is lost in his painting, when he is completely absorbed in his painting, he is no longer an ordinary painter. He is divine in that moment of absorption. THEN THE UNION... THEN THE FUSION.

A dancer lost utterly in his dance is a human no more; hence the beauty, hence the utter beauty. Even those who are just spectators, even they start feeling something strange, incredible, fantastic, happening.

It happened that for nine years before al-Hillaj Mansoor was crucified he was confined in a jail. And he was tremendously happy because he used those nine years for constant meditation. Outside there were always disturbances, distractions -- friends, followers, the society, the world, the worries. He was very happy. The day he was put into jail he thanked God from his very heart. He said, 'You love me so much. Now you have given me complete protection from the world and there is nothing left except you and me.' THEN THE UNION... THEN THE FUSION.

Those nine years were of tremendous absorption. And after those nine years it was decided that he had to be crucified, because he had not changed a bit. On the contrary, he had gone farther in the same direction. His direction was that he started declaring, 'I am God -- AN-EL-HAQ! I am the truth, I am the reality.'

His Master, al-Junaid, tried to persuade him in many ways -- 'Don't say these things! Keep them inside you, because the people won't understand it and you will be getting into trouble unnecessarily!'

But it was beyond Mansoor. Whenever he was in that state -- what Sufis call HAL -- whenever he was in that state, he would start singing and dancing. And those utterances would simply overflow; it was not possible for him to control them. There was nobody to control; all control was lost. Junaid understood his state, but he knew the state of the people too -- that sooner or later Mansoor would be thought to be anti-religious. His declaration, 'I am God,' was a fact, his experience was there behind it, but people didn't understand it. They would take it as arrogance, as ego, and there would be trouble. And the trouble came.

After nine years they decided that he had not changed a bit; in fact he had grown deeper into it. Now he was continuously declaring, 'AN-EL-HAQ! I am the truth! I am God!' So finally they decided that he had to be crucified.

When they went to take him out from his prison cell, it was very difficult -- because he was in a HAL, in that mystic state. He was no longer a person, he was just pure energy. How to drag pure energy out? The people who went there were just struck dumb! What was happening in that dark cell was so fantastic! It was so luminous. Mansoor was surrounded by an aura not of this world. Mansoor was not there as a person. Sufis have TWO words for it: one is BAKA, another is FANA. BAKA means you are defined by a personality, you have a definition around you, you have a demarcation line that this is you. FANA means that you are dissolved into God and you don't have any definition. BAKA IS like an ice cube and FANA is like the ice cube which has melted and become one with the river.

This constantly happens to the mystics: they move from baka to FANA, from FANA to BAKA. It is almost like day and night. By and by there comes a kind of rhythm. Sometimes you will find the mystic in the state of BAKA -- and when you find him in the state of BAKA you will see the most unique individuality that has ever been seen. In the state of BAKA he will be a unique individual -- very original, very pure, clear-cut. he will be like a peak standing against the sky, or like a star in the dark night -- so clear, so separate, so individual. That is the meaning of BAKA -- individual.

You will not find these kinds of individuals in the ordinary world. There are people but not individuals, persons but not individuals A person is one who has no individuality; he is just an

anonymous part of a mass. He lives like they live, he talks like they talk, he eats like they eat, he goes to the movie that they go to, he purchases the car that they purchase, he makes a house like they make -- he is continuously following 'they', the mass, the collectivity, the crowd. He is not himself; he is very confused. His boundary lines are very messy. They are there but they are in a mess; they are not clear-cut. If you look into him you will not find him there. You will find layers upon layers of conditioning. He will be a Mohammedan because he was born in a Mohammedan house. He will be a Hindu because he was born into a Hindu family. He will be reciting the Gita because his father used to recite it -- and his father's father. For ages they have been reciting it, so he is reciting it. It all seems accidental. He has no uniqueness in him. He is just a part. He lives like they live, he dies like they die. He lives their life, he dies their death. He never asserts himself, he is never rebellious. This is the state of the ordinary personality. This is not individuality.

Individuality arises only when you become very clear-cut, when you attain an original shape of your being, when you do your thing, when you don't care what others say, when you are ready to sacrifice your whole life for your freedom, when freedom becomes your ultimate value and nothing else matters -- then you become BAKA, individual. And this is the paradox: only individuals can go into FANA, into that utter dissolution, desolation, into that utter disappearance.

First you have to be, only then can you disappear. If you are not, then what is going to disappear? First you have to detach yourself from the crowd, only then can you take the jump. So this is the paradox: the man in the state of BAKA can go into the state of FANA, and only he can go.

The mass man cannot go into FANA because he does not know who he is. He has no address yet, he has no name yet, he has no identity yet. He is just a number. He can be replaced very easily, he's replaceable. He is just a part doing a certain kind of work. He is a function. For example, he may be an engineer. If he dies, you can put another engineer there and nobody will miss him. Or he may be a doctor. If he dies, you place another doctor there and nobody will miss him. He is a replaceable part, he is a function.

But the man of BAKA is not a function; he has a totally different kind of quality in his being. He will be missed forever and ever. Once he is gone you cannot replace him. You cannot replace Jesus. You can replace the pope of the Vatican; many times you have replaced him. Each time one pope dies he is replaced. You can replace the Shankaracharya of Puri very easily, there is no problem -- one dies and you put another there. But you cannot replace the original Shankaracharya. You cannot replace Jesus, you cannot replace Mohammed. Once gone they are gone forever. They exist as unique individuals -- that is the state of BAKA. And they are the only people capable of going into FANA. It looks contradictory, because FANA means losing all your definition, losing all your being.

But first you have to have the being to lose it. How can you lose it if you don't have it? How can you renounce it if you don't have it? So the paradox is only apparent. It has a very, very universal law behind it. First you have to have something in order to drop it. First gather together. IT IS THE GATHERING TOGETHER THEN THE SILENCE. First gather together, integrate, become BAKA, and then you can go into FANA.

This man, Mansoor, became a man of unique individuality. Wherever he went he was immediately recognised; it was impossible to miss him. He came to India too. In fact, because his Master, al-Junaid, told him, 'It is better if you start travelling into other countries, otherwise you will be caught,' he travelled to faraway countries. Everywhere he was recognised imme-diately. He was a king of kings. You could not miss him. If he was standing in a crowd of ten thousand people, you would be able to see him. He had BAKA; he was crystal clear. His presence was immense, huge, enormous. Once you had seen him, all other persons would look pale, faint, flat. So sooner or later he would be recognised and he would have to leave the country because trouble would arise.

He went to many countries in the Middle East, but wherever he went it was okay for a few days -- he could live without being recognised -- but not for long. So finally he went back and said to Junaid, his Master, 'It is futile. I get caught everywhere. So why not here?'
When this man was being carried from the cell, the officers who had come to take him out could not find exactly where he was. He was there, utterly there. The whole cell was full of a radiance, a presence -- very solid yet indefinable. They could not enter the cell. They stood there in awe, in wonder -- 'What to do?' Finally they gathered courage. They tried to pull him out but they could not. Then there was only one way: his Master al-Junaid was asked to come and help because the time was passing and Mansoor had to be crucified and they could not get him out.
Al-Junaid came and he said, 'Mansoor, now listen. A thousand and one times I have told you to surrender to God. If he wants you to be crucified, then be ordinary and be crucified. Let him do his work. Enough is enough?' And when al-Junaid shouted, Mansoor came back out of the FANA into the BAKA. Again there was a demarcation line; he was no longer a cloud, he became concrete and solid. The boundaries appeared. The Master had come and he had to listen to his Master.
Then he was taken to the gallows. It was very difficult to kill him. One thousand wounds were made on his body -- still he was alive. Then they started cutting off his limbs, but still he was alive -- because on the cross he again lost the state of BAKA and went into the state of FANA. He got lost again into ecstasy, into that energy that is God.
God is energy for a man of the state of Mansoor. God is consciousness for the man of the state of Buddha. God is love for Christ. He is not a person. These three L's have to be learned: God is love, life, light. You have heard about the three R's. The three R's make you civilised. These three L's make you religious.
Be more alive -- so much so that you become one with life. Then let love arise so much that you start overflowing with love. Then you know no boundaries. Then out of you a new kind of light starts arising, a luminousness. These three 'L's' have to be learned, and those three 'R's' have to be forgotten.
The whole philosophy of Sufism is to approach God as cos-mic energy, with no concept. But we all have concepts and all concepts are juvenile, childish. God cannot be conceptualised.
We have been given concepts by others; we have learned them. They are just suggestions from the mass, ideas put into your head. Christians have an idea of an old man with a white beard, very ancient-looking, sitting there on a golden throne surrounded by angels, controlling the world. There is nothing wrong about it, but there is nothing right either. It is good enough to satisfy the curiosity of small children, children also need some idea about God, but one has to grow out of this childishness.
We go on hammering certain ideas into the heads of small children.

I have heard....
The clergyman said to Mrs. Mott whose baby was just christened, 'Oh, Mrs. Mott, I have never seen a child that was so well behaved at a christening.'
Mrs. Mott said, 'Well, it's because my husband and I have been practising on him with a watering can for a week.'

If you practise on a child for one week with a watering can, of course.... It becomes habitual. And that's what has been done to humanity down the ages -- ideas have been practised on you. Those who practise them don't know what they are doing; they are in the same trap. Their parents practised those ideas on them. They don't know what they are, what they are talking about. If you insist too much on asking what exactly the word 'God' means,. you will make anybody and everybody uncomfortable. So asking questions is not supported; one has to accept these things, one has to believe these things. Nobody likes answering if you ask too much. If you go on asking,

you make the other person very uncomfortable because you start seeing and touching his buttons. It is also a belief for him; he does not know what God is.
It is just out of fear that children have been trained, and out of fear they go on clinging. That's why whenever you are afraid you start thinking more of God. In a dark night, passing through a cemetery, you are bound to remember God. When you are alone, ill, in difficulties, in frustration, in anxieties, in misery, you remember God. God is more associated with misery. If you are happy, you tend to forget God. God has no association with happiness. In reality, it should be just the other way -- when you are happy you can approach God more easily because a happy mind is a flowing mind, a happy mind is an open mind, a happy mind is more vulnerable, more delicate. An unhappy mind is closed. How can a mind that lives in fear be open? It is not possible.

I have heard....
A young man wanted to pass an old man in a wagon on a country road, but the old man would not pull over.
Finally when he had passed the old man, he took his pistol out and walked back to the wagon. 'Old man, do you know how to dance?' he asked, shooting at the ground near the old man's feet and laughing uproariously as he began to jump up and down.
When the young man started back, the old man grabbed his concealed shotgun and said, 'Young man, did you ever kiss a mule?'
The young man said, looking into the barrel of the shotgun, 'No, but I always wanted to.'

Out of fear you can create anything. And your God is created out of fear. Your God is nothing but your fear instinct. It is not your experience.

A little boy in Aberdeen, Scotland, was disciplined by his mother, who used to say to him when he was naughty, 'Now, God won't like that.' And when he was particularly unruly or disobedient, she would say, 'God will be angry.'
Usually these admonitions were sufficient, but one night when she had prunes for his dessert at supper, he rebelled. He refused to finish the prunes on his plate. She pleaded, she coaxed. Finally she said, 'Now, God won't like this. God doesn't like little boys who refuse to finish all their prunes.'
But the little fellow was quite unmoved. She went on further to say, 'God will be angry.' But for some reason or other the little boy stubbornly refused to take the last two prunes which lay on his plate... dark blue, wrinkled tokens of his rebellion.
'Well,' said the mother, 'you must now go to bed. You have been a very naughty boy, and God is angry, really angry.'
So she packed him upstairs and put him to bed. No sooner had she come down than a violent thunderstorm broke out. The lightning was more vivid than usual. The thunder clumped up and down the sky with shattering reverberations. The suddenly angry wind threw handfuls of rain against the windows. It was a most violent storm, and she thought her little son would be terrified and that she should go up and comfort him. Quietly she opened his bedroom door, expecting to find him whimpering in fear, perhaps with the covers pulled over his head. But to her surprise he was not in bed at all; he had gone to the window. With his face pressed against the window pane, she heard him mutter, 'My, my, such a fuss to make over two prunes!'

But that's how your God is.
You have been brought up in fear and you have been brought up in greed. Because of fear and greed you go on believing in a certain idea of God. That idea is as absurd as your greed and your fear. It has nothing to do with Gd, it has something to do with you and your psychology.
If you really want to know what God is, then you will have to drop all kinds of fear and all kinds of greed. You will have to drop, in reality, your whole psychology, your whole mind. God is an

experience of the state of no-mind, FANA; when you are no more, dissolved, then you know what God is.
So, a few things.... God is not a concept, a theory, a hypothesis, an explanation, a philosophy -- not at all. How can you make a concept of something that you don't know? You don't know God, you have never encountered God, so what-soever you think about him is borrowed, is pseudo. The real has to be your experience. Otherwise, God is a kind of explanation -- because there are problems in life and there are puzzles in life and there are mysteries in life, and you always find it difficult to explain them. Birth is there and death is there, and this whole tremendously beautiful existence is there. From where does it come? Who creates it? Why is it created? Why is it at all? Why is it rather than not? A thousand and one questions arise in the mind and you need some comfortable, convenient explanation so you can rest and sleep well. God is a blanket explanation. It covers all your problems. In a single concept you explain everything.
Whenever you say 'God knows', you simply mean 'I don't know'. But it is a very tricky strategy. You don't say 'I don't know', you say 'God knows'. It gives you a kind of feeling that you may not know it but there is somebody who knows -- and that is your God and he takes care, you need not worry. Father knows, mother knows, God knows, somebody knows. So why bother? You can remain unburdened. But let me tell you, God is not an explanation. And those who cling to explanations will never know what God is.
God is the dropping away of all explanations and all theories and all philosophies. God is the dropping away of all kinds of thinking, because thinking is a barrier. How can you think about the unknown? You can think only about the known. Thinking is just chewing the same thing over and over again. You can think only that which you have known already. Thinking never gives you anything original; it cannot, it is not in its nature. And God is the most unknown phenomenon. God means the totality. It is not known. All explanations are kinds of deceptions -- deceiving yourself, deceiving others, that you know.
A sincere, honest seeker will drop all explanations. That is what is meant when al-Hillaj says,

IT IS THE GATHERING TOGETHER THEN THE SILENCE
-- the silence which comes when you drop all explanations, all theories, all philosophies.

THEN THE LOSS OF WORDS
-- then the words are not needed at all. When all theories and all explanations and philosophies have been dropped, what are you going to do with words?

THEN THE LOSS OF WORDS AND THE AWARENESS
-- when words are lost, in that silence awareness arises.

THEN THE DISCOVERING AND THE NAKEDNESS
-- you are utterly naked. Before God you have to be utterly naked, with no explanations, no philosophies surrounding you. You have to be as naked as possible, totally nude, empty, undressed. Then only is there a possibility of contacting God.
God is not a person -- that is the second thing to remember. It is human to think about God as a person. When we think about God as a person it looks warmer. Lao Tzu says 'Tao', but Tao doesn't seem so warm. You cannot hug Tao. Tao cannot hug you. Buddha says 'Dhamma' -- the law. But the law seems to be cold. You need some warm embrace, you need a God who can love you, who can caress you, who can kiss you, who can take you close, who can hold your hand. This is human desire, desire for warmth.
But existence has no obligation to fulfill your desires. Your desire is all right, but your desire simply shows that you are missing love, not God. Try to understand it. Your desire simply shows that you have missed your parents -- your mother, your father, or you have missed a beloved. Your desire simply shows that there is some hankering for love that you are projecting on to God.

So God becomes a person. You transform God into a person because OF your need. But this is your need, and there is no necessity that your need has to be fulfilled. You have to understand your need and drop it. That's why my insistence is never to remain unfulfilled in your love, otherwise you will never find the real God.

Love as much as you can. Love human beings, love animals, love trees, love rocks, mountains, rivers -- love as much as you can. Let there be great experience of love so that your love-need is fulfilled, so that one day you can transcend love.

Just the other day there was a question from Ananda Prem. WHY, she asks, DO SPIRITUAL PERSONS WANT TO GO BEYOND LOVE? This is why. Because if you are not yet satisfied in your love, you will go on projecting love-needs onto God. And that will be a false God, that will be your projection. That will be your idea, not the reality of God. You cannot see the reality of God. You will see God in terms of what you would like him to be; you cannot see that which is. You will have a kind of wish fulfilment.

So Freud is not absolutely wrong when he says that God is a kind of wish fulfilment. He's right about ninety-nine per cent of people. He's right about Ananda Prem. Ananda Prem is suffering from a love-need. She tries to find a lover and she cannot, because she has a certain idea of a lover. The very idea becomes an obstruction. She searches for a perfect lover. Yes, it is very difficult in the first place to find a perfect lover, and if you can find one, the perfect lover will not be in any kind of need. A needy person cannot relate to a perfect lover. Only a perfect lover can relate to a perfect lover. Both will be without needs. Their love will be of a totally new kind; it will be a kind of sharing. It is not that they need each other; just because they have so much they want to give it.

A perfect lover is one who is as happy alone as when he is with the beloved; there is no difference. Then he is a perfect lover. But he is as happy alone.

Now Ananda Prem goes on searching for a perfect lover, and because she cannot find the perfect lover and ordinary human beings are just worthless for her, now she can start projecting upon God. She writes in her question: WHAT ABOUT MEERA? MEERA LOVED GOD IN THE FORM OF KRISHNA, STILL SHE ATTAINED. Yes, she loved God in the form of Krishna, but Meera's love is the love of a perfect human being. She has no need, she does not want anything from Krishna; she simply goes on giving. She has a song to sing, she sings. She has a dance to dance, she dances. She has nothing to get, she only gives. And she gets a thousandfold -- that is another thing, but she has nothing to get.

If you want to become Meera, Ananda Prem, first you will have to be fulfilled about human love-needs -- otherwise your Krishna will be false, it will not be Meera's Krishna. Your Krishna will be just your imagination, your Krishna will be just a projection of a repressed desire. Your Krishna will have much sexuality. First be finished with the human needs. And the only way to be finished is to go into them. I am not against them, remember, and I am not saying that something is wrong in them. There is a great lesson in them and it can be learned only by going through them. Go through them, don't demand the impossible -- otherwise love will not happen. Remember the limitation of human beings, and remember your limitations. And whatsoever kind of love is possible, go into it. don't hanker for the impossible, otherwise you will miss even the possible. And the impossible cannot happen. The impossible happens only the other way round: go through the possible, let the possible be finished with, let your being come out of it fulfilled -- then the impossible can also happen. You have become capable of it.

If people's love-needs are not fulfilled, they go on projecting onto God -- and poor God suffers unnecessarily. When I was reading Ananda Prem's question I became very, very sad for God. If Ananda Prem starts loving God, then think about God too! -- because he cannot go to the court, he cannot say no; he just has to suffer your love.

First go through human turmoil, human anguish -- the joys of human love and the miseries of human love. Let yourself become ripe through it. Then only do you have the fragrance which can be offered to God, not before it. First become a lotus. Come out of the mud of desire. And

remember, the lotus comes out of the mud. Out of desiring comes the state of desirelessness -- the lotus of desirelessness. Seeing the futility of desire again and again and again, one day one becomes so mature that one drops the very desire. In that very dropping is the meeting. When there is no desire there is nothing to hinder you from seeing God. Then God is all over the place, then only God is. But God is not a person.

Christians say that God is a father. Gd is not a father. That simply shows somehow that your father-need is still unfulfilled. There are people who say that God is a mother. That simply shows that their mother-need is unfulfilled. There are some who think that God is a lover. Then their love-need is not fulfilled. What you say about God shows something about you. If you think of God as a father, it simply shows that you are unsatisfied with your father, that you are not yet reconciled with your father, that you have become too dependent on your father. You need a father in the sky now. Maybe your father is dead and you cannot live without a father, or maybe your father is far away and you cannot live without your father. You are still immature and childish; you need somebody to cling to. Then you will create God the father.

God is neither father nor mother nor lover nor beloved. God is not a person at all.

God is energy, cosmic energy. God is continuous creativity. God is love, life, light. God is not an object of experience either. It is not that one day you will encounter God as an object of experience. God is not an object and God is not a subject either. When subject and object meet and disappear into each other, FANA, then there is a new kind of experience -- what Krishnamurti calls 'experiencing'. It is not even experience, because the very word experience seems to be finished, complete, rounded. God is never complete, never finished; it is always an ongoing affair, always open, always flowering, always moving. God is a dynamic energy.God is a process, not a thing.

So, an experiencing.... And what is an experiencing? What is the difference between experience and experiencing? The difference is that in experience you remain separate from the object. For example, you are listening to me. This can happen in two ways. For those who are here just as spectators, as listeners, as an audience, it is an experience. I am here separate from them; they are there separate from me. I am an object and they are the subject. They are there centred in their egos listening to me. And they are continuously judging whether this is right or wrong, whether this applies or not, whether this can be practised or not, whether this agrees with their scripture or not -- they are continuously judging inside. This will be an experience.

But those who are in deep love with me, who are not standing against me, who are not there as a subject listening to me, who get lost into it, who are en rapport with me, involved with me, involved with me as if they are listening to themselves, to their own heartbeat -- then there is not an experience but experiencing. Then I am not here separate from them, and they are not there separate from me. Then there is a union and a fusion.

God is an experiencing.

If you want to know what God is you will have to learn the art of experiencing. Then there is no need to go to a mosque or to a temple or to a church. Wherever experiencing happens there is the church, there is the temple, there is the mosque. Looking at a roseflower, if you disappear into the roseflower and the roseflower disappears into you -- the observer becomes the observed and there is no distinction left, there are not two things confronting each other but a meeting, merging, melting into each other -- then boundaries are no longer there. Somehow you have entered into the rose and the rose has entered into you. And this is possible, this transfiguration is possible. Because it is possible, religion is relevant, meaningful -- otherwise religion won't be meaningful. Being with the roseflower, you enter into God. Then all possibilities can be used as doors to the divine.

I have heard....

Bernard Synon writes: Think of a man driving up a country hill road, who upon reaching the top, stops his car and walks over to a nearby five-barred gate. Leaning on it he gazes with pleasure at

the vista spread out before him. There is a sky of breathless blue, full of birds wheeling lazily in the warm sun. Fields of emerald green ripple in the soft breeze, while on the hillsides cattle and sheep graze peacefully. The whole scene is one of tranquil beauty and the man draws a deep breath saying, 'It is really lovely.'
At that moment another car draws up and the first man ;s joined by another. 'Beautiful, isn't it?' murmurs the first man.
The other man is silent for a moment, then says thought-fully, 'Have you ever considered what is really happening out there? These graceful birds who wheel in the sky are seeking food. How graceful do they look to the insects they gobble? or to the writhing worms they drag from the earth with cruel and rending beaks?'
The first man shifts uneasily, 'Ah, come now!'
The other man speaks again. 'Those sheep so peacefully grazing -- they are being fattened and will soon be dragged to the slaughterhouse trembling with fear as they smell the blood-stained floor on which they will die. Their little lambs will be snatched away to dangle from butchers' hooks.'
The first man is silent as the voice continues.
'This emerald green grace rippling in the sun -- within it murder and mayhem are constantly taking place as spiders devour flies and large insects devour the smaller. If the sounds could be interpreted and magnified, screams of pain and fear would reverberate throughout this lush meadow.'

The first is a poet; he looks through the eyes of positivity. The second is a critic; he looks through the eyes of negativity. Bernard Synon ends this small parable here. I would like to bring another man, the mystic, in.

A third car comes and out gets a mystic who listens to the stories of both the men and laughs. And he says, 'Life is not either/or. Life is both/and. You are both right, but life is more than that. Yes, there is dark night and there is bright day, there is summer and there is winter, and there is life and there is death. You are both right, but you have chosen one standpoint against the other. You see only half the picture of life and you try to impose that half on the whole. Then you go wrong. I don't choose, I simply accept as it is.'

Yes, there is death and there is life and both are intertwined. Seeing both together one transcends; one transcends to a higher peak. Then one is no longer dominated by any standpoint. Then you see life and death as part of each other, and then you are so transcendental to- both that you see eternity. Then there is neither beauty nor ugliness, there is simply truth.
Beauty is choosing one standpoint, ugliness is choosing another standpoint. Truth is not choosing any standpoint at all. Truth is not choosing.
God is not any aspect of reality. God is all the aspects together without any choice. If you choose, you miss; if you don't choose, there is no way to miss. But there is a problem.... When you choose, you can remain yourself -- all choice feeds the ego. When you don't choose, you disappear. You disappear with your choice, likes, dislikes. You cannot exist without choosing. The ego cannot exist without choice. Choice is its very breath. Just as you cannot exist if the breath disappears, so ego cannot exist without choosing, without taking a standpoint, without being for or against. Once you don't take any standpoint, you disappear. In that disappearance is God.
You will never meet God, remember. Nobody has ever met God. When people say that they have met God, what they mean Is that they have disappeared, only God is. The ego disappears and then there is experiencing -- continuous, constant, eternal. That energy, that everflowing energy, is what God is.

So remember, God is not an object of experience, neither is he the subject of experience -- God is experiencing itself. God is not static but a process -- evolving, expanding, exploding, exploring. It goes on and on. It is an adventure; it is a pilgrimage from nowhere to nowhere. God is not there in the heavens or somewhere else -- God is not there, God is here. And God is not then, God is now. And God is not that, God is this.
If you can understand these few words: here, now, this.... These three words are the three pillars of Sufism, of Zen, of all that is essential religion. These three words -- let them vibrate in your being again and again: here, now, this.
Those who think of God as that -- far away, somewhere else -- are just imagining, and missing the obvious which is just close by. God is not far away. He is closer than you are to yourself. He's your innermost core, how he can be far away? And God is not then, there -- lin the past, in the future. It is not that God used to walk in the days of Moses and talk to people, it is not that God used to talk to Mohammed and will not talk to you. It is not that he used to sing songs to the seers of the Upanishads and he has forgotten you or abandoned you. God is now. God is always now. God is never past, never future. In relationship to God, past and future are meaningless words. You cannot say 'God was', you cannot say 'God will be'. You have always to say 'God is'. There is only one tense: is, present. And God is here this very moment.
If you can be in a state of experiencing, God is here, now, this. If you cannot be in the state of experiencing, God is never, nowhere. This state of experiencing is what Sufis call medi-tation. But this God here, now, this, is a dangerous God. You have to disappear for it to be. You have to dissolve into it. It is risky. We have created substitutes to avoid the risk.

It was announced in church that a substitute preacher would preach.
A little boy leaned over and asked his mother, 'What is a substitute?'
'Well, for example, son, if you threw your baseball through the window and broke it, and we didn't have another real pane, we could put a piece of cardboard in the window... that is what we call a substitute.'
When the substitute minister had finished preaching that morning, the little boy leaned over and said, 'Mother, this sure is not a substitute... he is a real pain!'

All your substitutes are real pains because no substitute can ever satisfy. No substitute can ever fulfil, no substitute can ever quench your thirst. But man is very cunning and goes on creating substitutes. Your temples are substitute temples, your teachers are substitute teachers, your prayers are substitute prayers. Your own prayer has not arisen yet, and you have not yet found the temple of experiencing. But remember, you choose these substitutes, and then you suffer. And when you suffer, you blame God.

I have heard....
Cohen, aged eighty-six, had lived through beatings in Polish pogroms, concentration camps in Germany, and dozens of other anti-Semitic calamities.
'Ah, Lord!' he prayed, sitting in the synagogue. 'Isn't it true that we are your chosen people?'
And from the heavens boomed a voice, 'Yes, Cohen, the Jews are my chosen people!'
'Well, then,' wailed the old man, 'isn't it time you chose somebody else?'

No people are God's chosen people. You have chosen to be God s chosen people -- and then you suffer. Jews have suffered for a really long time. And all their misery can be condensed into this single thing: they have chosen to be the chosen people of God. That very ego has created great antagonism. And they are stubbornly clinging to it. The more they have suffered, the more stubborn they have become.
But God has not chosen anybody. How can God choose? All is his. All is he. There is no question of choice. But we choose our ideas and then those ideas become prisons, calamities. Beware! If

you are suffering, then look back -- you must have chosen something wrong, otherwise you cannot suffer. This is my basic observation after observing thousands of people and their miseries. Whenever I see somebody suffering and in misery, I have by and by become absolutely certain about one thing -- that he is responsible, that he has chosen some wrong ideas, that he has chosen some wrong notions. But those who suffer always throw the responsibility on others. And sometimes it seems very unjust. If a couple comes to me and the wife or the husband is miserable but the other partner is not miserable at all, the miserable partner tries to throw the responsibility on the other -- 'He is responsible for my misery.'

It seems very hard to tell the person who is in misery that he must be responsible for his misery -- because nobody else can be responsible for his misery. If the other is happy he must have chosen different values. He must have chosen values that give happiness, health, wholeness. If you have chosen wrong values, you suffer, but you can always manipulate and interpret in such a way that your suffering seems as if it has been done to you, Nobody can make you suffer. It is always basically you who decide whether to suffer or not. In every situation you can take a standpoint from which you can get out of suffering, and in every situation you can take a standpoint from which you can create as much suffering as you like. But people like to suffer. There is a reason for it: the more they suffer the more they are. In suffering the ego feels strengthened; in bliss it disappears.

So you go on saying that you need bliss, that you seek bliss, but when I look into you I find just the opposite. You seek misery, you live on misery, you look for misery. You go on saying that you seek bliss and you go on looking for misery. Unless this mechanism is understood perfectly well, you will never be able to know what God is. God is bliss. And bliss is possible only when you have understood the phenomenon of how you create your misery. Substitutes create misery. For example, you wanted to love a woman but love is dangerous, unsocial, rebellious. And who knows what might happen? So you settled for marriage. Now marriage is a substitute for love. You will never be happy, you will be miserable. Of course you will be comfortably miserable, conveniently miserable -- but miserable all the same. You will have a certain security, a good bank balance, prestige, respect, but you will not be happy. Look at your respectable people. They have all that they always thought would help them, they have it. Money they have, power they have, prestige they have. But look into their eyes -- they are deserts. Not a single flower blooms, there is no joy. They are just dragging themselves somehow. They settled for a substitute.

Go and sit by the comer of a temple or a mosque and watch people coming and going. Do you see any celebration? Do you see any real joy? Do you see any dance? -- nothing! People just walk into the temple as part of their formal duty, and get out as soon as they can. They have to fulfil a certain duty; they have to show society that they are religious people -- it pays. But there is no joy. The temple is a substitute.

See people praying. Not a single tear comes to their eyes. See people praying. No radiance is on their faces. Not even a ripple of dance is around them. And they go on praying for their whole life. It is a sheer wastage of time and energy. They have chosen a substitute. Beware of substitutes. Only then can you find God. God has no substitute. God is the really real, the truth.

Now this small parable.

IMAM MUHAMMED BAQIR IS SAID TO HAVE RELATED THIS ILLUSTRATIVE FABLE:

'FINDING I COULD SPEAK THE LANGUAGE OF ANTS, I APPROACHED ONE AND ENQUIRED, "WHAT IS GOD LIKE? DOES HE RESEMBLE THE ANT?"

'HE ANSWERED, "GOD! NO, INDEED -- WE HAVE ONLY A SINGLE STING, BUT GOD, HE HAS TWO!"'

That's how all your religions and philosophies are -- God is just your magnified ROOP, form. You have one sting, he has two. You live seventy years, he lives eternally. You become old, he never becomes old. But the difference is of quantity, not of quality. Your God is your projected, reformed, modified, decorated form. Your God is you as you would like to be.
Sufis: The People of the Path, Vol 2
Chapter #4
Chapter title: Earth and Sky Apart
30 August 1977 am in Buddha Hall

The first question:

Question 1
WHY DID VAN GOGH KILL HIMSELF? WHY DID HEMINGWAY PUT A SHOTGUN IN HIS MOUTH AND BLOW THE TOP OF HIS HEAD OFF? WHY DO THEY POISON THEIR RIVERS, THEIR AIR AND THEIR OWN FOOD? WHY DO THEY JUSTIFY IT ALL WITH THEIR REASONING, PSYCHOLOGY AND LAWS? WHY DO THEY COME HERE FOR A COUPLE OF MONTHS, AND WHY DO YOU HAVE SO MUCH COMPASSION FOR THEM? I AM SICK AND TIRED OF THEM!

The question is from Prageet.
First, there are suicides and suicides. Each suicide has something unique about it -- as each life has something unique about it. Your life is yours and your death is also going to be yours. Sometimes it is possible that your life may not be yours, but it is not possible that your death may not be yours.
Life can be anonymous. If you live with others, you can compromise too much, you can imitate -- but death is always unique because death is alone. You die alone. There is no society. They don't exist in your death. The crowd, the mass, is there when you are alive, but when you die you die absolutely alone, utterly alone.
Death has a quality.
So sometimes it happens that a man may commit suicide because he has become tired of the anonymous existence. He has become tired of all the compromises that one has to make in order to live. That's why van Gogh committed suicide -- he was a rare man, one of the greatest painters ever. But he had to make compromises every moment of his life. He got tired of those compromises; he could no longer tolerate being part of the crowd mind. He killed himself in order to be himself. He was only thirty-three or something when he killed himself. If he had been in the East there would have been another alternative: suicide or sannyas. These are the two alternatives which every man who has some sense of life, of individuality, has to choose between. In the West nothing like sannyas has been in existence. If you become a Christian monk that is again a compromise; you still remain part of the society. Even if you go out of the society you remain part of It. The society goes on controlling you -- it has a remote control system. It does not allow you to really go out of it. You remain a Christian, you remain a Catholic, even when you have moved to a monastery. It does not make much difference.
In the East, sannyas has a totally different flavour. The moment you become a sannyasin you are no longer a Hindu, you are no longer a Mohammedan, you are no longer a Christian. The moment you become a sannyasin, you drop out of all collectivities. You become yourself. You will be surprised to know that in the East people don't commit suicide as much as in the West. And the difference is big -- too big to be just accidental. In the East we have created a creative kind of suicide, that is sannyas. You can still live, but you can live in your own way. Then the need for suicide disappears, or becomes very much less.

In the West it always has happened that the unique individuals have to commit suicide. The mediocre go on living, the unique have to commit suicide. A van Gogh, a Hemingway. a Mayakovski, a Nijinsky -- these are unique individuals. Either they have to commit suicide or they have to go mad -- the society drives them mad. The society puts so much pressure on them that either they have to yield to the society and become just anonymous, or they have to go mad, or they have to commit suicide. And all are destructive alternatives.

Nietzsche went mad; that was his way of committing suicide. Nijinsky committed suicide; that was his way of going mad. Nietzsche had the same quality as a Buddha. Had he been in the East he would have become a Buddha, but the West does not give that alternative at all. He had to go mad. Van Gogh had a unique quality of tremendous intelligence, creativity. He could have moved on the path of sannyas and samadhi, but there was no door open. He got tired; just going on living a compromise was hurting too much. It was not worth it. One day he completed his painting -- the painting that he had always wanted to do -- and that day he felt, 'Now there is no need to make any compromise with anybody for any reason. I have done my paintings, I have done my best. It is time to disappear.'

He had always wanted to paint a sunrise. He had painted sunrises for years, but still something was missing and lacking and he would paint again and again. The day his painting was complete and he was fulfilled and satisfied and contented that it had happened -- that very moment it was absolutely clear to him that now there was no need -- 'I was only waiting for this painting. I am fulfilled in it, I have bloomed. Now why make compromises? For what?' He committed suicide. He was not mad, he was simply not mediocre. His suicide was not a crime, his suicide was simply a condemnation of your so-called society which asks for so many compromises. Mediocre people are ready to compromise; they have nothing to lose. In fact they feel very good being part of a crowd, of a mob, because in the crowd they need not think about themselves as mediocre; all are just like them. They can lose themselves in the crowd. They can lose themselves and forget themselves in the mass mind, and in the mass mind they have no responsibility. They need not bother whether they are intelligent or unintelligent; they need not bother whether they are asleep or awakened.

But a man who has some soul in him will find it continuously heavy to go on degrading himself, to go on compromising for small ordinary trivia, meaningless things -- for bread and butter, for a house, a shelter, for clothes.

Van Gogh was very poor because his paintings wouldn't sell. His paintings were at least a hundred years ahead of his time. That is always so. The greater a man's intelligence, the bigger is the distance between the people that exist by his side and the people for whom his painting, his poetry, his assertions, will be meaningful. He comes before his time.

That's why Buddha's assertions are still relevant, still fresh; not rotten, not old. His time is coming now. It is as if he came two thousand five hundred years before his time.

Vincent van Gogh's paintings are now becoming great paintings; great appreciation has arisen for him. He came a little early. They always do. His brother used to give him enough money just to keep his body and soul together, because his paintings wouldn't sell. So just enough money.... And van Gogh would eat for half the week and for half the week he would fast to save money to paint.

Just think how difficult it was for him to live. Nobody would appreciate his painting. Once it happened that his brother made an arrangement. He told a friend, 'You go and purchase at least one painting. At least once in his life he should have the joy of somebody purchasing his painting. You take money from me. Go and purchase a painting.'

The friend went. Van Gogh was very happy. This was the first man who had come to appreciate his painting. But soon he recognised the fact that the man was not interested.... Van Gogh was thrilled! He was dancing and he was showing his paintings, all the paintings that he had done. But the man was not interested, he was just fulfilling a duty. He said, 'Anyone will do. You just give me any painting and take this money.'

It hurt van Gogh even more. He threw the man out with his money and he said, 'I suspect it is my brother behind it. He always wanted somebody to purchase my painting and it seems he has sent you. You get out from here! I am not going to sell. I wanted somebody to love my painting, to see what I have done, but you are not the person. You don't have any perception, you don't have any aesthetic sense, you don't know what paintings mean. You simply get out!'
So not a single painting was sold. Starving, fasting, he was painting three days, four days a week. And for three, four days he would be able to eat. The day he completed the painting that he always wanted to complete....
He was madly in love with the sun. The sun is the source of life. Maybe the sun was his symbol for God, maybe through the sun he was searching for God. The day he painted his sunrise, he committed suicide. This suicide is not a crime, it is simply a shout against the mediocre society that we have created in the world. It is simply a protest that for those who have life. this society is not worth living in. This society is only for the mediocre. This society is only for those who really don't want to love, who just want to drag.
But each suicide will have a different quality to it.
You ask why Hemingway committed suicide. Hemingway's suicide has another flavour, different from van Gogh's. Hemingway's whole search was the search for freedom. Birth happened; it was not your choice. You were thrown into life -- as the existentialists say. You were thrown into it, it was not your choice. Nobody ever asked you whether you wanted to be born or not. So birth is not freedom. It has already happened.
The next most important thing is love, but that is also not possible to do. When it happens, it happens; you cannot manage it, you cannot will it. If you want to love a person just through will, it is impossible. It happens when it happens -- -suddenly you are in love, That's why we use the phrase 'falling in love'. You 'fall' into it. But you cannot will it; it comes from the unknown. It is just like birth. It is as if God manages that you fall in love with this person; it is as if the decision comes from the blue. You are not the decisive factor, you are more like a victim. You cannot do anything against it. If it happens you have to go into it; if it does not happen you can do whatsoever you want and it will not happen. Nobody can produce love on order.
And the most important three things in life are birth, love, death. Death is the only thing that you can do something about -- you can commit suicide.
Hemingway's search was for freedom. He wanted to do something that HE had done. He had not managed birth, he had not managed love, now there was only death. There was only one thing which if you wanted to do, you could do. It would be your act, an individual act, done by you. Death has a mysterious quality about it; it is a very strange paradox. If you are standing by the side of a small baby, just born, and if somebody asks you to say something absolutely certain about the baby -- the baby is in his crib, asleep, relaxing -- what can you say absolutely certainly? You can say only one thing: that he will die.
This is a very strange thing to say. Anything else is uncertain. He may love, he may not love. He may succeed, he may fail. He may be a sinner, he may be a saint. All are 'maybes', there is nothing certain about anything. It is not possible to predict anything. There is only one thing you can say -- and it looks very absurd at the side of a baby who has just been born -- only one thing is absolutely certain: that he will die. This prediction can be made, and your prediction is never going to be wrong.
So death has a certain quality of certainty about it -- it is going to happen. And at the same time it has something absolutely uncertain about it too. One never knows when it is going to happen. There is certainty that it is going to happen and uncertainty about when it is going to happen. Both this certainty and uncertainty about death make it a mystery, a paradox. If you go on living, it will happen -- but then again it will come from out of the blue. You will not be the decisive factor. Birth happened, love happened -- was death also to happen? That made Hemingway uneasy. He wanted to do at least one thing in life to which he could have his own signature, about

which he could say 'This I did'. That's why he committed suicide. Suicide was an exercise in freedom.
You cannot know anything about death unless you go into it. Hemingway's attitude was that if it is going to happen then why be dragged into it? Why not go into it on your own? It is going to happen. His whole life's concern was death, that's why he became so interested in bullfights. Death was very close by. He was constantly. attracted by the theme of death -- what it was. But you cannot know. Even if somebody is dying in front of you, you don't know anything about death. You simply know that the breathing has disappeared, that this man's eyes won't open again, that this man will never speak again, that his heart is no longer beating -- that's all. But this is nothing. How can you know about death from these things? The mystery remains a mystery, you have not even touched it.
You can know it only by going into it. But if you are dragged into it there are more possibilities of your becoming unconscious -- because you are being dragged into it. Almost always people die unconsciously. Before death happens they become so afraid, so very afraid, that a kind of coma surrounds them and protects them. It is a natural anaesthetic. When you go for an operation, you need an anaesthetic -- and death is the greatest operation there is: the soul and body will be torn apart. So nature has some built-in mechanism -- before you start dying you go into a coma; all consciousness disappears. In the first place your consciousness was not very much. Even while you were alive, it was just a tiny flicker. When the wind of death comes, that flicker is gone -- there is complete darkness.
Hemingway wanted to go into death fully conscious. It was a conscious exercise in dying. But that is possible only through suicide or through samadhi. These are the only two possibilities. You can die consciously in only two ways. You can commit suicide; you can manage your own death. You can have your revolver ready, contemplate it, put it to your chest or your head, pull the trigger yourself consciously, see the explosion and see death. This is one possibility. It is a very destructive possibility.
Another possibility is to go more and more into meditation, to attain to a state of awareness that cannot be drowned by death. Then there is no need to commit suicide. Then whenever death comes, let it come. You will be dying fully alert, aware, watchful.

So it is suicide or sannyas, suicide or samadhi.
And in the West, sannyas and samadhi have not been available. That's why these two very rare people committed suicide. And they have not been understood. People think that they were kind of ill, neurotic, mad, morbid, unhealthy. They were not. I am not saying that all people who commit suicide are the same. There are neurotic people who will commit suicide. There are morbid people who are more concerned with death than they are concerned with life, who enjoy destructiveness. They are self-destructive mechanisms who go on poisoning themselves.
I'm not talking about all suicides -- but you have asked about these two. And there are as many as people commit suicide. But these two are very rare. These two are very potential. If Vincent van Gogh or Hemingway had been in the East or had had the Eastern attitude, they would have flowered as great sannyasins.
And then you ask: WHY DO THEY POISON THEIR RIVERS, THEIR AIR AND THEIR OWN FOOD? That is again creating a mass suicide very slowly.
When you live unintelligently, insensitively, you live such a dull kind of life that your interest naturally starts moving towards death. That's why there are constant wars. And the periods that you call days of peace are not much concerned with peace, they are only preparations for a new war. So either you are in war or you prepare for war. There are only two kinds of periods in history: actual fighting and preparation for the fighting. There has never been a period of peace. The peace is absolutely false, pretentious. Underneath the peace, underground, you are preparing for another war.

Why is there so much attraction for war? -- because only when people are dying do they become a little alert. When there is danger you become a little alert. You don't know how to be alert in any other way. That's why when there is war you will see people's faces more alive. Something is happening. Otherwise nothing happens. It is the same old tale told by an idiot, full of fury and noise, signifying nothing. Every day you get up and the same life starts in the same rut. Every night you go to bed and you have again ended a repetition of a day. And you can be certain that tomorrow you will do the same again. When war happens, things are no longer a routine; suddenly there is news in the air; something new is happening. So people are destructive -- they create war.

And they create many kinds of war. They have been constantly fighting with nature. And nature is our life, nature is our very source. But even a man like Bertrand Russell writes a book with a title, CONQUEST OF NATURE. Conquest? the very idea is aggressive. It is as if we are against nature or nature is against us. We are one. We are nature. The trees are nature -- are people not nature? The air is nature and the sun and moon are nature -- are the eyes and the smiles and the tears not nature?

Just as the earth goes on growing into trees, so it goes on growing into people too. It is the same nature, it is the same ecology, it is one whole -- and it is interdependent. And everything depends on everything else.

But the Western mind has been very aggressive. Nature has to be conquered. You have to fight amongst yourselves, you have to fight with nature; not only that, you have to fight with yourself. These are the three fights: man fights with other men, man fights with nature, man fights with himself. When man fights with other men it is politics. When man fights with nature it is science. And when man fights with himself it is religion. This is a foolish kind of approach -- as if the whole thing depends on fighting.

Whom do you call the religious man? -- the one who fights with himself continuously, repressing, cutting his life into fragments, choosing, judging, destroying, becoming split and schizophrenic. This is the same attitude -- an aggressive, violent attitude. It shows in politics because it is the same man. It shows in religion because it is the same man. It shows in what you do with nature.

You ask me: WHY DO THEY POISON THEIR RIVERS, THEIR AIR AND THEIR OWN FOOD? -- because they are poisoned with violence. So whatsoever they do becomes poisonous. They are suicidal because they don't know what life is and they don't know how to live it. They don't know the joy and the celebration. They don't know that it is a gift, that it is a great gift. They don't know gratitude. So they go on being destructive in every possible way.

The Western attitude has been growing more and more towards death and every day it is bringing death closer to this planet. Any day this planet can explode into utter annihilation. The whole intelligence -- technology, science, politics, everything -- is directed towards one thing: how to commit a global suicide.

But it is the same man. I would like you to become just the contrary: the man who loves, who does not fight; the man who loves himself. That's why my religion is a love for yourself. The man who loves himself loves others. Then there will be a totally different kind of politics; it will be based on love. The man who loves himself and loves other people, loves nature too -- because trees are people, birds are people, animals are people. Then there will be a different kind of science in the world. But the science has to come from religion, because religion is the deepest core. Because you hate yourself, you hate others, you hate nature. Those are just reverberations of the original hate that you go on carrying with yourself.

WHY DO THEY JUSTIFY IT ALL WITH THEIR REASONING, PSYCHOLOGY AND LAWS? What else can they do? One has to justify everything. In fact, when you are doing something wrong, you have to justify it immediately, otherwise you yourself will become aware of the wrong that you have done. And you will be a criminal in your own eyes. To avoid that, you have to find rationalisations.

Once a scientist was staying with me. I love my garden to be a jungle, so I had a beautiful jungle around my house. The scientist said to me, 'Are you aware of what you are doing? If you allow these trees to grow so close to the house they will run over the house. These are dangerous things. There is a constant fight between man and trees. If you don't keep them away, within years their roots will enter into your walls and they will destroy your house.' He said, 'I hate trees.'
That has been the attitude of man: destroy. If you take that attitude then everything becomes inimical -- even poor trees, innocent trees. And there is some fact to it, so you can base your reasoning on it. Yes, it is true that if trees are left to grow completely in freedom then they will run over your towns and your houses. That's true, it is factual. But to base your whole life on that small fact and make it a philosophy, is wrong.
The other thing is as much a fact as this -- we exist with the trees. Destroy all the trees and you will die. You breathe oxygen in, trees exhale oxygen. You exhale carbon dioxide, trees inhale carbon dioxide. So when you are surrounded by trees you are more alive. It is not just poetry. 'When you go into a jungle and a great jubilation comes to your heart, you suddenly feel more alive -- as if the greenery makes you also green. It is not just poetry, it is pure science. It is because there is more oxygen, more life throbbing all around, more vitality. And when you breathe that oxygen in, your blood is purified; you can throw the toxins out more easily and you live at the maximum.
So there is a partnership with the trees: they take your poison in and purify it and create oxygen for you; you take oxygen in, you use the oxygen and throw the carbon dioxide outside. Trees use carbon dioxide as their food. So there is an absolute partnership. Man cannot live without trees and trees cannot live without man.
Animals are needed for trees and trees are needed for animals. They are not separate; they are part of one rhythm. This too is a fact. And life should not avoid this. One has to understand the totality of it; and one has to live in such a way that no one fact becomes, or pretends to become, the whole. There is no need to destroy. There is no need to fight. That is the approach of Tao, the approach of Sufism, Zen.

There is a famous Zen story....
A king told his old carpenter that he would like a certain table. The old man said, 'I am very old and my son is yet not ready. He is learning by and by. But I will try, I will do my best. Give me time.'
For three days the old man disappeared in the forest. After three days he came back.
The king asked, 'It takes three days to bring a little wood for the table?'
The old carpenter said, 'Sometimes it takes three days, sometimes three months. And sometimes you may not find wood for three years. It is a difficult art.'
The king was puzzled. He said, 'Explain it. 'What do you mean? Explain in detail.'
And the man said, 'First I have to go on a fast -- because only when I am on a fast does my mind by and by slow down. When my mind slows down, all thoughts disappear. all aggression disappears. Then I am no longer violent, then there is pure compassion and love -- a different vibe. When I feel that vibe of no-mind, then I go into the forest, because only through that vibe can I find the right tree. With aggression, how can you find the right tree?' And I have to ask the trees themselves whether one of them is willing to become a table. I go, I look around, and when I feel that this tree is willing.... That willingness can be felt only when I have no mind. So there is fasting, meditating -- and when I become absolutely empty, I simply roam around with the trees to have a feel. 'When I feel that this tree fits, I sit by its side and ask its permission -- "I am going to cut a branch from you. Are you willing?" If the tree says yes wholeheartedly only then do I cut -- otherwise who am I to cut its branch?'

Now this is a totally different approach. There is no fight between the man and the tree, there is a friendship. The man tries to fall en rapport with the trees, and he asks their permission. This is

absurd for a Western mind. The Western mind says, 'What nonsense are you talking about? Asking a tree? Have you gone crazy? And how can the tree say yes or no?' But now even Western science is gradually becoming aware that the tree can say yes or no. Now sophisticated instruments exist which can detect the moods of a tree -- whether the tree is willing, whether the tree is unwilling, whether the tree is happy or unhappy? Now subtle instruments have been developed -- just like a cardiogram. You can have a cardiogram of the tree. Electronic instruments can detect the moods of the tree.

When a woodcutter comes around the tree the tree is shaken with fear, is sad, is afraid, clings to her life. No Taoist will cut a tree in that state, no, not at all. If the tree is not willing, then who are we? When the tree on its own is ready to share, then only can it be cut.

Now this table will have a different quality to it. It has been a gift from the tree; it has not been taken away. The tree has not been robbed, it has not been conquered. It will not be difficult to understand that this table will have a different vibe to it. It will have something sacred about it. If you put this table in your room you will create a certain kind of space around the table which will not be possible with other tables. It will be there befriending you because you befriended it. It will be there as part of your family, not as a limb cut from an enemy.

The Western mind has been too aggressive against itself and against nature. It has created schizophrenia against people, it has created politics, war, and it has created the ecological crisis. But things have gone now to the extreme. Either man has to turn back and drop the Western aggressive attitude or man has to get ready to say goodbye to this planet. This planet cannot tolerate man any more; it has already tolerated him for long enough.

WHY DO THEY COME HERE FOR A COUPLE OF MONTHS AND WHY DO YOU HAVE SO MUCH COMPASSION FOR THEM?

They need compassion because only through compassion will they learn compassion. There is no other way to learn it. If they can feel my compassion and my love, they will start being compassionate and being loving. It is only in the milieu of love that one learns love. I am just creating a climate here. It is not a teaching, it is a climate.

And I don't have anything else to give. To whosoever comes I can give my love and my compassion -- because that is all that I have.

And Prageet says: I AM SICK AND TIRED OF THEM.

If you are sick and tired of them then you are one of them. That very attitude of being sick and tired is violent.

Why this question? Such a long question has arisen in Prageet's mind, and this is his first question. He has been here for almost two years. Why has such a long question arisen? He has a very violent mind. He is a good groupleader, but a very violent one. He runs the gestalt and the bio-energetic groups and he goes on beating people. And he had never asked this question up to now. But just a few days ago one guy beat him really hard. Hence the question.

If you are tired and sick of them, you are one of them. Feel compassion, feel love. Help people through love and compassion. I know that sometimes you have to be hard too, just because of compassion, but that is another quality of hardness. Sometimes you have to push their buttons, but when you push their buttons, naturally they can go to the extreme -- they can hit you. A real groupleader is always in danger. That is the risk. You provoke people to bring their negativities to the surface, and when those negativities come to the surface, naturally you can be one of the targets. You are in danger.

But a groupleader will accept it with gratitude. When somebody hits a groupleader, he will bow down to him and say thank you -- because that is what he wanted. He was creating a situation in which the anger could bubble up and burst. Once that anger has gone, the man will have a totally different kind of energy. The group process is a catharsis; it is a process of taking the pus out of your system. But when you are taking pus out of a system, sometimes a few drops of pus may fall upon your clothes -- that's natural. When you do surgery your hands will be bloody and you will need a good bath after it.

Don't be angry. Otherwise you become part of them.
Now Prageet says, 'I don't want to lead any groups nor do I want to rolf people. Maybe I could work in the garden?' No, not at all. I love my trees!

The second question:

Question 2
IN ANSWERING MY QUESTION, YOU KEPT REFERRING TO ME AS 'SHE'. SO YOU HAVE FOUND ME OUT. EVEN GROWING A BEARD, I COULD NOT DECEIVE YOU. ONLY ONE SMALL REQUEST: MAY I KEEP THE SWAMI IN THE FRONT OF MY NAME?

Sorry, Ma Anand Sucheta. I goofed again.
Yes, it has happened. Just the other day Swami Anand Sucheta asked a question and I continued to refer to him as she.
Now there are two other Suchetas, both are she. One Sucheta is he, two Suchetas are she. They have also written questions to me. But the swami who asked the question has really understood the point of it. 'Swami' was clearly there, 'swami' was written on the question -- but for two reasons I was goofing. One was that Anand Sucheta really has the heart of a woman. By growing a beard it makes no difference.
There is a biological he and she and there is a psychological he and she. Sometimes when I am giving sannyas to a person I have to think twice whether to call him ma or swami. Not to create an embarrassing situation for you I go on giving swami and ma according to your biological body. But sometimes it is very clear that to call this person 'swami' seems absolutely wrong. He has such a feminine heart and his path is going to be love. He is so receptive.
Just the other night Prabha was here. Now he has a heart of a woman. He is a very big man physically, but he has a very, very soft vulnerable heart of a woman -- a very loving heart. His psychological being is a she. And that is really more important because my work is concerned not with your biology but with your psychology.
But I am happy that Anand Sucheta understood the point. He says: IN ANSWERING MY QUESTION. YOU KEPT REFERRING TO ME AS 'SHE'. SO YOU HAVE FOUND ME OUT. EVEN GROWING A BEARD I COULD NOT DECEIVE YOU. ONLY ONE SMALL REQUEST: MAY I KEEP THE SWAMI IN FRONT OF MY NAME?
That you can go on keeping. But go on knowing that you are feminine. And be joyous about it -- because my understanding is that the feminine mind is closer to God than the masculine mind. The masculine mind is the Western mind and the feminine mind is the Eastern mind. The masculine mind is aggressive and the feminine mind is receptive. And God comes easily to those who can receive him -- like a womb; to those who can become pregnant with him.
Go on keeping your swami name. That is for others. But for your own self go on remembering. Become more and more feminine. Allow your femininity to take possession of you.
Secondly, although Swami Anand Sucheta asked the question, the question was more relevant to one of the Ma Anand Suchetas. She did not ask it but really she should have asked it. It was more relevant.
So when sometimes I goof, I goof for reasons. Try to find out why. Meditate over it. When I make a mistake, meditate over it and you will always be enriched by it.

The third question:

Question 3
EVERY TIME YOU COME AND GO IN THE LECTURE, I AM WORRIED YOU MAY MISS A STEP AND FALL.

P.S. YOU LOOK SO DRUNK.

That's true. But I have been drunk for so long that you need not be afraid. For twenty-five years I have been that way. In the beginning it really was difficult to walk. I was very much afraid myself that I might fall any moment. Somehow the body had become so distant and there was such a gap -- earth and sky apart. It took time for me to settle down. Although everything has settled down, that drunkenness is still there. This is God-drunkenness. Once you have drunk from the spring of the divine you are never in a state of being undrunk. Once is enough. A drop of it is enough to drown you forever. You need not drink again and again; you will never become thirsty again.
I can understand your question, but don't be worried. Somehow.... I call it 'somehow' because I am not managing it. I cannot manage it because I am not there to manage it; it has managed itself. Somehow I remain drunk and I remain aware.
Sufis have a particular principle about it -- it will be meaningful to understand it. They call it an oscillation between the two states, AHWAL. The two states are BAKA and FANA: individuality and dissolution of the individuality. Between these two there has to be a kind of rhythm, a synchronisation. There are people who are in their BAKA, but they don't know anything about FANA. Then there are people who are in their FANA, but they forget how to come back to HAKA. Both are lopsided.
A kind of balance is needed between the two -- drunkenness and awareness. One has to be drunkenly aware, or alertly drunk. That is the highest alchemy -- where opposites meet and they become one. That is the greatest synthesis.

It is said of al-Junaid, Master of al-Hillaj Mansoor, that he used to impose disciplines to establish a rhythm between these two polarities. It is reported that the Master once ordered a disciple, al-Shibli... al-Shibli later on became a great Master himself. This man, al-Junaid, created many Masters. He had a great creative energy to create Masters. He was one of the Masters of Masters. When al-Shibli attained his satori. his samadhi, his FANA, he became incapable of coming back to the BAKA. He was so drunk, so lost, that the Master was very angry with him.
He said, 'You listen, Shibli! First you were clinging to your BAKA state. Now you have moved to the other and now you cling to it. Clinging remains. Clinging has to go. one has to be more liquid. One has to be capable of moving from one to the other easily, smoothly -- just like a pendulum that swings from left to right, right to left. Without any hitch, hesitation, without any clinging, one has to attain to that smooth movement.'
But al-Shibli could not follow. Then the Master said, 'If your self-discipline is not sufficient to restrain your mystic states, AHWAL, it is better that you admit yourself to a mad asylum for a time. '
This is strange advice from a Master -- 'Go to a madhouse, admit yourself, and stay there until you attain a discipline by which you can be alert and drunk together.'
This has been one of the greatest problems on the path of the ultimate ecstasy, and you will find this phenomenon in many ways. You see Buddha. Buddha is drunk and alert together. Ramakrishna is not alert. He is drunk. Something of the balance is missing. If you ask me, I cannot tell you to make Ramakrishna a goal. When Ramakrishna would get into his FANA state, for days he would remain almost unconscious. Once he remained unconscious in a coma for5 six days. And when he came out of it he started crying, and he started asking God, 'Take me back. Let me go into that again.' He became like a child. It is better than the state of BAKA -- this ecstasy is good -- but there is a higher stage to it. That is Buddha's state. He is drunk and yet alert. One has never seen him unconscious. He has managed the ultimate synthesis.
The way of ecstasy is also the way of sobriety, because it is the science of the knowledge of states. As Sheik ibn Ajiba has said, 'A drunkenness with consciousness of the state is higher than drunkenness with forgetfulness. Ecstasy is not the goal but the means; nevertheless an absolutely essential means.'

So you need not be afraid. I am drunk and alert together. My drunkenness takes care that I don't become so much alert that I am fixed in the HAKA. My awareness takes care that I don't become fixed in the state of FANA. They help each other like the two wings of a bird -- they are opposite and yet complementary. With one wing you cannot fly, you will need both wings.
And that is my teaching. My whole effort here is to make you alert and drunk together. Hence I go on telling you to dance and abandon yourself in dance, and I go on teaching you ways of meditation, awareness, vipassana -- so that both can grow together. The day you are drunk, suddenly you will find a light burning in you which keeps you alert. And certainly, as Ajiba says, a drunkenness with awareness is higher than a drunkenness with forgetfulness.

The fourth question:

Question 4
DURING THE DAY WHEN I AM BOUNCING AROUND, I COMPLETELY LOSE MYSELF. I AM ENJOYING, BUT WHERE DOES MEDITATION COME IN?

The very enjoyment is what meditation is all about.
The question is from Vidya. Now she is hankering for some misery. She is enjoying but she cannot enjoy enjoying; she wants to create some trouble for herself. It is very difficult to be really happy and happy with happiness. Once you are happy you start looking for some trouble. You cannot believe that you can be happy, that you can really be happy. Something must be wrong. When you are miserable you are perfectly happy -- that is your state, you know it, you are well acquainted with it; that is your identity. When you are miserable you are happy, because you know that this is how you are -- but when you are happy then you start becoming miserable. You cannot trust happiness, it is so unknown.
That's what meditation is: to enjoy, to celebrate.

Hoping to develop his son's character, a father once gave him a penny and a quarter as he was leaving for Sunday school. 'Now, Peter, you put whichever one you want to in the offering plate,' he said.
When the boy returned, his father asked which coin he had given. Peter answered, 'Well, just before they sent around the plate the preacher said, "The Lord loveth a cheerful giver," and I knew I could give the penny a lot more cheerfully than I could give the quarter, so I gave it.'

I perfectly agree with the boy. Whatsoever is cheerful is good. Whatsoever makes you cheerful is religious. Let cheerfulness be your only religion, the only law. Let there be no other law. Just enjoy and enjoy tremendously, totally. Meditation will come like a shadow. It is meditation coming; it is the sound of the footsteps of meditation coming to you.

The fifth question:

Question 5
IT IS A LONG, LONG JOURNEY BETWEEN THE PREPARATION AND THE ULTIMATE; BETWEEN THE STATE OF ROBOPATHOLOGY AND ENLIGHTENMENT. MUST ONE SUFFER DURING THE PERIOD OF THE 'JOURNEY' OR IS THERE A POSSIBILITY OF PEACE? PLEASE EXPLAIN.

It depends on you. It depends on what attitude you take about it. Waiting can become great joy if you trust that it is going to happen, if you trust that it is coming closer every moment. If you trust that it has already started happening because you have started moving towards it, then each moment that passes w make you more and more joyous. The home is coming closer.

But you can be very miserable if you take the. attitude -- 'How long do I have to wait? How far is the goal? Why have I to wait so long? Why have others reached? Why are others reaching before me?' Then you can create a thousand and one problems for yourself and you can get miserable. And remember, the law is that the more miserable you get in your waiting, the longer the waiting will be -- because God cannot happen in a miserable mind. The happier the waiting, the closer you are coming. If your waiting can be your total joy, God will happen this very moment -- no time gap is needed. It all depends on your patience.
But when I say patience, I don't mean a negative quality, I mean a joyous patience -- thrilled, expectant. It is going to happen! When it is going to happen is not the point -- it is going to happen.
It all depends on how you interpret. Interpretation is a process that has to be understood very deeply. You can see a rose bush and you can start counting the thorns. If you count the thorns, there are millions. And in that very counting you will become incapable of seeing the rose. Counting the thorns, being hurt by the thorns, your hands will be bloody. You will be angry, you will be frustrated, you will be in despair -- and your eyes will not be capable of seeing the rose. How can you see the rose with so many thorns? Thorns will be floating in your eyes. Your eyes will be covered by thorns; you will not be able to see the rose. Even if you have a glimpse of the rose you will not be able to trust. How can the rose happen? You know only thorns, you know only the pain of the thorns. The rose seems to be an impossibility. Maybe it is a dream, maybe you have imagined it, maybe it is a hallucination or something. But in the very nature of things it cannot happen -- it is so contrary to the experience of thorns. I hen it becomes impossible. By and by you will become oblivious of the rose. Then it no longer exists for you.
But if you look at the rose, if you feel the rose, if you become rosy with the rose, if you allow the fragrance to move into your innermost core, if you feel the wetness of the flower, the dewdrops on it, the sunrays dancing, if you see the utter joy of the flower, the incomparable beauty of it -- in that very vision of the rose the thorns start receding. They may be on the bush but they don't exist for you. They can't exist for you; your eyes are full of the rose. And when your eyes are really full of the rose -- not only your eyes but your heart too -- then you will be surprised to find that the thorns don't matter. Even if there are ten thousand thorns for one rose, only the rose matters, the thorns don't matter. Your whole outlook has changed and you will look at thorns with a new vision. You will see the thorns not as enemies of the rose but as bodyguards of the rose. They are guarding it; they are friends; they protect -- otherwise it will not be possible for the rose to survive. Those thorns are a must.
Once you have started seeing the beauty of life, ugliness starts disappearing. It becomes at the most a shadow. If you start looking at life with joy, sadness starts disappearing. You cannot have both heaven and hell together, you can have only one. It is your choice. And you can have it any moment. If you want hell, you can have it right now. If you want the heaven, you can have that too. It is absolutely your responsibility; it is your choice.
It depends how you interpret.

I would like to tell you a few anecdotes....
Thirty nuns arrived in purgatory. 'Now girls,' said the angel in charge. 'I want every one of you who was ever sexually involved in any kind of relationship on the earth to stand up -- and remember, no fibbing. I have ways of checking up on you.'
Sheepishly twenty-nine of the nuns stood up, but the thirtieth remained seated.
The angel nodded and put in a phone call to the devil. 'Satan,' he said, 'I'm sending down thirty nuns to you -- and I advise you to be particularly careful of one. She's stone deaf!'

Now this is your interpretation. This shows more about the mind of the angel than anything about the woman who has kept silent and has not stood up.

Another scene....
The Pearly Gates. St. Peter interviewing a new arrival. St. Peter: Name?
New Arrival: Melvin.
St. Peter: Did you ever gamble, drink, or smoke when you were on earth?
Melvin: No.
St. Peter: Did you ever steal, lie, cheat, or swear?
Melvin: No.
St. Peter: Were you promiscuous?
Melvin: No.
St. Peter: Tell me what kept you there so long?

This shows the mind of St. Peter, nothing about Melvin.

The third.... 'Rabbi Jacobs, I need fifty dollars to get out of debt,' sobbed Gottlieb. 'I keep praying to God to help, but he has not sent it!'
'Don't lose faith,' said the rabbi. 'Keep praying.'
After Gottlieb left his house, the rabbi felt sorry for him. 'I don't make much money' he thought, 'but that poor man needs it. I will give him twenty-five dollars out of my own pocket.'
A week later, the rabbi stopped Gottlieb and said, 'Here God sent this to you!'
Back in his home, Gottlieb bowed his head, 'Thank you, Lord!' he said, 'But next time you send money, don't send it through Rabbi Jacobs -- that crook kept half of it!'

It all depends on you, on how you look at things. You can see each day surrounded by two nights or you can see each night surrounded by two days. And it really makes a lot of difference. Let your waiting be joyous. You are waiting for God. Let it be a song in your heart. Let it be prayerful. Let it be a celebration. Only celebration is sacred.
Just the other day I was reading a statement of a German philosopher, Martin Heidegger. He says, 'I have not come across anything in the world which can be called sacred.' Now this man must have lived a very poor life, an utterly poor life, if he could not name, could not vouch for, could not be a witness to a single thing that he could call sacred. His life must have been one of utter frustration. He has not known any song, he has not known any joy. He has not seen a smile on a child's face, he has not seen tears. He has not heard the birds singing and he has not seen roses and lotuses flowering, and he has not looked at the stars. He has missed.
The whole of life is sacred.
Once it happened that Buddha asked one of his disciples, 'Can you find anything which is worthless in life? If you can, then bring it.' The disciple thought for many days and Bud&a enquired every day, 'What is happening? Have you not yet found anything worthless?' And after a month or two the disciple came and he said, 'Sorry. I looked all around. I looked very hard. I could not sleep because you had put a question and I had to find the answer. But I could not find anything worthless.'
Then Buddha said, 'Now another task. Find anything which has worth. How many days will you take for it? You took months for the first.' And the disciple laughed. He said, 'No need to take any time.' He just took a straw from the ground and gave it to Buddha. And he said, 'This is enough proof. This has worth.'
Buddha blessed the disciple and he said, 'This is how one should look at life. This is the right attitude -- SAMYAK DRUSHTI, right vision.' And Buddha said, 'I am happy with you -- that you took months and still you could not find anything worthless. You could not find a single instance of something meaningless. And now for the meaningful, for that which has worth, you have not taken even a single second. Yes, this is how it is. The whole life is sacred.'
Buddha has lived a rich life, spiritually rich. Heidegger must have lived in misery.

How can you say that life has nothing sacred in it? Each moment is sacred. But you need the eyes to see that sacredness. God is not missing from existence; only your vision is not yet tuned to it.
You ask: IT IS A LONG, LONG JOURNEY BETWEEN THE PREPARATION AND THE ULTIMATE.... The length of that journey depends on you. It can be long, very long; it may not be so long. It may be very short. The goal depends on you -- how long is not a fixed phenomenon. It cannot be measured. It becomes long if you look through misery, anguish, anxiety, antagonism. If your eyes are full of sadness, you create a long distance. If your eyes are full of joy, it is here, it is now, it is this.

The sixth question:

Question 6
OSHO.... YOU ARE SO CRAZY!!! HOW DOES IT FEEL TO BE TOTALLY CRAZY?

Just far out!!!

And the last question:

Question 7
BELOVED MASTER, HAS IT HAPPENED? HAS IT FINALLY HAPPENED? IS THAT YOU INSIDE MY HEART, SO CLEAR AND CONSTANTLY WITH ME NOW?

Yes, Divya. It has happened. But don't grab it -- otherwise it can disappear again. Let it be there, but don't become greedy -- otherwise out of your greed you can crush it. Let it be there but don't take it for granted. The moment you take it for granted, it disappears. It is there, it has happened. It is going to happen to all as it has happened to you. But remember, it is very fragile, it is very subtle. You cannot keep it in a fist. The moment you close, you kill it. If you remain open, it will be there. Never expect it to be there and it will be there. If you start expecting then you create hindrances.
Yes, it has happened. But now you will have to be even more alert not to destroy it. It is not so hard -- when it has not happened it is not so hard, the work is not so hard. The real work starts when it starts happening, because then you have to be very, very careful and very conscious. A single moment of unconsciousness and you can destroy it.
Sufis: The People of the Path, Vol 2
Chapter #5
Chapter title: Layer Upon Layer
31 August 1977 am in Buddha Hall

THE SUFI MASTER, AJNABI SAID, 'WRITE TO MULLA FIROZ AND TELL HIM THAT I HAVE NO TIME TO ENGAGE HIM IN CORRESPONDENCE, AND THEREFORE HAVE NOTHING TO SAY TO HIS LETTER.'
THE DISCIPLE, AMINI, SAID, 'IS IT YOUR INTENTION TO ANNOY HIM WITH THIS LETTER?'
AJNABI SAID, 'HE HAS BEEN ANNOYED BY SOME OF MY WRITINGS. THIS ANNOYANCE HAS CAUSED HIM TO WRITE TO ME. MY PURPOSE IN WRITING THE PASSAGE WHICH ANGERS HIM WAS TO ANGER SUCH AS HE.'
AMINI SAID, 'AND THIS LETTER WILL ANGER HIM FURTHER?'
AJNABI SAID, 'YES. WHEN HE WAS ENRAGED AT WHAT I WROTE, HE DID NOT OBSERVE HIS OWN ANGER, WHICH WAS MY INTENTION. HE THOUGHT THAT HE WAS OBSERVING ME, WHEREAS HE WAS ONLY FEELING ANGRY. NOW I WRITE

AGAIN, TO AROUSE HIS ANGER, SO THAT HE WILL SEE THAT HE IS ANGRY. THE OBJECTIVE IS FOR THE MAN TO REALISE THAT MY WORK IS A MIRROR IN WHICH HE SEES HIMSELF.'
AMINI SAID, 'THE PEOPLE OF THE ORDINARY WORLD ALWAYS REGARD THOSE WHO CAUSE ANGER AS ILL-INTENTIONED.'
AJNABI SAID, 'THE CHILD MAY REGARD THE ADULT WHO TRIES TO REMOVE A THORN FROM HIS HAND AS ILL-INTENTIONED. IS THAT A JUSTIFICATION FOR TRYING TO PREVENT THE CHILD FROM GROWING UP?'
AMINI SAID, 'AND IF THE CHILD HARBOURS A GRUDGE AGAINST THE ADULT WHO REMOVES THE THORN?'
AJNABI SAID, 'THE CHILD DOES NOT REALLY HARBOUR THAT GRUDGE, BECAUSE SOMETHING IN HIM KNOWS THE TRUTH.'
AMINI ASKED HIM, 'BUT WHAT HAPPENS IF HE NEVER GETS TO KNOW HIMSELF, AND YET CONTINUES TO IMAGINE THAT OTHERS ARE MOTIVATED BY PERSONAL FEELINGS?'
AJNABI SAID, 'IF HE NEVER GETS TO KNOW HIMSELF, IT MAKES NO DIFFERENCE AS TO WHAT HE THINKS OF OTHER PEOPLE, BECAUSE HE CAN NEVER HAVE ANY APPRECIATION OF WHAT OTHERS ARE REALLY LIKE.'
AMINI ASKED, 'IS IT NOT POSSIBLE, INSTEAD OF AROUSING ANGER A SECOND TIME, TO EXPLAIN THAT THE ORIGINAL WRITING WAS COMPOSED FOR THIS PURPOSE, AND TO INVITE MULLA TO REVIEW HIS PREVIOUS FEELINGS?'
AJNABI SAID, 'IT IS POSSIBLE TO DO THIS, BUT IT WILL HAVE NO EFFECT. RATHER IT WILL HAVE AN ADVERSE EFFECT. IF YOU TELL THE MAN YOUR REASON HE WILL IMAGINE THAT YOU ARE EXCUSING YOURSELF, AND THIS WILL AROUSE IN HIM SENTIMENTS WHICH ARE HARMFUL ONLY TO HIM. THUS, BY EXPLAINING, YOU ARE ACTUALLY ACTING TO HIS DETRIMENT.'
AMINI SAID, 'ARE THERE NO EXCEPTIONS TO THIS RULE -- THAT MAN MUST LEARN THROUGH REALISING HIS OWN STATE, AND THAT HIS STATE CANNOT BE EXPLAINED TO HIM?'
AJNABI SAID, 'THERE ARE EXCEPTIONS. BUT IF THERE WERE ENOUGH EXCEPTIONS TO MAKE ANY DIFFERENCE TO THE WORLD, WE WOULD NOT BY NOW HAVE ANY MULLA FIROZES LEFT.'

MAN'S being is very simple, but his personality is not. The personality is very complex. The personality is like an onion -- there are many layers of conditioning, corruption, poisoning. Hidden behind many layers -- what Sufis call filters -- is man's simple being. But that simple being is behind so many filters that you cannot see it. And hidden behind these many filters, you cannot see the world either -- because whatsoever reaches you is corrupted by the filters before it reaches you. Nothing ever reaches you as it is; you go on missing it. There are many interpreters in between.

You see something. First your eyes and your senses falsify. Then your ideology, your religion, your society, your church -- they falsify. Then your emotions -- they falsify. And so on and so forth. By the time it reaches to you it has almost nothing of the original, or so little that it makes no difference. You see something only if your filters allow it, and the filters don't allow much. Scientists agree with the Sufis. Scientists say we see only two per cent of reality. Only two per cent! Ninety-eight per cent is missed. When you are listening to me you will hear only two per cent of what has been told, of what has been said. Ninety-eight per cent will be lost. and when the ninety-eight per cent is lost, that two per cent is out of context. It is as if you have taken two pages from a novel, at random -- one from here, one from there -- and then you start reconstructing the whole novel from these two pages. Ninety-eight pages are missing. You have no inkling what they were; you don't even know that they were. You have only two pages and

you reconstruct the whole novel again. This reconstruction is your invention. It is not discovery of truth, it is your imagination.
And there is an inner neCessity to fill the gaps. Whenever you see that two things are unrelated, the mind has an inner urgency to relate them. Otherwise it feels very uneasy. So you invent a link, you fix those loose things with a link, you bridge them. And you go on inventing a world that is not there.
So before we can enter into this small but immensely valuable dialogue between the Master and the disciple, you will have to understand these layers, these filters.
Gurdjieff used to call these filters 'buffers'. They protect you against reality. They protect your lies, they protect your dreams, they protect your projections. They don't allow you to come into contact with reality because the very contact is going to be shattering, shocking. Man lives through lies.
Frederick Nietzsche is reported to have said, 'Please don't take the lies away from humanity, otherwise man will not be able to live. Man lives through lies. Don't take the fictions away, don't destroy the myths. Don't tell the truth because man cannot live by truth.' And he is right about ninety-nine point nine per cent of people. But what kind of life can there be through lies? It will be a big lie itself. And what kind of happiness is possible through lies? There is no possibility; hence humanity is in misery. With truth is bliss; with lies there is only misery and nothing else. But we go on protecting those lies. Those lies are comfortable, but they keep you protected against bliss, against truth, against God.
Sufis say that man is exactly like an onion. And religion is the art of how to peel the onion and come to it's innermost core. And what is the innermost core of an onion? Have you ever peeled an onion? You go on peeling one layer. another layer, and another, and so on and so forth. Then a point comes when the last layer is taken off and only emptiness is left in your hand. That is FANA. If you go on peeling your being, the last layer will be of being -- BAKA -- and beyond that will be emptiness -- FANA.
So you can think in this way: at the very innermost core there is emptiness, pure sky, nothingness, FANA. The first layer around FANA is that of BAKA, individuality -- what religions call the self, ATMAN, the soul. But the soul is already a step away from your being. The self is already distant from your being. Buddha has the right word for it. He calls it ANATTA, no-self. Your innermost being is a non-being. Nothing is there, or only nothing is. The first layer, the first fence that surrounds it, is BAKA, individuality.
This is your true and simple being: non-being surrounded by being, defined by being.
The real core is empty but the emptiness has to be defined by something -- otherwise there will be no division between you and anything else. So a thin. a very thin, layer of being divides you. But that being is also a circumference not the centre. At the centre is FANA, dissolution, disappearance. Even at the point of BAKA, individuality, you don't meet God, you are still there. Very little is left of you, but there is still just a thin line -- even that has to disappear in FANA. Then you enter God.
Start from the other end. Start peeling the onion.
The first layer is made of corrupted physical senses. Never for a single moment think that your physical senses are as they should be -- they are not. They have been trained. You see things it your society allows you to see them. You hear things if your society allows you to hear them. You touch things if your society allows you to touch them.
Man has lost many of his senses -- for example, smell. Man has almost lost smell. Just see a dog and his capacity to smell -- how sensitive is his nose! Man seems to be very poor. What has happened to man's nose? Why can't he smell so deeply as a dog or as a horse? The horse can smell for miles. The dog has an immense memory of smells. Man has no memory. Something is blocking the nose.
Those who have been working deep into these layers say that it is because of the repression of sex that smell is lost. Physically man is as sensitive as any other animal, but psychologically his nose

has been corrupted. Smell is one of the most sexual doors into your body. It is through smell that animals start feeling whether a male is in tune with the female or not. The smell is a subtle hint. When the female is ready to make love to the male she releases a certain kind of smell. Only through that smell does the male understand that he is acceptable. If that smell is not released by the feminine sexual organism, the male moves away; he is not accepted.

Man has destroyed smell because it will be difficult to create a so-called cultured society if your sense of smell remains natural. You are moving on the road and a woman starts smelling and gives you a signal of acceptance. She is somebody else's wife; her husband is with her. The signal is there that you are acceptable. What will you do? It will be awkward, embarrassing.

Your wife is walking with you and there is no smell from her body, and suddenly a man passes by and she gives the signal. And those are very unconscious signals; you cannot control them suddenly. Then you will become aware that she is interested in the other man, that she is welcoming the other man. That will create trouble. So down the centuries man has destroyed smell completely.

It is not just accidental that in cultured countries much time is wasted in removing all kinds of smell from the body. The body odour has to be completely destroyed by deodorants, deodorant soaps. It has to be covered by layers of perfume, strong perfume. These are all disguises; these are ways to avoid a reality that is still there.

When you make love, both male and female release a certain kind of smell. That smell has to be destroyed because if the man is making love to the woman and the woman is not really into it she will not release the smell. The man will be offended, hurt. He will immediately feel that the woman is not having any orgasm. And the male ego will feel very offended. The smell has to be destroyed completely, so that the man never knows that the woman was simply pretending that she was having an orgasm, just making empty gestures, befooling him, buttressing his ego. And he feels satisfied because the woman looks satisfied. But once the smell is destroyed, there is no way to detect whether she is really satisfied or not.

Smell is very sexual, that's why we have destroyed the nose, utterly destroyed the nose. Even in language you can see the difference. To see means one thing; to hear, one thing -- but to smell means just the opposite. To see means a capacity to see, but to smell does not mean the capacity to smell. It means that you are smelly. Even in language the repression has entered. And the same has happened with other senses.

You don't see people eye to eye; or, if you do see them, it is only for a few seconds. You don't see people really; you go on avoiding. If you see, it is thought to be offensive. Just remember, do you really see people? Or do you go on avoiding their eyes? -- because if you don't avoid them then you may be able to see a few things which the person is not willing to show. It is not good manners to see something that he is not willing to show, so it is better to avoid. We listen t,, the words, we don't see the face -- because many times the words and the face are contradictory. A man is saying one thing and he is showing another. Gradually we have completely lost the sense of seeing the face, the eyes, the gestures. We only listen to the words. Just watch this and you will be surprised how people go on saying one thing and showing another. And nobody detects it because you have been trained not to look directly into the face. Or, even if you look, the look is not that of awareness, not that of attention. It is empty; it is almost as if you are not looking.

We hear sounds by choice. We don't hear all kinds of sounds. We choose. Whatsoever is useful we hear. And to different societies and different countries, different things are valuable. A man who lives in a primitive world, in a forest, in a jungle, has a different kind of receptivity for sounds. He has to be continuously alert and aware of the animals. His life is in danger. You need not be alert. You live in a cultured world where animals don't exist any more and there is no fear. Your survival is not at stake. Your ears don't function perfectly because there is no need.

Have you seen a hare or a deer? How attentive they are, how sensitive. Just a small sound -- a dead leaf stirred by the wind -- and the deer is alert. You would not have noticed it at all. And

great music surrounds life, subtle music surrounds life, but we are absolutely unaware of it. There is great rhythm -- but to feel it you will need more alert ears, more alert eyes, a more alert touch. So the first layer is of corrupted physical senses. We see only what we want to see. Our whole body mechanism is poisoned. Our body has been made rigid. We live in a kind of frozenness; we are cold, closed, unavailable. We are so afraid of life that we have killed all kinds of possibilities through which life can make a contact with us.

People don't touch each other, they don't hold hands, they don't hug each other. And when you hold somebody's hand, you feel embarrassed, he feels embarrassed. Even if you hug somebody, it feels as if something wrong is happening. And you are in a hurry to get away from the other's body, because the other's body can open you. The warmth of the other's body can open you. Even children are not allowed to hug their parents. There is great fear.

And all fear is basically, deep down, rooted in the fear of sex. There is a taboo against sex. A mother cannot hug her son because the son may get sexually aroused -- that is the fear. A father cannot hug his daughter. He is afraid he may get physically aroused. Warmth has its own ways of working. Nothing is wrong in being physically aroused or sexually aroused. It is simply a sign that one is alive. that one is immensely alive. But the fear, the sex taboo, says keep away, keep a distance.

Sudha's father was dying; he was very old. He was my sannyasin. And Sudha was very much puzzled because before he died his hands would go again and again to his genital organs. His hands had to be pulled away. And she was puzzled and worried, naturally. What was happening to her father? Was there some sexual repression? Why did his hands go to the sexual organs, to the genitals, again and again? And he was almost unconscious.

It happens to many people when they are dying. One of the reasons is repression, but only one. They are losing the social consciousness; they are losing the conditioning. This first layer of corrupted senses is disappearing; death is moving in. And they are becoming small children again. Small children play with their genital organs; they have not yet been corrupted. They enjoy their bodies, they love their bodies. They are playful about it, it is fun.

Now the man is no longer old; he is becoming younger again. Death is taking the layer away -- that is one thing. Another thing is that when a man dies, for a single moment all his senses become totally alive as they would have been if they had not been corrupted. It is like a flame before a lamp goes out -- the flame burns brightly, with intensity, for a single second. Exactly the same happens when life is going out. For a single moment the last effort is made to live, and one burns bright with total sensitivity.

Another reason: when a man is dying the circle is complete -- naturally death is very close to birth. Death is very close to life; it is the very crescendo of life. Life comes out of sex energy and life is moving back into sex energy.

But all our senses are corrupted. We have not been allowed to be natural -- -hence man has lost dignity, innocence, grace, elegance. This is the first layer. And because of all these repressions the body has become non-orgasmic. There is no joy -- it has happened both to man and woman, in almost the same way, but man has gone deeper into corruption than woman -- because man is perfectionistic, neurotically perfectionistic. Once he gets an idea, he tries to go to the very extreme of it. Women are more practical, less perfectionistic, less neurotic, more earthly, more balanced, less intellectual, more intuitive. They have not gone to the very end. It is good that women have not become as neurotic as men -- that's why they still retain some dignity, some grace, some roundness of being, some poetry. But both have been corrupted by the society, both have become hard. Men more, women a little less, but the difference is only of degrees.

Because of this layer, everything that enters you has to pass this filter first, and this filter destroys, interprets, manipulates, gives new colours of its own, projects, invents -- and the reality becomes very garbed. When this layer disappears.... That is the whole effort of yoga: to make your body alive, sensitive, young again, to give your senses their maximum functioning. Then one functions with no taboos around; then lucidity, grace, beauty flow. Warmth arises again, openness -- and

growth happens. One is constantly new, young, and one is always on an adventure. The body becomes orgasmic. Joy surrounds you.
Through joy the first corruption disappears. Hence my insistence to be joyous, to be celebrating, to enjoy life, to accept the body -- not only to accept it, but to feel grateful that God has given you such a beautiful body, such a sensitive body, with so many doors to relate to reality: eyes and ears and nose and touch. Open all these windows and let life's breeze flow in, let life's sun shine in. Learn to be more sensitive. Use every oppor-tunity to be sensitive so that that first filter is dropped.
If you are sitting on the grass, don't go on pulling it up and destroying it. I had to stop sitting on the lawn -- I used to give darshan on the lawn -- because people would go on destroying the grass, they would go on pulling on the grass. I had to stop it. People are so violent, so unconsciously violent, they don't know what they are doing. And they were told again and again, but within minutes they would forget. They were so restless they didn't know what they were doing. The grass was available to their restlessness so they would start pulling it up and destroying it.
When you are sitting on the grass, close your eyes, become the grass -- be grassy. Feel that you are grass, feel the greenness of the grass, feel the wetness of the grass. Feel the subtle smell that goes on being released by the grass. Feel the dewdrops on the grass -- that they are on you. Feel the sunrays playing on the grass. For a moment be lost into it and you will have a new sense of your body. And do it in all kinds of situations: in a river, in a swimming pool, lying on the beach in the sunrays, looking at the moon in the night, lying down with closed eyes on the sand and feeling the sand. Millions of opportunities are there to make your body alive again. And only you can do it. Society has done its work of corruption, you will have to undo it.
And once you start hearing, seeing, touching, smelling, then you smell the reality.

The second layer is of conditioning: social, political, religious, ideological -- belief systems. Belief systems make you non-communicative. If you are a Hindu and I am a Mohammedan, immediately there is no communication. If you are a man and I am a man, there is communication, but if you are a communist and I am a fascist -- communication stops. All belief systems are destructive to communication, and the whole life is nothing but communicating -- communicating with trees, communicating with rivers, communicating with sun and moon, communicating with people and animals. It is communication; life is communication.
Dialogue disappears when you are burdened with belief systems. How can you really be in a dialogue! You are already too full of your ideas and you think they are absolutely true. When you are listening to the other, you are just being polite, otherwise you don't listen. You know what is right, you are simply waiting until this man finishes and then you jump upon him. Yes, there can be a debate and a discussion and argumentation, but there can be no dialogue. Between two beliefs there is no possibility of dialogue. Beliefs destroy friendship, beliefs destroy humanity, beliefs destroy communion.
So if you want to see and hear and listen, then you will have to drop all belief systems. You can't be a Hindu, you can't be a Mohammedan, you can't be a Christian. You can't afford these kinds of nonsense; you have to be sensible enough to be without beliefs.
Caged in one's own system you are unavailable, and the other is unavailable to you. People are moving like windowless houses. Yes, you come close, sometimes you clash with each other -- but you never meet. Yes, sometimes you touch, but you never meet. You talk, but you never communicate. Everybody is imprisoned in his own conditionings; everybody is carrying his own prison around him. This has to be dropped.
Beliefs create a kind of smugness, and beliefs stop exploration because one becomes afraid. Maybe you come across something which is against your belief -- then what? It will disturb your whole system, so it is better not to explore. Remain confined to a dull, dead, defined world; never go beyond it. It gives you an 'as if' kind of knowledge -- as if one knows. You don't know anything -- you don't know anything about God, but you have a certain belief about God. You

don't know anything about truth but you have a theory about truth. This 'as if' is very dangerous. This is a kind of hypnotised state of the mind.
Males and females, all have been conditioned -- although in different ways. Man has been conditioned to be aggressive, to be competitive, to be manipulative, to be egoistic. Man has been prepared for a different kind of work: to be the exploiter, to be the oppressor, and to be the master. Women have been given belief systems to be the slaves. They have been taught how to submit. They have been given a very, very small world, the household. Their whole life has been taken away from them. But once the belief system settles in, the woman accepts it and remains confined to it. And the man accepts his belief system and remains confined to it.
Men have been taught not to cry; tears are not manly so men don't cry. Now what kind of foolishness is this? Crying and weeping sometimes has such a therapeutic effect -- it is needed, it is a must, it unburdens. Man goes on burdening himself because he cannot cry and cannot weep; it is-unmanly. And women have been taught to cry and weep. It is perfectly womanly, so they go on crying and weeping even where it is not needed -- it is just a belief system. They use it as a strategy to manipulate. The woman knows that through argument she will not be able to win over the husband, but she can cry -- that works. So that becomes her argument.
Man is corrupted in one way: he cannot cry. And the woman is corrupted in another way: she starts crying and uses crying as a strategy to dominate. Crying becomes political -- and when your tears are political they lose beauty, they are ugly.
This second conditioning is one of the most difficult things to get rid of, it is very complex. You have a certain political ideology, a certain religious ideology and thousands of other things jumbled together in your mind. They have become so much a part of you that you don't think they are separate from you. When you say 'I am a Hindu,' you don't say that 'I have a belief called Hinduism,' no. You say 'I am a Hindu.' You are identified with Hinduism. If Hinduism is in danger you think you are in danger. If somebody burns a temple you think you are in danger. Or, if somebody burns the Koran, you think you are in danger because you are a Mohammedan.
These belief systems have to be dropped. Then under-standing arises; then readiness to explore, then innocence arises. Then you are surrounded by a sense of mystery, awe, wonder. Then life is no longer a known thing, it is an adventure. It is so mysterious that you can go on exploring; there is no end to it. And you never create any belief, you remain in a state of not-knowing. On that state Sufis insist very much, and so do Zen Masters -- in fact, all great Masters of the world insist on that state. If they agree on any one thing, it is the state of not knowing.
Remain constantly in the state of not-knowing. If you happen to know something, don't make a belief out of it. Go on dropping it, go on throwing it. Don't let it surround you, otherwise sooner or later it will become a hard crust and you will not be available again to life. Remain always childlike -- then communication becomes possible, then dialogue becomes possible. When two people who are in a state of not-knowing talk, there is meeting -- they commune. There is nothing to hinder. You will be able to understand me only if you are in a state of not-knowing, because I am in that state continuously.
With me, communion is possible if you drop your belief systems, otherwise they will hinder the path.
The third filter, the third layer, is pseudo reasoning, rationalisation, explanations, excuses. All are borrowed. Not a single one is your own authentic experience, but they give a kind of satisfaction. You think you are a very rational being. You cannot become rational by accumulating borrowed arguments and proofs. The real reason arises only when you are intelligent. And remember, there is a difference between an intellectual and the man whom I call intelligent. The intellectual is hidden behind the pseudo reasoning. His reasoning may be very logical but it can never be reasonable. His reason is just pseudo, it appears like reason.

Listen, I have heard....
The man was drowning. 'Help, I can't swim! I can't swim!' he cried.

'I can't either,' said the old man sitting on the river bank chewing tobacco. 'But I'm not hollerin' about it!'

Now this is perfectly rational, 'Why are you hollerin' about it? You can't swim, neither can I. So keep quiet.'
But you are sitting on the bank and he is in the river; the situation is different, the context is different.
When Buddha says something, you can repeat the same thing but the context is different. When Mohammed says something, you can repeat exactly the same thing. but it will not mean the same thing -- because the context is different. And the context matters, not what you say. It is not what you say but who you are that matters.

I have heard....
Donnegan sat in the confessional. 'Father,' he moaned, 'I have done something so bad, you are going to throw me out of the church.'
'What did you do, my son?' asked the priest.
'Yesterday,' said Donnegan, 'I saw my wife sashaying in front of me and it got me so excited I grabbed her, ripped off her clothes, threw her down on the floor, and we had sex right then and there.'
'That is a little unusual,' said the priest, 'but no reason for excommunication.'
'Are you sure you're not going to throw me out of the church?'
'Of course not.'
'Well,' said Donnegan, 'they threw us out of the super-market!'

It all depends on the context -- who you are, where you are. It depends from what point of view, from what experience, you utter. I use the same words that you use, but they don't mean the same, they can't mean the same. When I utter them I utter them, when you utter them you utter them. The words are the same but because they come from different spaces they carry a different meaning, a different connotation, different flavours, a different music.
The pseudo reasoning is just apparent reasoning, it is not knowing. It is more for the sake of finding excuses; it is more for the sake of argumentation. In this kind of deceiving, the male mind is very expert. This is the male mind's expertise. He has learned the art very deeply. This filter is very, very strong in the male mind.
Real reasoning arises only when pseudo reasoning has been dropped. What is real reason?
Karl Jaspers has defined it perfectly. He says: Reason is openness, reason is clarity, reason is the will to unity. Reason uses logic, its methods and categories of understanding, just to transcend them. Reason is the ultimate flowering of wisdom.
But not pseudo reasoning. Beware of the pseudo. The pseudo always creates a filter and the real always becomes a door. The real is always a bridge and the pseudo is always a block.
This third, pseudo reasoning layer is one of the greatest disturbances in your being.
The fourth layer is emotionality, sentimentalism. It is pseudo feeling, much ado about nothing, much fuss. The female mind is very expert at this. It is kind of empty; it is just on the surface. It is impotent sympathy; it does not do a thing. If somebody is ill, you sit by their side and you cry. Your crying is not going to help. I he house 1S on tire and you cry. That is not going to help either. This pseudo kind of feeling has to be detected, otherwise you will never know what real feeling is. The real feeling is involvement, commitment. It is empathy not only sympathy. It is action.
Whenever you really feel something in your heart, it immediately transforms you, it becomes action. That is the criterion -- your feeling becomes action. If your feeling just remains a feeling and never becomes an action, then know well it is pseudo. Then you are deceiving yourself or somebody else.

Many times people come to me and they say, 'Osho, we feel much love for you. We understand what you say, but.... ' That 'but' destroys all that they have said before. They say, 'We feel that what you are saying is right, that what you are doing is right, but we cannot become sannyasins.' If you feel that what I am saying is right, if you feel that what I am saying is truth, then how can you avoid becoming sannyasins? It is impossible. Then your feeling would become action, then your feeling would become commitment -- otherwise what is the point?
One can never go against one's heart. If you are still going against your own heart then you must have a pseudo heart -- a pretender. Just as the third is the field for male expertise, the fourth is the field for female expertise.

The fifth layer is corrupted, poisoned instincts, repression, disfiguration.
Gurdjieff used to say that all your centres are overlapping each other, are misplaced, are interfering with each other, are trespassing, and you don't know what is what. Each centre in its own functioning is beautiful, but when it starts interfering into somebody else's functioning, then there is great difficulty; then the whole system goes neurotic.
For example, if your sex centre functions as a sex centre, it is perfectly good. But people have been repressing it so much that in many people the sex centre does not exist in their genitals, it has moved into their head. This is what overlapping is. Now they make love through their head -- hence the great importance of pornography, visualisation. Even while making love to your woman you may be thinking of some beautiful actress -- that you are making love to her. Then suddenly you become interested in making love to your woman. In fact, your own woman is non-existential. It is a kind of masturbation. You are not making love to her, you are making love to somebody else who is not there. You go on fantasising in the head.
Religious repression has disturbed all your centres. It is very difficult even to see that your centres are separate. And, func-tioning in its own field, each centre is perfectly right. When it interferes with another field, then problems arise. Then there is a confusion of your totality. Then you don't know what is what.
Sex can be transformed when it is confined to its own centre, it cannot be transformed from the head. It has created a pseudo centre in the head.

I have heard....
From time to time, saints are allowed to visit the earth in disguise. Saint Theresa had long wanted to pay a visit to Hollywood, but Gabriel, who was in charge of the roster, thought that even a saint would not be able to come through unscathed after visiting the movie capital.
Eventually, however, Saint Theresa persuaded him that no harm would come to her, and she set off on the first available earth-bound cloud.
The weeks stretched into months without any word from earth, so one day a very worried Gabriel put through a telephone call to Los Angeles.
The connection was made, the phone rang, and finally a voice said, 'Terry here -- who is this? Gabby-darling! How absolutely marvellous to hear from you.... '

Now Saint Theresa is no longer Saint Theresa -- she is Terry. And Gabriel is no longer Gabriel -- he is Gabby-darling. Hollywood has corrupted Saint Theresa.
Your so-called saints are only avoiding the world; they are repressed beings. If opportunities are made available to them, they will fall far lower than you. They are just somehow holding themselves back because of the fear of hell and the greed for heaven. But whatsoever you have repressed because of fear or greed remains there. It not only remains there, it becomes unnatural, perverted, moves into deeper realms of your consciousness and unconsciousness. And then it becomes very difficult to uproot it.

Gurdjieff was a Sufi. His whole teaching comes from Sufi Masters. He introduced methods into the Western world of how to demark each centre, and how to allow the centre to function in its own field. The head should function as far as reason is concerned, that's all.
Have you watched? Sometimes people come to me and they say, 'I think I love you.' I think I love you! Love has nothing to do with thinking. How can you think that you love me? But they don't know how to function from the heart directly, even the heart has to go via the head. They cannot simply say, 'I love you.'
Just the other night a beautiful Italian woman took sannyas. I gave her the name 'Prem Nishanga'. She was a woman of the heart, something rare. She was so happy she almost started dancing. There was no need to say anything, her whole body said it. She went into such ecstasy that you can go on saying in a thousand ways, shouting with joy, and it will not be as deep as just by going into ecstasy. I don't know what she was saying because she was saying it in Italian, but her face, her eyes, her hands, her whole body was saying it. There was no need to understand her language; the language was irrelevant. When you say from the heart, no language is needed. When you say from the head, only language can say; there is no other way to say it.
Watch and observe. Let the head function as reason, let the heart function as feeling, let the sex centre function as sex. Let everything function in its own way. Don't allow mechanisms to mix into each other, otherwise you will have corrupted instincts.
When instinct is natural, untabooed, spontaneous, without any inhibition, there is a clarity in your body, a harmony in your body. There is a humming sound in your organism.
The fifth layer is also male expertise.
The sixth layer is corrupted intuition.
There is a phenomenon called intuition of which we have become almost unaware. We don't know that anything like intuition exists -- because intuition is the sixth layer. Those five layers are so thick that one never comes to feel the sixth.
Intuition is a totally different kind of phenomenon from reason. Reason argues; reason uses a process to reach a conclusion. Intuition jumps -- it is a quantum leap. It knows no process. It simply reaches to the conclusion without any process.
There have been many mathematicians who could do any kind of mathematical problem without going into its process. Their functioning was intuitive. You just say the problem and before you have even said it, the conclusion will come. There has not been a time-gap at all. You were saying it, and the moment you finished, or even before you finished, the conclusion has come. Mathematicians have always been puzzled by these freak phenomena. These people -- how do they do it? If a mathematician were going to do this problem it might take three hours or two hours or one hour. Even a computer will take at least a few minutes to do it, but these people don't take a single moment. You say it, and instantly....
So in mathematics, intuition is now a recognised fact. When reason fails, only intuition can work. And all the great scientists have become aware of it: that all their great discoveries are made not by reason but by intuition.
Madame Curie was working for three years upon a certain problem and was trying to solve it from many directions. Every direction failed. One night, utterly exhausted, she went to sleep, and she decided.... The incident is almost like Buddha. That night she decided, 'Now it is enough. I have wasted three years. It seems to be a futile search. I have to drop it.' That night she dropped it, and went to sleep.
In the night she got up in her sleep, she went to her table and wrote the answer. Then she went back, and fell into sleep. In the morning she could not even remember, but the answer was there on the table. And there was nobody in the room, and even if there had been somebody, the answer would not have been possible. She had been working for three years -- one of the greatest minds of this age. But there was nobody and the answer was there. Then she looked more minutely: it was her handwriting! Then suddenly the dream surfaced. She remembered it as if she had seen a dream in the night in which she was sitting at the table and writing something. Then by and by

everything surfaced. She had come to the conclusion from some other door which was not reason. It was intuition.
Buddha struggled for six years to attain samadhi, but could not. One day he dropped the whole idea of attaining. He rested under a tree and by the morning it had happened. When he opened his eyes he was in samadhi.
But first the reason had to be exhausted. Intuition functions only when reason is exhausted. Intuition has no process; it simply jumps from the problem to the conclusion. It is a shortcut. It is a flash.
We have corrupted intuition. Man's intuition is almost absolutely corrupted. Woman's intuition is not corrupted as much -- that's why women have something called a 'hunch'. A hunch is just a fragment of intuition. It cannot be proved. You are going to take a flight and your woman simply says that she is not going and she will not allow you to go either. She feels as if something is going to happen. Now this is nonsense. You have much work to do, everything is planned, and you have to go -- but your woman won't allow it. And the next day you read in the newspapers that the aeroplane was hijacked, or it crashed and all the passengers died.
Now the woman cannot say how she knows. There is no way. It is just a hunch, just a feeling in the guts. But that too is very corrupted, that's why it is just a flash. When all the five other layers have disappeared and you have dropped fixed ideas -- because you have been taught that reason is the only door to reach to any conclusion -- when you have dropped this fixation, this reason fixation, intuition starts flowering. Then it is not just like a flash, it is a constantly available source. You can close your eyes and you can go into it and always you can get the right direction from it.
That's what Fischer-Hoffman people think of as the guide. If the process really goes in.... It is very difficult, because those five layers have to be crossed first. And I don't think many people are capable of it, even those who are in Fisher-Hoffman therapy. But the idea is perfectly right -- if those five layers are broken then something arises in you which can be called the guide. You can always go into your intuition energy and you will always find the right advice. In the East that is what they have called the inner guru, your inner Master. Once your intuition has started functioning, you need not go and ask any outer guru for any advice.
Intuition is to be in tune with oneself, totally in tune with oneself. And out of that tuning, solutions arise from nowhere.
And the seventh and the last layer of falsity is the pseudo self, the ego; the notions of being unique, special, exceptional; the notions of doing one's own thing... and you don't know who you are, you don't know what your thing is.
Notions of the ego go on corrupting you. Then you cannot listen to the truth. And this becomes a problem every day.
Just the other day I was talking about Hannah. Rather than understanding what I said, rather than understanding, rather than feeling my compassion -- because why else should I say it? -- she immediately went to the office and cancelled the darshan appointment which she had. She became very angry. Now I was talking about her ego, but rather than seeing it, she acted out of it again. She missed the point again.
And the other day I was also talking about Prageet. He was better than Hannah. He asked for an appointment, he took it more rightly. Of course he was very much shaken; it was hard to digest, hard to swallow. But he tried his best to see the point of it. He made every effort that he could.
Or, for example, I go on hammering on Chinmaya, again and again. I never hammer anybody else as much as I hammer Chinmaya, but he takes it absolutely rightly, in the exact way as it should be taken. And each hammering has become a growth in him; each hammering has helped him -- he is moving.
Hannah got stopped there. She may lose contact with me.
This is the last layer: a very subtle pseudo sense of self.

When these seven are broken, you come to the state of BAKA, real individuality, And when you have real individuality then there is a possibility of having a real non being. From real individuality, BAKA, YOU can have the jump into FANA. Then you can offer yourself to God. This is the whole process.

Now this beautiful dialogue between a Master and his disciple. Now you will be able to understand.

THE SUFI MASTER, AJNABI, SAID, 'WRITE TO MULLA FIROZ AND TELL HIM THAT I HAVE NO TIME TO ENGAGE HIM IN CORRESPONDENCE, AND THEREFORE HAVE NOTHING TO SAY TO HIS LETTER.'

Mulla Firoz must have been a very learned man of those days. 'Mulla' means a pundit, a scholar, a learned man. He must have been offended and annoyed by Ajnabi's assertions. Masters are there to shock. And when there is a man of knowing, the greatest shock is to those who think they know and don't know. The knowledgeable man immediately feels offended, because the man of knowing has his own source of knowing. He talks from there. And the man of knowledge looks into the scripture. He has no source to check upon, he has no authentic experience of his own. He lives in pseudo reason, pseudo ego, argumentation, verbal knowledge, belief systems and all that.

THE SUFI MASTER, AJNABI, SAID, 'WRITE TO MULLA FIROZ AND TELL HIM THAT I HAVE NO TIME TO ENGAGE HIM IN CORRESPONDENCE, AND THEREFORE HAVE NOTHING TO SAY TO HIS LETTER.'
THE DISCIPLE, AMINI, SAID, 'IS IT YOUR INTENTION TO ANNOY HIM WITH THIS LETTER?'

That is the intention always of all the Masters: to annoy you, because only if you are annoyed can you be changed. If you are annoyed then there is a possibility, then you start moving.

AJNABI SAID, 'HE HAS BEEN ANNOYED BY SOME OF MY WRITINGS. THIS ANNOYANCE HAS CAUSED HIM TO WRITE TO ME. MY PURPOSE IN WRITING THE PASSAGE WHICH ANGERS HIM WAS TO ANGER SUCH AS HE.'

That was his purpose and it was fulfilled. He wanted to anger people such as Mulla -- the knowledgeable people.

AMINI SAID, 'AND THIS LETTER WILL ANGER HIM FURTHER?'
AJNABI SAID, 'YES. WHEN HE WAS ENRAGED AT WHAT I WROTE, HE DID NOT OBSERVE HIS OWN ANGER, WHICH WAS MY INTENTION. HE THOUGHT THAT HE WAS OBSERVING ME, WHEREAS HE WAS ONLY FEELING ANGRY. NOW I WRITE AGAIN, TO AROUSE ANGER, SO THAT HE WILL SEE THAT HE IS ANGRY. THE OBJECTIVE IS FOR THE MAN TO REALISE THAT MY WORK IS A MIRROR IN WHICH HE SEES HIMSELF.'

This you have to keep in your mind constantly, because this Is happening here every day. If I say something, never be bothered about me. don't think why I have said this, rather, on the contrary, just look inside yourself at what it has done to you. I said something about Hannah. Now there are two possibilities. She can think, 'This man is wrong, he is offending me, he is insulting me, humiliating me, degrading me' -- something like that. Then she has missed the point. But if she starts watching and observing, 'Why am I angered? Why is there this annoyance in me? Why am I

disturbed?' then she is on the right track. Then she will come closer to me than she ever was before.
Always remember this. What I say, how I say it, why I say it -- there is no way for you to decide. There is no way for you even to understand. All that you can do in your situation right now is see what happens to you. If I slap your face, don't be worried why I slapped you -- whether I am an angry man or an aggressive man or violent -- don't be worried about that. Just close your eyes, and go into meditation and see why you are feeling offended. Why? Watch your mind. That is going to help.
That's why I don't want mediocre people here who have just come out of curiosity to listen to me. This is not a school; nothing is being taught here. This is just an alchemical-lab; something is happening here. It is a process of transformation. If you remember this you will be benefitted immensely.
'YES, WHEN HE WAS ENRAGED AT WHAT I WROTE, HE DID NOT OBSERVE HIS OWN ANGER, WHICH WAS MY INTENTION. HE THOUGHT THAT HE WAS OBSERVING ME, WHEREAS HE WAS ONLY FEELING ANGRY. NOW I WRITE AGAIN, TO AROUSE HIS ANGER...'

The Master is saying, 'Out of compassion I will give him another opportunity.'

... SO THAT HE WILL SEE THAT HE IS ANGRY. THE OBJECTIVE IS FOR THE MAN TO REALISE THAT MY WORK IS A MIRROR IN WHICH HE SEES HIMSELF.'

That's what a Master is: a mirror in which you see yourself. If sometimes you see that your face is ugly, don't try to destroy the mirror -- change your face. By destroying the mirror you will not become beautiful; by escaping from the mirror you will not become beautiful.
Yesterday, the whole day, continuously, Prageet thought about escaping: 'How to escape from here?' But again and again he remembered that he had not to escape, he had to face it. Again and again he remembered and cooled down, and again and again the idea was there pulling him to escape from here. That is natural, it is understandable. But if you can remember for even a few single moments and you can remain with me and can go on facing the mirror, sooner or later you will have to change.
There are only two possibilities: either escape from the mirror -- then you will never see your face and you can believe that you are beautiful -- or go on facing the mirror, go on seeing your ugliness. And all kinds of methods and processes are being made available to you so that you can change your face.
Just a few days before there was a man who took sannyas. He said he was a beautician. I told him, 'I am also a beautician. I do the same work. I change people's faces -- not the faces that you can see from the outside but the faces, the original faces, that are hidden deep behind all kinds of facades, all kinds of layers.'

AMINI SAID, 'THE PEOPLE OF THE ORDINARY WORLD ALWAYS REGARD THOSE WHO CAUSE ANGER AS ILL-INTENTIONED.'

That's what Hannah thought. That's what for a few moments even Prageet thought. That's what Chinmaya used to think in the beginning. But now he has crossed that point. I have been hammering him so much -- how long can you go on thinking? One day or other one has to become aware that something is wrong somewhere inside oneself, and that it has to be dropped.

AJNABI SAID, 'THE CHILD MAY REGARD THE ADULT WHO TRIES TO REMOVE A THORN FROM HIS HAND AS ILL-INTENTIONED. IS THAT A JUSTIFICATION FOR TRYING TO PREVENT THE CHILD FROM GROWING UP?'

AMINI SAID, 'AND IF THE CHILD HARBOURS A GRUDGE AGAINST THE ADULT WHO REMOVES THE THORN?'
AJNABI SAID, 'THE CHILD DOES NOT REALLY HARBOUR THAT GRUDGE, BECAUSE SOMETHING IN HIM KNOWS THE TRUTH.'

This is of immense value, this statement. Yes, something in you always knows the truth. Something in Hannah knows the truth. It is impossible not to know the truth. Maybe it is not very clear, it is hazy -- but something in you always knows the truth... that it is because of compassion, because of love, that you have been hammered upon. Otherwise there is no need.

AMINI ASKED HIM, 'BUT WHAT HAPPENS IF HE NEVER GETS TO KNOW HIMSELF, AND YET CONTINUES TO IMAGINE THAT OTHERS ARE MOTIVATED BY PERSONAL FEELINGS?'
AJNABI SAID, 'IF HE NEVER GETS TO KNOW HIMSELF, IT MAKES NO DIFFERENCE AS TO WHAT HE THINKS OF OTHER PEOPLE, BECAUSE HE CAN NEVER HAVE ANY APPRECIATION OF WHAT OTHER PEOPLE ARE REALLY LIKE.'
AMINI ASKED, 'IS IT NOT POSSIBLE, INSTEAD OF AROUSING ANGER A SECOND TIME, TO EXPLAIN THAT THE ORIGINAL WRITING WAS COMPOSED FOR THIS PURPOSE, AND TO INVITE MULLA TO REVIEW HIS PREVIOUS FEELINGS?'

A very reasonable standpoint of the disciple, but remember that sometimes reasonable things are not very useful. They don't work. You will agree with the disciple, with what he is saying. This seems to be very, very reasonable -- 'What is the point of angering him, annoying him twice? Will it not be better to explain to him why in the first place you said things to annoy him? Would it not be better to explain?'

AJNABI SAID, 'IT IS POSSIBLE TO DO THIS, BUT IT WILL HAVE NO EFFECT.'

A Master is not interested in being polite, in following the rules of etiquette, manners, etcetera. A master is interested only in creating an effect, in creating an action, in creating a response. Yes, he could explain to the Mulla what had hap-pened. That may satisfy him, that may cool him down. His anger may disappear, he may no longer feel annoyed -- but that is not the point. That is not going to create the effect that the Master wants. The Master wants the Mulla to see that he is only a man of knowledge, not yet a man of knowing; that he was not wise. Explanation will make the Mulla more knowledgeable. He will have one more explanation. That is not going to shatter his ego.
'IT IS POSSIBLE TO DO THIS, BUT IT WILL HAVE NO EFFECT. RATHER IT WILL HAVE AN ADVERSE EFFECT. IF YOU TELL THE MAN YOUR REASON HE WILL IMAGINE THAT YOU ARE EXCUSING YOURSELF, AND THIS WILL AROUSE IN HIM SENTIMENTS WHICH ARE HARMFUL ONLY TO HIM. THUS, BY EXPLAINING YOU ARE ACTUALLY ACTING TO HIS DETRIMENT.'
AMINI SAID, 'ARE THERE NO EXCEPTIONS TO THIS RULE -- THAT MAN MUST LEARN THROUGH REALISING HIS OWN STATE, AND THAT HIS STATE CANNOT BE EXPLAINED TO HIM?'
AJNABI SAID, 'THERE ARE EXCEPTIONS. BUT IF THERE WERE ENOUGH EXCEPTIONS TO MAKE ANY DIFFERENCE TO THE WORLD, WE WOULD NOT BY NOW HAVE ANY MULLA FIROZES LEFT.'

There are not many. There are some exceptions but there are not many -- that's why they are exceptions. They are few and far between. They can be counted out; they need not be reckoned.

A Master has to function in such a way that the rule is fulfilled, not the exception -- because ninety-nine point nine per cent of people follow the rule. Sometimes there is a rare person but that rare person need not have any help from anybody; he will come to his realisation sooner or later. It may be only a question of time. That exceptional intelligence need not be worried about. The Master has to function in such a way that the common mind, the normal mind, the usual mind, the non-exceptional mind, starts moving and changing.
This small discussion between the Master and the disciple is of immense significance for you. That's why I have chosen it. Remember those seven layers of the onion. Unless you drop them you cannot see things as they are, you cannot see that which is. And from your very childhood you have been corrupted. Your whole life up to now has been a life of poisoning, and only you can drop it. I can show you the way but I cannot take it away from you. If I start taking it away you will snatch it and escape, you will think that you are being robbed. I can only show you the way. You have to follow it.
Meditate over this small dialogue. It is especially for you.
Sufis: The People of the Path, Vol 2
Chapter #6
Chapter title: An Eternal Recurrence
1 September 1977 am in Buddha Hall

The first question:

Question 1
RECENTLY, MIND ALMOST STOPPING, I HAVE SUDDENLY FELT MYSELF AND EVERYTHING AROUND ME TO BE EXISTING EXACTLY AS IN JESUS' TIME. AND THERE HAS BEEN A VERY STRONG SENSE OF JESUS HIMSELF. COULD YOU SAY SOMETHING ABOUT THIS KIND OF PHENOMENON?

The question is from Somendra.
It is the same drama enacted again and again; the script remains the same, only the actors change. Friedrich Nietzsche has a very beautiful theory about it: the theory of eternal recurrence. It may not be true in the details, but the idea is significant and profound.
It is like seasons -- summer comes, followed by the rains, and then comes winter and again summer. In summer there will be summer flowers; in the rains there will be rain flowers; in winter there will be winter flowers. No single flower will ever be repeated, but the essential idea will be repeated again and again. It is an eternal recurrence.
The story is the same. In its basics it is never different. It may be Krishna or Christ, Mahavira or Mohammed... actors change, different players participate, but the essential core of it is eternally the same. So when you move deeply in meditation -- as Somendra is doing every day -- and when the mind is almost stopping -- as he says in his question -- you become aware of many things which were already there, but of which you were not aware.
Jesus is very deep in the Western consciousness. He is an archetype. Whenever you see something closely resembling it, your unconscious will release the archetype to your conscious. Because Somendra has lived as a Christian for many lives, Christ has gone very deep into his consciousness. He cannot remember Krishna, he has no relationship with Krishna. That symbol, that metaphor, does not exist in his unconscious mind. If he had been a Hindu for many lives, then he would have felt as if it was the time of Krishna. Or if he had been a Buddhist for many lives, then he would have felt the presence of Buddha. But it is the same. Buddha's body is different from Jesus' body, but what is hidden behind the body is not different -- that inner purity, that inner innocence, that primal innoCenCe is the same.

In Somendra's unconscious, Jesus is very deep. And Jesus will be felt by many of you for another reason also. Although Somendra was not there in Jesus' time, there are many people here who were. The greater number of my sannyasins are Jews. It is not accidental, it can't be accidental. Jews don't exist in India -- not at all. So many Jews reaching me -- there must be something profound in it. They have missed Jesus and an unconscious search continues. And in a very unconscious way they are smelling something here. This time they don't want to miss. More and more Jews will be coming. That time they missed; it was difficult to accept Jesus in those days. In these two thousand years much has happened. Jesus is more relevant now, more in tune with human consciousness now. Because Jesus was a Jew it was very difficult for Jews to accept him -- as it is difficult for Hindus to accept me. Mind plays strange games. It somebody is born into your religion it becomes very difficult for your ego to accept him as enlightened. Or if somebody is born in the same village as you, it becomes even more difficult. Or if you have been studying with somebody in the same school and suddenly the rumour arises that he has become enlightened or has been chosen by God as his prophet. you will reject the idea outright. You know the man from his childhood, you know him in and out -- how can he become the chosen one of God? While you are there, how can God choose him? How can God dare? If he was going to choose. he would have chosen you. It becomes very difficult for the ego.

India is going to miss me for the simple reason that I have been born here. This accident is going to be a calamity for India. You don't see many Indians here. You may not have looked at it in this way. Why are they not here? It is very difficult for their egos to accept me, particularly Jainas -- the small religious group of Jainas in India. It was an accident that I was born a Jaina. You will not find them here. Sometimes you will find a few Hindus here, but the number of Jainas will be smaller. And even smaller will be the number of that particular sect -- in the Jaina sect there is this smaller sect -- to which I belonged in this accidental birth.

The number of Jainas is very small -- thirty lakhs in India -- and among Jainas there are many sects. One sect, a very small sect, is SAMHIYA -- the word comes from samadhi -- those who only believe in samadhi. It is the same word that has become SANMI in Japanese, and later on satori. You will rarely find a SAMAHIYA here, impossible. There are only a few thousand. They all know me, they are well-acquainted with me, but that is the problem -- because of that they cannot come here.

India is going to miss. Apart from India, nobody is going to miss; everybody else will be more in tune with me.

Jews have come in great numbers. They have the feeling that something is happening here. The same drama is being enacted again in the twentieth century -- something of Christ's consciousness. And they can accept me more easily than they could ever have accepted Jesus. He was a Jew, a carpenter's son -- it was almost impossible to accept him.

More of you by and by will start feeling a kind of DEJA VU, as if this is no longer the twentieth century, as if these twenty centuries have suddenly disappeared from your consciousness, as if you are again in the days of Jesus in Jerusalem walking with him, or by Galilee moving with him, or in Bethlehem. To many of you that dream will unfold, because to understand me, that will be the closest metaphor for the Western consciousness.

No Hindu will ever feel that something of Christ is happening here. It he ever comes to feel anything, he will feel Krishna. No Buddhist will feel something about Christ. If he ever feels anything, he will feel something about Buddha. These are archetypes, metaphors in the unconscious, and when you come closer to your depth you start releasing the poetry of your soul.

So Somendra is right. He says: RECENTLY, MIND ALMOST STOPPING, I HAVE SUDDENLY FELT MYSELF AND EVERYTHING AROUND ME TO BE EXISTING EXACTLY IN JESUS' TIME. AND THERE HAS BEEN A VERY STRONG SENSE OF JESUS HIMSELF. COULD YOU SAY SOMETHING ABOUT THIS PHENOMENON?

It is tremendously significant. Go deeper into it. Don't give any resistance to it. This will also disappear. Just as the conscious disappears, one day the unconscious also disappears. But to live

in unconscious metaphors is better than to live in the conscious, because they are deeper. And he is perfectly right in saying 'mind almost stopping', because if it stops absolutely then even Jesus will disappear. These are all mind things ultimately; all words, all metaphors, are mind things. Just a little of the mind is left -- be ready, Somendra, to drop that too. But there is no hurry, and don't be impatient, and don't fight with it. It is going on its own, it is on its deathbed.

The second question:

Question 2
AFTER TODAY'S DISCOURSE I MET SATYA ON THE STAIRS. SHE WAS LAUGHING. I WANTED TO SOB, BUT FELT I MUST LIGHTEN UP AND LAUGH, THAT SHE WAS POSITIVE AND I WAS NEGATIVE. I LAUGHED A LIE. COULD I BE TRUE TO MYSELF AND MEET HER IN THAT MOMENT?

The question is from Vandana.
This is something to be understood by everybody.
Satya is in a laughing space. Something is stirring in her. She is not the laughing type, she is the crying type. When she came here, whenever she would come to me she would start crying. Tears were easier for her. Now suddenly tears have disappeared and laughter has arisen -- and such a mad laughter that she goes on laughing for hours. It has almost become painful to her. The whole night she goes on laughing.
Naturally one becomes afraid. What is happening? For no reason at all? She has not been the laughing type, so her whole life she has repressed her laughter. Her type was the crying one, the sad. Now suddenly the type is changing, swinging from one polarity to another polarity. Before it stops in the middle and a balance arises, it has to go to the other polarity.
Her whole life she repressed laughter, unknowingly. Now the repression has disappeared, the lid has been taken off. Now she cannot cry, the tears are there no more. The whole life's laughter is coming up with a vengeance! It is almost hysterical. But it is a beautiful space because it is an indication of a great change, a transformation, an alchemical change. Tears are becoming laughter. Soon laughter will also disappear. As tears have disappeared, laughter will disappear. Then she will come to the exact middle; then there will be great balance, an equilibrium. That equilibrium is the goal.
Neither the negative nor the positive is the goal, because both are half. Yes, if you have to choose between the negative and the positive, choose the positive. That is a lesser kind of evil, that's all. But if you have a choice between tranquillity and the positive, then choose tranquillity. Then the positive is nothing, then the positive is almost negative in comparison to tranquillity. If there is only one choice -- tears or laughter -- then laughter is good. But if there is a choice of being silent, then tears and laughter both have to be dropped. One becomes silent.
She will soon come to that silence. After this storm of laughter, there will be a great silence. It always comes after the storm. This is a release, a release of repressed laughter. It has to be taken off her consciousness. It is being taken off, and she is pouring like anything.
Now Vandana says: AFTER TODAY'S DISCOURSE I MET SATYA ON THE STAIRS. SHE WAS LAUGHING. I WANTED TO SOB, BUT FELT I MUST LIGHTEN UP AND LAUGH, THAT SHE WAS POSITIVE AND I WAS NEGATIVE. I LAUGHED A LIE. COULD I BE TRUE TO MYSELF AND MEET HER IN THAT MOMENT?

Yes, there is no other way to meet anybody. Meeting is possible only if you are true, because only two true persons meet. Satya is laughing, and logically Vandana thought, 'If I also laugh there will be a kind of dialogue. We will be both in the same space. '
But how can you be both in the same space? Her laughter is true, your laughter is a lie. These are not the same thing. A true laughter and a laughter that is not true are poles apart. How can you

meet? Truth and falsity can never meet. If Vandana had sobbed, as she was feeling, there would have been a meeting. But that looks illogical -- somebody is laughing and you start crying? That looks illogical. It looks like you are going in a different direction. Then how will there be a meeting? But let me tell you, you are not going in a different direction. It you are being true and she is being true, you are going in the same direction. It does not matter what kind of truth is happening to you.

If Vandana had cried great tears, if she had wept as she was feeling, if she had been true to her feeling, there would have been a meeting; then the laughter and the crying are not opposite because both are true. Only two truths can meet; only two truths can have a dialogue.

But she missed the point, as many of you would have missed. The logical mind says, 'She is laughing, and if I cry then we will fall apart. Then how will there ever be a communion between us?' And then the mind said, 'She is positive and you are negative.' That doesn't matter. You can meet a positive person through your negativity. The only thing needed is the same earth of truth, the same ground of truth.

Positive and negative can meet. In fact, they meet beautifully. In fact, it happens sometimes that positive and positive cannot meet and negatiVe and negative cannot meet, because they don't have the pull of the opposite. There is a kind of homosexuality when positive and positive are there and when negative and negative are there. Meeting is more easy and more enriching when it is heterosexual. Laughter and crying can meet very beautifully. That is the meeting of man and woman, day and night, life and death.

You can ask the scientist, the physicist... he will say, 'Only opposite poles meet. The positive repels the positive; the negative repels the negative. Only negative and positive meet.' If you bring two positive magnets close they will repel each other; if you bring one negative and one positive together they will join together in a marriage.

So the only thing needed is truth. Don't be worried about the positive and the negative. Don't listen to the logical mind, because the logical mind is absurd. Life is bigger than logic.

Just see... Vandana feeling like crying and crying and Satya laughing -- both are true. Then there is a common ground, then they are moving in the same direction, then they can hold hands. Satya may go on laughing and Vandana may go on crying, but there will be a kind of marriage in that moment, there will be great communion in that moment -- both are being true. Remember, it is only truth that connects. It is only truth that bridges.

Don't be worried about the negative and the positive. The only thing that has to be remembered always is authenticity. All falsehood creates barriers.

The third question:

Question 3
WHY ARE PEOPLE SO FAKE?

People are so fake because it pays, it is a good policy. If you are true, you will be in danger. You can be true only in a true society where truth is respected, loved. This society exists through lies. Here truth is not respected, here truth is crucified, here truth is killed. Lies are enthroned. That's why politics becomes so important in this world -- because politics is the game of lies. And the politicians become the most important people in the world. They should be the last. They become the first because this world -- this whole society -- is based on lies. And if you live with liars and you will live with this falsehood all around you, you have to be fake. It pays, it is economical, it is safe. It protects you -- otherwise people will be against you. If you are true and they are all living through lies, they cannot tolerate you.

From the very beginning a child starts learning that lies pay. If the child tells the truth, he is beaten; if the child tells the truth, it creates a kind of embarrassment for the parents. If the child is being truthful, nobody is for him, everybody is against him. If he is Lying, then he can protect

himself. A lie becomes a kind of umbrella. And if he is Lying in tune with the parents' lies, then there is no problem at all. He can exist very smoothly. And children are very perceptive, sensitive; they learn whatsoever they see around.

I have heard....
Returning after a lengthy absence to his family's spot on the beach, the youngster found them preparing to leave.
'Come along,' said the mother, 'we are going to a restaurant for a good dinner.'
'I am not hungry,' said the boy. 'I have eaten seven ice cream cones and three frankfurters.'
'Where on earth did you get seven ice cream cones and three frankfurters?' asked his astounded mother. 'You didn't have any money.'
'I didn't need money. I just wandered all around the beach crying as if I was lost.'
'Crying as if I was lost.... ' Now the child has learned a great trick. If the child pretends that he is lost, it pays. And that is the whole secret of why people are fake -- it pays. Whenever you are true, it harms you. And who is there to harm himself, and for what? The lie is a survival measure.

I have heard....
An art collector chanced upon a painting bearing the signature 'Picasso'. He purchased it immediately, hoping that it would prove to be very valuable. But a nagging doubt about the possibility of its being a forgery compelled him to seek out Picasso's home.
After much waiting he finally gained a moment of Picasso's time, and showed him the painting.
'It is a fake!' snapped the great painter, and slammed the door shut.
The collector was crestfallen and determined not to be taken in again. However, some time later, he came across a different painting, also bearing the signature 'Picasso'. He carefully researched the history of this painting and purchased it only after fully documenting its authenticity.
However, even with legal proof that this was a genuine Picasso, he still felt a twinge of doubt, and resolved to satisfy his doubts by again visiting him.
When he finally gained a moment of Picasso's time, the great painter took one look at the painting, and said, 'It is a fake!'
'But, Picasso,' pleaded the art collector, 'I researched this painting thoroughly. I can prove that you yourself painted it.'
To this Picasso replied, 'I often paint fakes.'

It happens. Even a painter starts learning what sells. Not all Picasso's paintings are originals. More of them are fake, although they have been painted by him. Then what does he mean by saying that it is a fake? He is simply saying that he is just copying it from his other paintings; it is not original, it is a copy. It does not matter who is copying -- somebody else or Picasso himself.
It almost always happens that when a person gets a Nobel Prize he never produces anything original afterwards. He goes on repeating his old story in new ways. Because it has paid so much, he is stuck. He thinks it sells so he goes on writing the same thing again and again. It has never happened, up to now, that after getting a Nobel Prize, a poet or a novelist has been able to do anything original again. The Nobel Prize is a kind of death knell, the person is finished -- because now he knows what pays, now he has found the secret of success, now he has the key, so why bother trying other keys? They may not be so successful. Why bother about other directions and dimensions of creativity? One knows the right way to do a thing, so one goes on doing the right thing again and again and again, and becomes fake.
People are false because they have found a key. They know what makes life secure, comfortable, convenient, safe -- although convenience, comfort, safety, security, don't bring any kind of blessing. They bring all kinds of miseries, they don't bring any happiness in life. Happiness comes only through being original. Unless you have your original face you will never be blessed.

But to have your original face you will have to pass through many inconveniences, discomforts. The path is arduous. Keep it in mind that whenever you face a choice between convenience and joy, always choose joy, otherwise you will become fake. Whenever you have a choice between comfort and some adventure, choose the adventure, howsoever arduous, otherwise you will become a fake. Whenever you have a choice between security and insecurity, let insecurity be your love. Never choose security. Security makes people dead and dull. A perfectly secure person is already in his grave, he is no longer alive. If you are alive there is bound to be insecurity -- the more alive, the more insecure.
A really totally alive person lives moment to moment in insecurity. But then there is great thrill. And he is always on the verge of the unknown and he is always moving into something mysterious. The mysterious cannot be secure. Don't depend on bank balances, don't depend on marriage, don't depend on a comfortable and well-paying job, don't depend on family, society and state. People who have depended on those things are all around. You can see them -- how dead they are, how dragging is their life, how sad are their eyes. Not a single song is in their heart and you will never feel any dance in their feet. Impossible. You can go on searching in their life and you will find desert and more desert, not a single oasis. Love does not bloom; celebration they have not known.

I have heard....
An Indian died -- a very religious man, ritualistic, formal. He had been doing all the kinds of things that the scriptures commanded. So he was very, very certain of reaching paradise. When he reached there he looked through the door and he was surprised. The paradise looked almost like India, no difference, none at all.
So he asked the angel standing at the gate, 'What is the matter? It looks almost like India, I don't see any difference. Paradise is almost like our land, our country.'
And the man standing on the door said, 'What are you talking about? And why do you go on bowing down to me? This is not paradise and I am not an angel!'

This story is beautiful.... It is hell and the man standing on the door is not an angel but the Devil! But hell will look like India. Hell will look like anything that you have become accustomed to. If you are a German then hell will look like Germany, if you are Japanese then hell will look like Japan, if you are English then hell will look exactly like England.
Hell is that which you know. Meditate over it: hell is that which you are acquainted with; hell is the past, the known, the well-trodden path. Heaven is something unknown, something that you cannot compare with your past, cannot compare with your experience, there is no comparison. It is utterly new! Utterly! Absolutely! It is discontinuous. You have never known anything like it. But if you live a life of comfort and convenience and ritual and formality and lies, if you live a fake life, a pseudo life, you live in hell. And you will be living in hell in the future too. You are creating it around yourself. Shake yourself up and get out of your dull and dead so-called life. Start living again. And don't think about what pays! It is always the wrong thing that pays in this world. The right thing never pays because there are no more people who can pay for the right thing. If you do something wrong you will be paid very much.
Just think, a poet is not paid, but a general is. And the general is doing the wrong thing -- killing people. He is a murderer. The soldier is paid, not a painter. Those who bring death into the world, they are paid. Can't you see it? The army people are the well-paid people. They are the butchers and murderers, but they are the most well-paid, well-fed. They live in good houses, have all the facilities of life. Look at the poet who goes on singing songs of love -- he will be a beggar. Think of the musician who brings music to your door -- he is a beggar. All that is right is not paid; it cannot be paid. The world is so wrong. The politicians are highly paid, highly respected. The newspapers are continuously full of their news. Have you ever seen anything else than politics in

the newspapers? And these are the most mischievous people in the world. These are the people who make the earth a hell. But they are the well-paid people.
Remember, if you think in terms of payment, you will be fake. If you want to be paid in this world with comfort, luxury, you will have to be fake. If you really want to be alive, then don't bother whether it pays or not. If it pays, good; if it doesn't pay, good.
But then you will be living a life of great enrichment. You may not be rich, but your life will be enriched. You may not have fame, but you will have joy; you may not be known in the world, but you will be known to God. And that is all that is worth anything.
And I am not saying that you all have to carry your crosses on your shoulders continuously. No, I am not saying that. I never demand the impossible. When you live with false people there is no need to create unnecessary conflict either. Avoid. Go on searching for your life, your original face, but there is no need to be in conflict every day, every moment -- otherwise it becomes a problem, an unnecessary wastage of energy. Follow the rules of ordinary life, just as one follows the rules of a game. On the roads in India they say: Keep to the left -- so keep to the left. It is nothing of any importance. In America they keep to the right. That too is perfectly okay. When in America keep to the right, when in India keep to the left. And if some mad country exists somewhere where you have to keep in the centre, keep in the centre. Don't be worried.
But always know that this is nothing fundamental. It has nothing to do with any truth. It is a convenience. And when there are so many people.... You need not create incon-venience for others. You are at freedom to create all kinds of inconveniences for yourself -- that is your freedom -- but you need not create inconveniences for others.

I have heard....
The great maestro, Toscanini, was as well-known for his ferocious temper as for his outstanding musicianship. When members of his orchestra played badly, he would pick up anything in sight and hurl it to the floor. During one rehearsal a flat note caused the genius to grab his valuable watch and smash it beyond repair.
Shortly afterwards, he received from his devoted musicians a luxurious, velvet lined box containing two watches -- one a beautiful gold timepiece, the other a cheap one on which was inscribed: For rehearsals only.

So keep that in mind. When you are moving in the world, moving with people, there is no need to carry your cross. There is no need to go on shouting loudly that you are a martyr or a Jesus or a Mansoor, there is no need. Follow the rules of the game. It is just a game.
But remember always that the game should not become your whole life. That's all I would like my sannyasins to remember. That's why I don't take you out of society. Never has it been done before. For a single reason it has never been done before -- the reason was that Buddha would not allow his sannyasins to live in the world. The problem was that if the sannyasin was to be true, it would be difficult to live in the world -- because with people you have to be polite, formal, many times. In life you cannot continuously remember that you have to be true; people are so false. Just out of compassion, out of politeness, sometimes you may have to keep yourself quiet, not to say a word -- because if you say something it is going to hurt people unnecessarily. Or sometimes you will have to do something which is not true. You can't be absolutely yourself when you are living with so many people. So Buddha said to his sannyasins, 'Leave the world. Sacrifice your relationships to be true.' Others who decided to live in the world sacrificed their truth to live in relationship.
Both are lopsided. You can leave the world, but then you will be leaving many opportunities to grow. You can go to a Himalayan cave and sit there. Of course there will be no need to lie because there will be nobody to lie to, nobody to talk to, nobody to relate to. You will be alone in the cave, you will be perfectly true, you can have your original face -- but then you don't have any

opportunities as challenges to provoke you into growth. You are out of life, and only in life do people grow.
Life is a great opportunity. In the cave you will be secluded, all alone, dull and dead. You will again become dead because you will not have any possibility of responding. Yes, you will not be telling any untruth, but to whom are you going to say the truth? You will not be angry, right, but you will not be loving either. So this is something meaningless. Anger is dropped but love also disappears. So the old kind of sannyasin becomes cold. They don't have any anger -- a good thing -- but they don't have any love. And that can't be praised.
It is as if a person was afraid of illness so he committed suicide. Now he will never be ill, that's true, but he will never be alive either. This is throwing the baby out with the bath water. I am not in support of it.
But up to now these have been the two alternatives given to humanity. One is to leave the world, to shrink into yourself -- that is a kind of dull life again. Or, to live in the world and be false, because it is too troublesome to be true.
I am giving you the golden mean: live in the world and don't be of the world. You will need to be very, very alert -- more alert than Buddha's sannyasins. They did not need to be alert, they could go to sleep in their caves. You will have to be very, very alert, and you will have to keep two watches -- one for rehearsals only, and one, the real one, for yourself. You will have to become a great actor. But when you act consciously you are not fake. When a conscious act is there and you know that it is just an act, then it is not going to destroy your life. But when you forget that this is an act and you become identified with it, then you become worldly.
So the old definition of the worldly is to live in the world, and the definition of the non-worldly is to not live in the world to get out of it. My definition is different. The worldly is one who gets into his act and becomes unconscious and forgets that this is an act. It is as if you are playing on the stage, acting some role. For example, you are in a drama playing the role of Jesus or Pontius Pilate and you forget that it is a role, and when the curtains fall and you come home you come as Pontius Pilate or Jesus Christ. Then you will be in trouble.
It has happened sometimes. Once it happened to an actor who was playing Abraham Lincoln continuously for one year around the United States. Every day the party travelled from one town to another town, and he was Abraham Lincoln. One year is a long time. He got mixed up. After one year he forgot his real identity, who he was, and he started saying that he was Abraham Lincoln. At first people thought he was joking, but then it became serious. He came home but he came as Abraham Lincoln. His wife tried to persuade him to get out of his role, his father tried to convince him that he was not Abraham Lincoln, but he wouldn't listen. And he wouldn't wear ordinary clothes either, he would wear the clothes that he had been wearing on the stage. And he would walk like Abraham, he would stutter like Abraham, and his face had also become like Abraham's. For one year he was pretending and pretending and pretending. It became so difficult that they had to bring him to a psychiatrist. The psychiatrist tried hard, from one direction and another, but he wouldn't say anything else except 'What are you saying? Have you gone mad? I am Abraham Lincoln!' There was no way....
They have a lie-detector mechanism in America which they use in the courts. The person concerned stands on the mechanism unaware that there is a mechanism underneath. It is like a cardiogram-type thing. It makes a graph of your heartbeats. When you are speaking the truth there are smooth lines, when you are suddenly ready to speak an untruth there is a gap -- because the heart knows something else. And the graph is broken. So when you lie it can be seen in the graph. The graph becomes shaken or broken.
For example, if somebody asks you, 'What is the time on your watch?' you look and you say, 'Nine o'clock.' There is no need to lie. The graph is running smoothly. And if somebody asks, 'How many people are here?' you count and you say, 'Ten.' There is no need to lie. The graph is going smoothly. Then the person asks, 'Are you the murderer of this man?' Your heart says, 'Yes!'

because it knows, and you say 'No.' So there is a conflict between the heart and you, and that conflict shakes the graph. Then it can be shown where you lied.
So the psychiatrist suggested that this Abraham Lincoln be put on the lie detector. There only would they be able to see whether he was lying or not. Now the man who was Abraham Lincoln had got fed up with all kinds of treatments and psychiatry and medicine and tranquillisers, and all kinds of suggestions and everybody pretending to be wise and patronising him. So he decided that day that although he was Abraham Lincoln it was better to say he was not. 'Be finished with it! Inside I know that I am, but for the outside I will just tell them and be finished with it. Otherwise life will become a problem!'
Standing on the lie detector, they asked him different questions and he answered. Then they came to the real question -- they asked, 'Are you Abraham Lincoln?'
He said, 'No!' And the detector said he was Lying.
He had got so much in tune with the idea, that in his deepest core he knew that he was Abraham Lincoln. Now just on the surface he was lying.
If this happens, then you are a worldly man. That is my definition of a worldly man -- one who gets into his act and forgets to come out; one who remains hooked there. This is the worldly man. And the sannyasin, the other-worldly, is the man who goes on playing acts, who knows they are acts, who never gets hooked by any act. When he comes home, he plays the act of being the husband and the father and the wife. These are all games. Play beautiful, play artistically, play aesthetically, but there is no need to get hooked -- that YOU ARE a father, that you ARE a mother, that you ARE this or that. Or you are a doctor, you are an engineer, you are this and that -- these are functions. When you are treating a patient, be in the role of being a doctor, but when there is no patient and you are sitting alone in your room, there is no need to be a doctor. Otherwise you are doing the same stupid thing as that man who became Abraham Lincoln.
I used to stay at a friend's house in Calcutta. He was a Justice of the High Court in those days, now he is a Chief Justice somewhere. His wife told me, 'My husband respects you so much, he loves you so much, that you are the only person who can be of some help to me.' I said, 'What is the matter?' She said, 'He is always the Justice -- even at home, even with children. He never comes out of that role. Not only that, even in bed with me, while he is making love, he is the Justice. And I have to treat him as "Your Majesty", "Your Honour". He expects that. And I feel as if I am a criminal standing before him always to be judged. And the whole house becomes sad when he comes in. When he goes out there is joy that the Justice has gone.'
This is happening to almost everybody, more or less. I call the man worldly who does not know how to play a game and gets too serious about it.
My sannyasin is a new entry into the world of religion. He will live in the world, he will play all kinds of games, and he will know that these are all games and he will never be hooked by any game. And he will always be able to get out of any act easily, and he will go on searching for his original face. He will not be lost in the acts that he has to put up with.
This is of immense importance. If he lives in the world in a worldly way, he becomes dead. If he becomes an old traditional kind of sannyasin, he shrinks and becomes dead. Both are ways of death. Life is where opposites meet. Life is where day and night meet. Life is in the world and yet only for those who can remain beyond it. Be a lotus flower -- in the water and yet untouched by it.

The fourth question:

Question 4
I AM MUCH CONFUSED ABOUT THE FOLLOWING QUESTION. I AM TRAINED AS A PHYSICIAN AND I HAVE ALWAYS FELT DEEPLY THAT IT IS A GOOD THING. BUT INTRINSIC IN MY WORK, IN MY ACTIVITY, IS A REFUSAL TO ACCEPT ILLNESS AND DEATH, DISEASE AND HUMAN SUFFERING. VERY DEEP, THEREFORE, IS A

REFUSAL TO ACCEPT LIFE OR EXISTENCE AS IT IS. VERY DEEP IS A DESIRE TO CORRECT SOME OF THESE MECHANISMS OF NATURE. ALL MY PROFESSIONAL ACTIVITY IS GOADED BY A FEAR, A DEEP PERSONAL FEAR, OF SICKNESS, SUFFERING AND DEATH. I DO NOT KNOW HOW TO VIEW MY WORK IN THE LIGHT OF THE WHOLE. PLEASE SHOW THE LIGHT OF EXISTENCE ON THIS AREA OF CONFUSION FOR ME.

This is a significant question, but the question arises because of a wrong attitude in Western medicine.

In the East we have a totally different outlook. The polar opposite to Western medicine is the Taoist attitude about medicine. You will have to understand a few things.

First, the questioner says: I AM MUCH CONFUSED ABOUT THE FOLLOWING QUESTION. I AM TRAINED AS A PHYSICIAN, AND I HAVE ALWAYS FELT DEEPLY THAT IT IS A GOOD THING. BUT INTRINSIC IN MY WORK, IN MY ACTIVITY, IS A REFUSAL TO ACCEPT ILLNESS AND DEATH, DISEASE AND HUMAN SUFFERING.

Now, a distinction has to be made. Illness, disease and suffering are one thing; death is totally different. In the Western mind, illness, disease, suffering and death are all together -- packed in one package. From there problems arise.

Death is beautiful; illness is not, suffering is not, disease is not. Death IS beautiful. Death is not a sword that cuts your life, it is like a flower -- an ultimate flower -- that blooms at the last moment. It is the peak. Death is the flower on the tree of life. It is not the end of life but the crescendo. It is the ultimate orgasm. There is nothing wrong in death; it is beautiful -- but one needs Lo know how to live and how to die.

There is an art of living and there is an art of dying, and the second art is of more value than the first art. But the second can be known only when you have known the first. Only those who know how to live rightly know how to die rightly. And then death is a door into the divine.

So, the first thing: please keep death apart. Only think of illness, disease and suffering. You need not fight against death. That is creating trouble in the Western mind, in the Western hospitals, in Western medicine. People are fighting against death. People are almost vegetating in the hospitals, just alive on drugs. They are forced to live unnecessarily when they would have died naturally. Through medical support their death is being postponed. They are of no use, life is of no use for them; the game is over, they are finished. Now to keep them alive is just to make them suffer more. Sometimes they may be in a coma, and a person can be in a coma for months and years. But because there is an antagonism against death it has become a great problem in the Western mind: what to do when a person is in a coma and will never recover, but can be kept alive for years? He will be a corpse, just a breathing corpse, that's all. He will simply vegetate; there will be no life.

What is the point? Why not allow him to die? There is the fear of death. Death is the enemy -- how to surrender to the enemy, to death?

So there is great controversy in the Western medical mind. What to do? Should a person be allowed to die? Should a person be allowed to decide whether he wants to die? Should the family be allowed to decide whether they would like him to die? -- because sometimes the person may be unconscious and cannot decide.

But is it right to help somebody to die? Great fear arises in the Western mind. To die? That means you are murdering the person! The whole of science exists to keep him alive.

Now this is stupid! Life in itself has no value unless there is joy, unless there is dance, unless there is some creativity, unless there is love -- life in itself is meaningless. Just to live is meaningless. A point comes when one has lived, a point comes when it is natural to die, when it is beautiful to die. Just as when you have been doing work the whole day, a point comes when you fall asleep. Death is a kind of sleep -- a deeper sleep. You will be born again in a newer body

with a newer mechanism, with new facilities, with new opportunities, new challenges. This body is old and one has to leave it; it is just a dwelling.
But there are people who-are even afraid of sleep. Just a few days ago I was reading a book in which the author says, 'There is no need to sleep. It is a wastage of time.' A person lives almost one-third of his life in sleep -- and that is not living at all, because he creates nothing, he does not work. What is the point of keeping a man asleep? Sooner or later they will start finding drugs so that a man can avoid sleep completely. Just think of the world where sleep will become impossible, they won't allow you even to sleep.
In Russia they have invented instruments to teach children while they are asleep. Now will you not leave even sleep alone. It is called hypno-teaching. A tape recorder is connected and the whole night the tape recorder goes on teaching mathematics, history, geography. The child has been tortured the whole day in the school, now you cannot even allow him rest. The Western mind is too utilitarian. It does not believe in rest, it believes in work. Its whole ethos is that of work, not of relaxation. And in the morning the child has to go to school again. You will create more neurotic people in the world if you don't even allow sleep.
And this author suggests that there is a possibility that through some drugs sleep can be completely removed and a man can live awake for seventy years. Just think of the nightmare! These people who are against sleep are against death too. They are against any kind of relaxation, let-go. Just go on fighting.
In the East we have a different outlook: death is not the enemy but the friend. Death gives you rest. You have become tired, you have lived your life, you have known all the joys that can be known in life, you have burnt your candle totally. Now go into darkness, rest for a while and then you can be born again. Death will revive you again in a fresher way.
So the first thing: death is not the enemy.
The second thing: death is the greatest experience in life if you can die consciously. And you can die consciously only if you are not against it. If you are against it you become very panicky, very afraid. When you are so afraid that you cannot tolerate that fear there is a natural mechanism in the body which releases drugs into the body and you become unconscious. There is a point beyond which endurance will not be possible; you become unconscious So millions of people die unconsciously and miss a great moment, the greatest of all. It is samadhi, it is satori, it is meditation happening to you. It is a natural gift.
If you can be alert and you can see that you are not the body.... You will have to see, because the body will disappear. Soon you will be able to see that you are not the body, you are separate. Then you will see you are separating from the mind too. Then the mind will disappear. And then you will be just a flame of awareness, and that is the greatest benediction there is.
So the first thing: don't think of death as illness, disease and human suffering.
The second thing: illness, disease and suffering are bad because they happen only when you are not natural. Something has gone wrong. Health is natural, death is natural, but disease is not natural. Disease is simply an indication that something is going wrong in your nature. For example, you have eaten too much and there is pain in your stomach. This pain is not natural, you have done something unnatural. You have not slept for two, three days, because you were running after money and it was not possible for you to sleep. Or you were fighting an election and it was not possible to sleep, or to afford that much time for sleep. You were on an election campaign, so you have not slept for three days and now the head is becoming neurotic, bursting; there is great pain in the head. This is just a symptom. Nature is saying to you. 'Come back to me. You have gone too far away.'
Man is free and he can be unnatural. Many kinds of diseases happen only when we go somewhere astray from nature. If man lives naturally there will be no disease.
But man cannot live naturally continuously because man also has freedom. Sometimes you can eat a little too much -- that is your freedom. And sometimes you can go on a fast -- that too is your freedom. Man is the only animal in the world who has freedom: that is his dignity. But

freedom brings dangers. The first danger is that you can go against nature. And nature is so polite that it does not shout, it whispers. Nature is very silent; its voice is very still and small. It goes on saying, 'Don't do it, don't do it, don't do it,' and it goes on tolerating. There is a point beyond which it cannot tolerate and the disease erupts.

Now, what is the physician meant to do? In the East the physician does not fight disease, the physician is not meant to destroy the disease. The physician is simply meant to bring the man back to nature.

The questioner asks: BUT INTRINSIC IN MY WORK, IN MY ACTIVITY, IS A REFUSAL TO ACCEPT ILLNESS, DISEASE AND HUMAN SUFFERING. VERY DEEP THEREFORE, IS A REFUSAL TO ACCEPT LIFE OR EXISTENCE AS IT IS. VERY DEEP IS A DESIRE TO CORRECT SOME OF THESE MECHANISMS OF NATURE.

Yes, the desire is perfectly right. But it is not to correct some mechanisms of nature, it is to correct some mechanism which has gone against nature.

The physician is not correcting nature, he is only correcting man. This is a totally different vision. The physician is not correcting nature. Nature is always correct. Sometimes man can be wrong, because he has freedom. The physician corrects man.

You will be surprised to know that in China there has been a traditional concept -- a very ancient tradition -- that when a person falls ill he stops paying his physician. Otherwise he has to pay, if the person remains healthy he has to pay; if he falls ill then he stops paying. That means that the physician has not been looking at nature and has not been helping nature and has not been helping him to keep 'right', in tune with nature. The physician has failed.

This is a very strange outlook. When you are ill you go to the doctor and you pay. In China, for centuries they have been paying when they are healthy. They go to their doctor and pay because they are healthy -- the doctor keeps them healthy. When they are ill, they stop paying. Why should they pay? The doctor has not been doing his job. His job is to keep people natural. This will be the vision of the future. Sooner or later, this vision has to come.

The doctor is not against nature, the doctor is only putting people right because people have the freedom to go wrong. They can.

So there is no need to keep yourself miserable -- that you are doing something good, but then there is a refusal to accept disease and illness. Yes, there is a refusal to accept disease and illness, but disease and illness are not natural, they are a going astray. Put man right. You are not fighting against the whole, you are fighting for the whole against man. Let it be looked at in this way.

The questioner says that he is afraid -- it is as if he is fighting against the whole. If the whole wants disease then let it be there. If this is the will of the whole then let it be there, he should surrender.

You are not fighting the whole when you are fighting the disease, you are fighting a part which is going against the whole. If the part is in tune with the whole, in harmony, there will be no disease, no illness.

But man has freedom. And with freedom many dangers enter.

If you go into the forest, into the jungle, you will be surprised to see that animals are almost never ill. I am not talking about the animals who live in a zoo -- they are ill. They have become human imitators. To live with humans is very dangerous. But in a jungle, living in a wild situation, animals live and die -- they are never ill. They never eat too much because they don't have that much freedom. They never fast, they don't have that much freedom, they don't have that much consciousness. They don't do anything that is unnatural. They go on doing the natural thing, and they keep healthy.

Once I went into a reserve forest with a few of my friends. One lady was with me who was really fat, exceptionally fat. She was just sitting by my side in the jeep when we went into the forest. That forest has thousands of deer, and a row of deer was passing and we were watching. I told the lady, 'Just watch for one thing. See if you find any deer that is fat.' Thousands of deer passed and the lady became very, very embarrassed because she could not find a single deer that was fat.

They were all alike, there was not a single fat deer -- because deer can't eat too much. And when deer don't eat too much they never have to diet, there is no need. A physician is not needed. Illnesses like tuberculosis or cancer don't happen in nature. Cancer-happens only in a very higher kind of civilisation.
In India the ancient name for tuberculosis is 'the royal disease'. It used to happen only to kings. It is called RAJ YASHIMA -- only to the kings. It never happened to poor people. It couldn't happen. A poor person can't suffer that much for tuberculosis to happen. Then by and by poor people became rich, then the tuberculosis became more and more available to everybody.
Cancer is a new phenomenon. It is absolutely new. It is not mentioned in any ancient medicine manual -- Taoist or Hindu -- it is absolutely new. It had to wait for the twentieth century to happen. A great tension is needed for it to happen. So much unnatural tension is needed for it to happen that it was not possible before. Only we can afford cancer; we have become affluent enough to have it. And our minds are becoming neurotic with desires -- we are running in all directions, we are falling apart.
You need not be worried that you are fighting against nature or against the whole. You are not fighting against nature, you are fighting against the stupidity of the part which has gone against the whole. You are bringing the person back to the whole.
And remember always, a physician never heals, he cannot heal. He can only make the healing force of the whole available to the patient. It is the whole that heals. It is not the physician and it is not the medicine either that heals. The medicine and the physician and the hospital all bring the part back closer to the whole, where healing happens. the physician and the medicine were just instrumental.
You need not be worried. You are in the service of nature. You can be happy that you are doing something beautiful.

The last question:

There are two questions connected. First:

Question 5
A COUPLE OF YEARS AGO, I HAD ALL THE SYMPTOMS OF A HEART ATTACK AND WAS TAKEN TO HOSPITAL FOR FIVE DAYS, BUT THERE WAS NO HEART ATTACK. AND LATELY I HEAR THAT OTHER PEOPLE HAVE HAD THE SAME FEELING. WHAT DOES IT MEAN?

The question is from Sheela.

And the second question is from Satya:

Question 6
SO MANY PEOPLE AT THE ASHRAM SEEM TO BE HAVING SOMETHING HAPPENING TO THEIR HEART RECENTLY: PAIN IN THE HEART, BURNING IN THE HEART, FEELING LIKE THEIR HEART IS ABOUT TO BREAK WITH LOVE, WITH GRATITUDE. I HAVE A TICKLE IN MY HEART. SHEELA SAYS THAT WHEN YOUR LONG ARM HIT HER IN THE LECTURE THE OTHER DAY, SHE FELT IT IN HER HEART. WHAT IS HAPPENING?

First: the physical heart is not your real heart. The real heart exists just behind the physical heart. The real heart is not part of your physical mechanism at all. The real heart exists in the soul -- it is the centre of the soul.

The physical heart is the centre of the body and the spiritual heart is the centre of the soul. They both exist together, side by side. Just behind the physical is the spiritual heart. And it is going to happen to many people, this misunderstanding.
When the spiritual heart starts opening, you will have ripples in your physical heart too. They correspond, they are very close together. When something vibrates in the spiritual heart, you will feel echoes in the physical heart too. In fact, you will first feel it only in the physical heart because you don't know anything about the spiritual heart. Your first awareness of it will be of the physical heart getting some strange feelings. Sometimes it can be that of burning, sometimes it can be that of throbbing, sometimes it can be that of bursting, sometimes it can be almost like a heart attack.
It has been happening down the ages to all meditators. Whenever people go deep into meditation this is bound to happen. The spiritual heart starts trembling, opening, the petals bloom, and the physical heart starts catching the vibrations, the echoes. But this is a beautiful sign. Don't be afraid of it. Soon you will become aware of the spiritual heart, then all symptoms from the physical will disappear.
The first symptoms will be of uneasiness, restlessness. It is so because something new is happening and you are not accustomed to it. When you become a little more accustomed to it, more harmonious with it, you will see that it is not restlessness, it was just a new taste that you had not known before. It disturbs you. When it becomes well-acquainted, well-known, it will give you a new kind of peace, silence. And great love will arise out of it.
Just a few days before one old sannyasin came to me, and he said, 'A strange thing has happened' -- and he is very old, seventy or seventy-five -- 'I had the feeling of a heart attack, so I went to the doctor and they examined me and they said there was nothing wrong. I was absolutely healthy and normal. So what is happening to me?'
I told him jokingly that it was not a heart attack, it was a love attack.
Yes, when your spiritual centres start opening you will have love attacks. Your body will feel the trembling, the restlessness. Soon it will settle, and when it settles you will have a new being -- a new plane of being. You have moved from the physical to the spiritual.
Between the physical heart and the spiritual heart is the mind. That is the only barrier. The whole effort of meditation is to disperse the mind. Once the mind is dispersed, the physical heart and the spiritual heart both start dancing together. Then a great beauty arises. And it is not only spiritual, it will be seen in your physical face too. A grace, a new quality of energy will be around you. And not only will you feel it, others will feel it too. You will have a new vibe.
This is going to happen to many people because many people are meditating and they are really working hard. But I am not saying that if sometimes you start feeling something going wrong in the heart you are not to go to the physician. You have to go! Sometimes it may be a heart attack. You have to go. If it is not a heart attack the physician will tell you that it is not. But you have to check it.
This question is important because it is relevant to many of you. To many it has happened, and to many it is going to happen, and to many more. But always, when you have something happening in the body, go to the physician and be checked. If it is nothing, there is no problem. If there is something, you can take medicine.
So don't think that it is always the spiritual heart because sometimes it may not be. Sometimes it may be the physical heart and if you don't go to the physician you can be in danger.
Sufis: The People of the Path, Vol 2
Chapter #7
Chapter title: Full Emptiness
2 September 1977 am in Buddha Hall

THIS INTERCHANGE BETWEEN THE SUFI MYSTIC, SIMAB, AND A NOBLEMAN NAMED MULAKAB, IS PRESERVED IN ORAL TRANSMISSION AS A DIALOGUE OFTEN STAGED BY WANDERING DERVISHES.
MULAKAB: 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND.'
THE MYSTIC REPLIED: 'YOU CANNOT UNDERSTAND UNLESS YOU HAVE EXPERIENCE.'
MULAKAB: 'I DO NOT HAVE TO UNDERSTAND A CAKE TO KNOW WHETHER IT IS BAD.'
SIMAB: 'IF YOU ARE LOOKING AT GOOD FISH AND YOU THINK THAT IT IS A BAD CAKE, YOU NEED TO UNDERSTAND LESS, AND TO UNDERSTAND IT BETTER, MORE THAN YOU NEED ANYTHING ELSE.'
MULAKAB: 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF THE EXPERIENCE IS THE NECESSITY?'
SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD. BOOKS WILL TEACH YOU SOMETHING OF THE OUTWARD ASPECTS OF THE INWARD, AND SO WILL LECTURES. WITHOUT THEM YOU WILL MAKE NO PROGRESS.'
MULAKAB: 'BUT WHY SHOULD WE NOT BE ABLE TO DO SO WITHOUT BOOKS?'
SIMAB: 'FOR THE SAME REASON THAT YOU CANNOT THINK WITHOUT WORDS. YOU HAVE BEEN REARED ON BOOKS; YOUR MIND IS SO ALTERED BY BOOKS AND LECTURES, BY HEARING AND SPEAKING, THAT THE INWARD CAN ONLY SPEAK TO YOU THROUGH THE OUTWARD. WHATEVER YOU PRETEND YOU CAN PERCEIVE.'
MULAKAB: 'DOES THIS APPLY TO EVERYONE?'
SIMAB: 'IT APPLIES TO WHOM IT APPLIES. IT APPLIES ABOVE ALL TO THOSE WHO THINK IT DOES NOT APPLY TO THEM!'

SUFISM is an alchemy. It is the science to trans-form lead into gold, the lower into the higher, the outer into the inner. It is the science to transform the world into God.
Remember, Sufism is not a philosophy, it is a science. It does not believe in speculation, it believes in experience. It does not believe in logical thinking, it believes in experimentation. Only experiment decides what is true; nothing else can be decisive. Only when you know do you know -- there is no other way to know.
Sufism does not trust in beliefs. It wants you to drop all kinds of beliefs because they will be the barriers to knowing. A belief is a pseudo kind of knowing -- you really don't know but because you believe, because you have believed so long, you start feeling as if you know. All your beliefs have to be taken away from you. You have to be left in ignoranCe and innocence. Only from there is experimentation possible.
Science presupposes nothing -- no belief, no a priori belief. There is no presupposition at all. Science starts with a blank mind.
These are the three things you will have to understand deeply. The first is art. Art does not bother much about the object. it has its own projections. Art uses the object as a screen on which to project its subjectivity. When you see a woman's face or a child's face or a flower, art is not concerned with the objective -- with what is there -- art is concerned with what you make of it, what you project onto it. Beauty is not part of the objective, beauty is your dream that you bring to the object -- then the object looks beautiful.
Art invents, art does not discover. It is not interested in discovery, it is inventive, it is imaginative, it is projective. That is the basic meaning of the word 'poet'. The original root comes from POETES -- POETES means one who creates. Art is creative.
But what can you create? Whatsoever you create will be your mind projection. Art creates beauty. Science is not creative in that sense. Science is discovery. Whatsoever is there, science only

uncovers it. It does not invent, it has no idea to project. Science is objective; art is subjective. With art you have some projections, some ideas as a requirement. Before you come to the rose-flower you have to come with some dreams in your mind, you have to nourish dreams. When those dreams are overflowing they will overflow onto the roseflower, they will surround the roseflower with a glory, with an aura, and you will see something which is not there. You will see something which is really inside you and is only reflected from the outside back to you. Art is a dream; it is dream stuff.

Science is objective. The basic requirement of science is to go nude, naked; to go without any prejudice; to go without any idea of what the case is; just to be there, impartial, objective, with no thoughts in the mind -- so that you can watch what-soever is there. Reality reveals itself if you can be a witness. A pure witnessing is what science is.

And then there is philosophy. Art at least projects onto something outside. Science does not project at all; it allows the outside to reveal its truth. And philosophy? It is pure subjectivity. It does not even bother about the screen. Art at least bothers about the screen -- the screen has to be there, then it can project. Philosophy is pure speculation. You close your eyes and you go into your thoughts and you can go on and on forever. It is an endless procession of thoughts.

Philosophy is pure subjectivity, science is pure objectivity, art is just in the middle of the two -- a little of philosophy and a little of science, a little of objectivity and a little of subjectivity. Art is a mixture.

Religion can be of three types. It can either be philosophic or it can be artistic or it can be scientific. Sufism is the third kind of religion. It believes in experiment, in experience; it does not believe in beliefs. It trusts only the truth that is already there. You have only to uncover it.

To start with, Sufism says that you have to prepare yourself so that no prejudices, no conditionings, come in between you and the truth. The journey starts with you dropping beliefs, theories, philosophies, systems. Only when you are empty of all thought are your eyes ready, receptive. Then you can see.

The state in which human beings ordinarily exist is called NAFS by Sufis. The word means: desire-nature -- what Hindus call VASANA and what Buddhists call TANHA -- the desire to have more, the desire to possess, the desire to be powerful, the desire to be this or that. You are full of these desires, NAFS, and because of these desires you cannot see what truth is. Your desires go on overcrowding your consciousness and if the consciousness is too overcrowded by desires there is no possibility of seeing the truth.

When you are full of lust, you start seeing things according to your lust. When you are full of desire you start projecting, you start seeing things which are not there. According to your desire you start colouring things.

One day just go into the marketplace. Well-fed, satisfied with your food, go, have a stroll on the street. And then another day fast and go again on the same street. you will be surprised -- it is not the same street. When you are well-fed you see certain things; on the same street, when you are hungry, you see totally different things. When you are on a fast, hungry, you will see restaurants, hotels, things like that. You will go on missing the shoe-store and other things. When you are well-fed you will not see the restaurants and the hotels at all. You may not have any idea that they exist there.

You constantly choose according to your desire. When you are full of sexuality you will see women, if you are a man; or if you are a woman, you will see men. When sexuality disappears you stop seeing man and woman, you stop dividing that way. It simply does not matter. It is pointless.

The first thing that you see in the other is whether he is man or woman. Have you watched it. You never forget it. You can forget everything -- you can forget the name of the person, the face of the person -- but you neVer forget whether the person is man or woman. Why? Have you ever forgotten that about anybody? Have you ever wondered whether he is man or woman? 'I knew him twenty years ago. I don't remember his name, I don't remember his face, I don't remember

anything about him.... ' but have you ever wondered whether he was man or woman? No that you remember. That goes deep in you -- because of nafs. The first thing you look into is whether the person is man or woman.

Just a few days ago it happened that a Japanese man took sannyas and Mukta told me that he was a she -- some mistake from the office on her chart. So I gave him sannyas and gave him a 'Ma' name, but he was a man. And you know the Japanese, they are so polite they will not say no. I have heard that the Japanese have no equivalent word to no, they always say yes -- hal. They are just being polite.

So he accepted even that. He didn't say, 'I am a man. I am not a woman.' Only later on was it known that he was a man and I had given him a 'Ma' name.

What happened? When you don't have nafs you don't look into another's sexuality. That doesn't matter. That does not matter at all. You are not concerned with the form of his body -- whether he has breasts or not, whether he has a beard or not. You don't see it that way. Once nafs has disappeared, once the desire-nature has disappeared, the other is a person, a pure person. Maleness, femaleness are irrelevant facts. Who bothers? Otherwise those are the most pertinent and relevant facts. The first thing that you see in the other is a reflection of your nafs.

Sufis say nafs is the state where man exists, and through nafs there is no possibility of seeing God -- because nafs can only see sexuality, money, power. Nafs is blind to God. Unless you drop nafs you will not see God -- and God is everywhere. Only GOd is. All is God. Nothing else is. But you will not see God, you cannot see God. To see God you will have to drop nafs.

Why does nafs become such a barrier? What exactly is nafs? Nafs is a neurotic hunger which cannot be satisfied. That's why it is neurotic -- because there is no way to fulfil it. The more you fulfil it, the more it grows. Nafs is a constant hankering to have more -- of whatsoever. If you have money you want to have more money, if you have a beautiful woman you want to have a more beautiful woman, if you have power you want to have more power -- always more and more and more. Now this more cannot be satisfied. In the very nature of things the desire for more cannot be satisfied -- because whatsoever you have, your desire for more remains.

You have ten thousand rupees -- your desire for more says, 'Have one thousand more. Eleven thousand will be okay.' When you have eleven thousand the desire-nature says, 'Have twelve thousand.' And so on, so forth. You can have millions, it will not make a bit of difference. Ten thousand rupees or ten million rupees, it will not make a bit of difference, not even an iota -- because the desiring-nature always goes on asking for more. You have ten million rupees, the desiring-nature says, 'Have eleven million rupees.' It is the same mind. When you had ten thousand it was saying, 'Have eleven thousand,' now you have ten million it says, 'Have eleven million.' The proportion remains the same.

The desire nature, nafs, is like the horizon -- it always looks as if it is just there, maybe ten miles away. If you rush you can reach it within tWo hours. But you will never reach it. After two hours, when you look, you will find that it has again receded back, and the distance is the same.

This goes on -- that's why all the religions have called this desire-nature the source of all kinds of mirages, illusions. It creates an illusion, an illusory line, there -- the horizon. The horizon does not exist because the earth and the heaven never meet anywhere. And the earth is round. It just appears that somewhere the earth and sky are meeting -- just yonder, there. And it seems so close that it seems worthwhile to try. It remains always so close and always so distant. Between you and the horizon the distance is constant. It is the same distance.

The desire for more cannot be satisfied. And because the desire for more cannot be satisfied, you cannot see that which is. You always hanker for that which is not, so your mind is somewhere else and you cannot see that which is very obvious and surrounds you. You see the horizon; you don't see yourself. You see the distant; you don't see the close-by. And God is your neighbour, God is really inside you, you are God. But that is very close and you don't have any time or energy to look for the close. You will have time and energy only when your desire for the distant has disappeared.

NAFS is a neurotic state of mind. Just look inside yourself and you will always find NAFS. Why does this NAFS exist at all? What is the reason for its existence in the first place?
Man is afraid of his inner emptiness -- so much so that the inner seems almost a kind of death. Look within and there is emptiness and nothing else -- a silence, an eternal silence, never disturbed, not even a ripple arises there. Not even you are there -- because you are noisy, you are the crowd. At the innermost core of your being there is pure emptiness, and that creates fear. One wants to fill it with something, one wants to stuff it with something, one wants to become something so that this emptiness can be dropped. That's the reason why nafs exists. It is because of the fear of inner emptiness that you go on stuffing yourself.
You may have watched it. When you are feeling very empty, you start eating, when you are feeling very lonely you start eating, when you are missing your beloved or lover you start eating too much. You stuff yourself. You just want to have a feeling of fullness. But no food goes into your inner emptiness, it only stuffs your stomach. It is destructive to your body if you eat too much. And you remain empty.
Somebody becomes a food addict, somebody becomes a power addict, somebody becomes a money addict -- they are all addictions. These are the real drugs. LSD or marijuana are nothing compared to money, compared to power. These are the really destructive elements. And I am not saying that LSD or marijuana are not destructive; they are destructive, but they are nothing compared to money or power.
Whenever you are trying to fill your inner emptiness with anything, you are going against God -- because that inner emptineSs is the face of God. When you stop stuffing yourself with food, money, power, etcetera, etcetera, then suddenly you become aware of who you are.
Sufis say that the first thing to be understood, experienced, is NAFS, and by understanding it there is a dropping. It is not that you have to drop it -- just to see it is to drop it, just to realise the fact and the absurdity and the neurosis of it is to drop it. That dropping has a beautiful name -- Sufis call it TAMBAH.
TAMBAH means turning; TAMBAH means exactly what Jesus says when he says 'repent'. The original root word from which 'repent' comes has nothing to do with repentance. It means 'return to the source'. Return -- that is the meaning of repent. It has no idea of guilt in it, just return to your source. Sufis call it TAMBAH, Patanjali calls it PRATYAHAR -- turning towards oneself -- and Mahavira calls it PRANKRAMANA -- coming back home. It is the same process.
First understand the nature of NAFS, desire, desire for more, that mad, neurotic desire for more -- understand it, and TAMBAH happens. Seeing the futility of it you turn back. Then you don't rush towards the horizon, you start moving towards yourself. A one-hundred-and-eighty-degree turn, an about-turn, that s what TAMBAH IS.
Through this turning the third thing starts happening -- Sufis call it HAL. HAL means a state of being, but a temporary one; an altered state, a changed state of being; a state of no-mind, but for single moments, like flashes. For a single moment you are rooted in your being and again you are uprooted. It comes like lightning. HAL means a state of consciousness, but temporary.
In the beginning it will happen only in a momentary way -- sometimes it will be there and sometimes it will not be there. It will be like a ray of light in your darkness, or a single star in the dark sky, clouded sky. And sometimes you will be able to see it and sometimes you will not be able to see it. This is called HAL, what in America they now call 'altered states of consciousness'. In fact, I have heard a suggestion from somebody that now they should be told to change the name of the United States of America. Jimmy Carter should be told to change the name to Altered States of America. That will be more relevant. The con-sciousness is changing. Man is more interested in consciousness now than ever.
NAFS is interested in the content -- the content that you can fill your consciousness with. The content may be money or food or knowledge or something else, but NAFS is interested in the content. After TAMBAH, after the turning in, one becomes interested, not in the content, but in consciousness itself. What is this inner emptiness that you want to fill? First see it, know it, first

become acquainted with it, first have a real taste of it, have a bite of it and chew it and see whether it is something to be filled or something to be enjoyed. And the moment you have a taste of it, then everything you have tasted before will look worthless. This emptiness is fullness itself; this inner emptiness is the greatest joy there is; it is a benediction.

First you will have HALS, states -- sometimes like a flash you will be enlightened -- but then it is gone and you have fallen into misery again, deeper than before. If you don't create a NAFS for the HALS.... There is a possibility that you may start hankering for more -- then you have fallen back. Then you have turned back again. Again you have created a horizon, again the mind has come in, again there is the desire-nature.

Remember it -- to many people here, HALS happen. When the HAL happens, when you have a taste of that state, naturally you start desiring more. You become very, very desirous. A great longing arises -- how to have it every day? And how to have it again and again -- morning, afternoon, evening, night -- how to have it more?

I can understand. It is so beautiful, it is such a benediction, that one would like to have it. But if you start expecting, desiring, you will miss even the hals. Even these flash-like lightnings will disappear, even these moments will be no more -- because they can happen only when NAFS is not there. If you enjoy the HAL and you don't become desirous of it -- when it is there you feel grateful, when it is gone you don't hanker for it, you wait without desiring, you wait patiently, without demanding -- it will come more and more.

Then comes the fourth state -- HALS become permanent. That is called MAGAMA. MAGAMA means that one has arrived. Then it is always there. Then- it is not that it happens to you -- now you are it. From NAFS to MAGAMA, this is the journey of a Sufi. And the whole journey consists of experiment, experience. It is existential.

You will have to go a little deeper into the details of the state of NAFS because the more you are acquainted with it, the more is the possibility for TAMBAH, for conversion, for repentance, for pratyahar, for that great leap and change of direction.

There are three states of NAFS, there are three kinds of sleepy people in the world. Just the other day there was a question: You SAY MAN IS ASLEEP, BUT ARE ALL MEN ASLEEP IN THE SAME WAY? No, they are not. Everybody is asleep but there are differences in sleep too, very significant differences.

The first are called the hostiles. They are asleep. They are asleep in their rage, in their anger, in their hostility, hatred, in their violence, in their aggressiveness, in their ambition. The first kind of sleep is that of the hostile.

You can see people. The hostile person is very apparent. He is always angry about everything. He is destructive. He wants to destroy everything. The hostiles become the revolutionaries -- Mao, Stalin, Lenin. They want to destroy. They want to destroy the whole past, they want to destroy the whole society. Of course, when you want to destroy, you cannot destroy as a pure act -- you have to give a utopia to peoples' minds, like an opium. All utopias are opiums. You have to tell them, 'We are going to change the society for a better state, that's why we are destroying' -- otherwise nobody will support it. You have to create a dream. When you create the dream and people become infatuated with the dream, then you can destroy.

That beautiful society never comes; it has never come, it is never going to come. That's why a man like Buddha never talks about the society. No social revolution is going to happen. Who is going to do it? The hostiles do it. They are really interested in destruction. The idea of creating a better society is just a strategy to destroy, to destroy without guilt.

This hostile person is one extreme. His anger is not particularly directed towards something, he is simply angry about everything. He is angry. He has no object of anger -- everything and everybody seems to be inimical to him. Not only persons but things look inimical towards him. He is inimical, that's why the whole existence looks inimical. His basic attitude is negative. His sleep is a very, very angry sleep.

One thing is good about him -- he is hot. He is not cold. He is really burning, boiling. He can be changed more easily than the other two kinds because he is hot. His fire is alive -- wrongly directed, but the direction can be changed. He has power. If his direction is changed, if his anger becomes a fuel for inner transformation, he can become a Buddha easily.

It is not just a coincidence that all the great Masters in India came from the warrior race -- KSHATRIYAS. Brahmins have not produced so many enlightened people. One would have expected that Brahmins would have produced more enlightened people because they are well-versed people -- logically, philosophically, in every way. They are good people but they have not produced many enlightened people. Buddha was a warrior, so was Mahavira, so was Neminath, so was Adinath, and so on, so forth. The twenty-four TEERTHANKARAS of the Jainas, Buddha, Ram, Krishna, Nanak -- they are all KSHATRIYAS, they all come from the warrior race. It is not accidental. If the hostile person changes, he can become a Buddha very easily. So this is the best kind of sleep -- the hostile sleep.

That's why my work here consists first of making you hot through encounter, through other cathartic groups, through Dynamic meditation, Kundalini. The whole point is to create more fire in you, to bring your hostility to the surface -- because from there, there is a possibility of change.

The second kind of sleep and the second kind of people are the phonies. This is the other extreme. One extreme is the hostile, the other extreme is the phony. These are the goody-goody people -- always smiling, false and pseudo, always deceptive, never true. The hostile is true. He shows his face -- whatsoever it is. It is ugly, certainly ugly, but he shows it. The phony has an ugly face but he has a mask. You never see his real face.

The politician and the priests, these are the phonies. The Brahmins could not produce so many enlightened people -- they are the phonies. They are always trying to be sweet. This is a trick to protect themselves. These are the people who are very repressed. They go on repressing all hostility. The hostility remains but goes into the basement, hides in the unconscious.

The hostile is a simple person. You can always trust an angry person, remember. Never trust a person who is always smiling. I have heard about people who even smile in their sleep. They are so phony that the smile has become almost a fixed state of affairs. The lips have become paralysed in a smile. The lips cannot do anything else. The smile has become material, concrete. It is not a thing that comes from the heart, it is a painted thing.

This is the person who is very orthodox. The first kind becomes revolutionary, the second kind is orthodox. He always believes in the rule; he is very obedient to society. In whatsoever society he is, he is obedient to it. He does not bother about what he is obedient to; he is simply obedient. These people become very respectable, naturally -- because they obey the society. They never do anything wrong, they are always right. Their ego trip is for the right. They ride on the right -- they are the righteous people. They always do the right thing, they never do the wrong thing. Naturally they get all kinds of respect and honour from the society. These are the respectable people.

The second kind is more difficult because the sleep of the second kind has more sweet dreams in it. The first kind is suffering from nightmares. Remember, when you suffer from a nightmare there is every possibility for you to awake. It always happens. When you really go into a nightmare and when the nightmare becomes too much, you are suddenly awake, your sleep is broken. The nightmare itself automatically works against the sleep. But when you are sleeping a sweet sleep and you are seeing beautiful dreams of paradise and heaven, then there is no problem -- the sleep can continue. A sweet dream defends the sleep, a nightmare is against the sleep.

So the second kind, the respectable person, is the least religious person in the world. And, naturally, he is very cold. He cannot afford to he hot. These are the people who, if they come to this ashram, they immediately escape.

There is one woman -- she has been here for one month -- she only listens to me and then she escapes. She goes on writing letters to me: 'I want to see you, Osho, but I can't do your meditations. They are dangerous. And I can't go to any group because they are dangerous too. I can only listen to you. I love what you say.'

But what kind of love is this? If you love what I say, then that love will lead you naturally into what I am saying to do. If you avoid the meditations, if you avoid the groups that go on here, then what kind of love is this?
With words you know that no change is going to happen. You can absorb words -- you have become very, very expert at absorbing words. And with words you are free. You can interpret in your own way. You can drop a few words, you can add a few words, you can change the very quality of what I say. But you cannot change the meditation and you cannot change a group process like encounter. You will have to go into it. And one is afraid.
Now this woman is a phony. She is in a deeper kind of sleep than a hostile person. A hostile person can be changed because he is hot. This woman is phony. She is cold, ice cold. When the water is hot it is very close to evaporation -- just a little more heat and it will evaporate. When you have ice cubes, first you have to melt them, then you have to heat them. The process is longer.
The third kind, the most difficult kind, are the zombies -- the hostiles, the phonies and the zombies. The zombie is just in the middle -- he is neither hostile nor phony. He is just in the middle, he is both. He is dead. He is neither hot nor cold, he is impotent. He has not taken any side, he is afraid. He just hangs in the middle. He cannot decide. So he has decided to be just a machine.
These people -- the zombies -- are just dead. They are walking, talking corpses. They are mechanical. They only know life as a rut, as a routine. They are ritualistic. The zombies become great saints and mahatmas; the hostiles can become revolutionaries, criminals, sinners; the phonies are very respectable people, the gentleman and the lady.
Just yesterday I was reading about a court decision in the United States of America. In some American state there was a case for a divorce and the magistrate ruled that a person who is divorcing his wife and a woman who is divorcing her husband should not be called gentleman and lady -- they are simply man and woman.
I was surprised. In the twentieth century? And in America, out of all other lands! The magistrate ruled that a person who is divorcing is no longer a gentleman, he is just an ordinary man. He cannot be addressed as 'gentleman'. And the lady who is divorcing -- of course, how can she be a lady? Impossible. No respect should be shown to them, that's what the magistrate was saying. These phonies get all the respect. They are the gentlemen and the ladies. They become the priests, the politicians; they are the powerful people. And the zombies become the saints and the mahatmas. Only they can, only they can afford to. They are so dead. They sit just like dead statues.

It is said that once a seeker came to Rinzai, the great Zen Master. And the seeker said, 'I have been to other monasteries, I have learned much. Now I come to you, the greatest Master of this age.'
Rinzai looked at the man. He must have seen that he seemed to be a zombie. Rinzai said, 'What have you learned? Just show me.'
Now this was a rare question. He had been to other Masters, other teachers, other monasteries -- they never asked, 'Show me.' Yes, they asked questions and he answered perfectly well because he was very well-versed. For thirty years he had been in the profession of seeking, so he knew all the trade secrets -- but, 'Show it!' How do you show your philosophy?
He could not think of anything else so he just closed his eyes and sat in a Buddha ASANA, absolutely like a statue. And Rinzai laughed, hit him hard on the head and said, 'You fool! Get out from here! We have enough Buddhas. Can't you see in the temple?' Rinzai used to live in a temple which was known as the Ten Thousand Buddha Temple. There were ten thousand statues. He said, 'Look, we have ten thousand fools like you. Marble statues. We don't need any more. Get out! Simply don't show your face again!'

Zombies can become great mahatmas because they are so dead. Life has shrunken in them. It is not that they have become desireless, no. they have become lifeless. When there is no life there is no desire -- but that is not the point. A real sage is one who has no desire and absolute life. The false saint is one who has killed his life because that is the simplest way to kill his desire. But he is dead.
These are the three kinds of sleepy people and these are the three kinds of NAFS. You have to watch your own -- what kind of NAFS YOU have. If you are a hostile, be happy, things are easier. If you are a phony, be happy, things are a little more difficult but still possible. If you are a zombie then still be happy that you have understood that you are a zombie -- some possibility is there!

Now this beautiful dialogue.

THIS INTERCHANGE BETWEEN THE SUFI MYSTIC, SIMAB, AND A NOBLEMAN NAMED MULAKAB, IS PRESERVED IN ORAL TRANSMISSION AS A DIALOGUE OFTEN STAGED BY WANDERING DERVISHES.
MULAKAB: 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND.'

It looks like a very relevant question. 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND' -- as if by telling some-thing one can understand.
We believe too much in words -- as if the word itself is the truth, as if the letter is the spirit. It is not, but we have been brought up on words. All that we know is words. So naturally the seeker comes to the Master, the mystic, Simab, and asks, 'TELL ME SOMETHING OF YOUR PHILOSOPHY.'
Now Sufism has no philosophy. Sufism cannot be told. It can be lived, it can be experienced, but it can't be told. And it is not that Sufis have not tried to tell it, they have tried to tell it, but it goes on slipping. That's what I go on doing. I go on telling it but it goes on slipping. No word ever does any justice to truth; all words falsify. Sufis agree perfectly with Lao Tzu when he says, 'The Tao that can be said is Tao no more. The truth that can be uttered has already become a lie.'

You will have to experience it on your own. But man is imitative, so entirely imitative, that he just imitates other peoples' words, their philosophies, their beliefs.

I have heard....
Two men and a young lady were on the Pullman going to California and decided they had better get acquainted.
One man said, 'My name is Paul, but I'm not an apostle.'
The other said, 'My name is Peter, but I'm not a saint.'
The girl muttered, 'My name is Mary, and I don't know what the hell to say.'

That's how it goes. We just see what is happening, what people are doing, and we do it. We imitate.
In sleep, man remains a monkey, and as far as sleepers are concerned Darwin is perfectly right that man is born out of the monkey. Otherwise how can you explain so much monkeyish-ness, imitativeness?

The new minister stood at the church door greeting parishioners as they departed after the close of the service. The people were generous in complimenting the clergyman for his sermon, except for one fellow who said to him, 'Pretty dull sermon, Reverend.'

And in a minute or two the same man appeared again in line and said, 'Pretty dull sermon, Reverend.'
Once again the man appeared, this time muttering, 'You really didn't say anything at all, Reverend.'
When he got the opportunity, the minister pointed out the triple-threat pest to one of the deacons and enquired about him.
'Oh, don't let that guy bother you,' said the deacon. 'He's a poor soul who goes around repeating whatever he hears other people saying.'

Just watch your mind. What have you got there? Anything original? Anything authentically yours? Or do you just go on repeating what other people are saying? Drop that repetitiveness, then the door opens to experience. Philosophy is not going to help -- only insight into your being will help.

An elderly lady had a parrot that was using offensive language. Every time the lady would come into the room it would say, 'I wish she was dead, I wish she was dead.'
She told her pastor about it and he said, 'I have a parrot, too, but it is never rude. You bring your parrot over and leave it for several weeks, and maybe it will take up my parrot's good behaviour.'
So she did. Returning for it after a time, she opened the door and walked in. Her parrot saw her and said, 'I wish she was dead.' Then the minister's parrot chimed in and said, 'Amen, Lord, grant her request.'

Even parrots are not as parrot-like as man. Man is more of a parrot than the so-called parrots. And if parrots repeat and imitate, they can be pardoned, forgiven, but man cannot be forgiven. Never forgive yourself for imitativeness otherwise you will remain an imitator. Stop forgiving yourself for imitativeness. Let imitativeness be the original sin. And when I say original sin, I mean it. The word 'sin' is very beautiful. It means separation. If you are imitative you will remain separate from your real self; if you are imitative you will remain separate from God -- because only your original self can have a meeting with God. This false, this pseudo mask cannot have any encounter with God. The false cannot encounter the real, only the real can encounter the real.

MULAKAB: 'TELL ME SOMETHING OF YOUR PHILOSOPHY SO THAT I MAY UNDERSTAND.'
THE MYSTIC REPLIED: 'YOU CANNOT UNDERSTAND UNLESS YOU HAVE EXPERIENCE.'

Understanding is a by-product of experience, a shadow of experience, a consequence of experience. It is not a pre-requirement. You need not have understanding to experience -- just the reverse is the case. You need experience to understand a thing. You cannot understand unless you have experienced. And God is not a hypothesis, God is not speculation, it is not that we think God is -- God is, whether we think or not. We can go on denying God, that doesn't make any difference -- God still is. God is existential. Whether you believe or disbelieve has no effect on reality. Your belief, your disbelief, is not going to change that which is. So what is the point of belief, disbelief? Drop them and try to see whatsoever is the case. When that has been looked into, understanding arises.

MULAKAB: 'I DO NOT HAVE TO UNDERSTAND A CAKE TO KNOW WHETHER IT IS BAD.'

Very logical. In life you need not experience many things -- still you feel that you know. But the same logic cannot be extended towards God.

In life you are living with sleepy people who function through belief. If you follow their belief you will have a convenient life. Your belief will help you to remain comfortable and convenient. But with God you are not searching for convenience or security or safety, with God you are hankering for truth.

Just the other day I was reading about a college in America. Suddenly it got a great donation, a great endowment, and it decided to become a university. So they wanted a motto for the university door. They decided that the motto should be in Sanskrit, not in Latin, not in Greek, and they decided that the motto should mean something like this: Truth unfolding like a flower.

So they searched in America for the greatest Sanskrit scholar and they approached a professor who was a world-renowned authority on Sanskrit. And they said, 'This is what we want as a motto on the university door: Truth unfolding as a flower. Please translate it into Sanskrit. We want to put it in Sanskrit.'

The professor refused. He said, 'It cannot be translated into Sanskrit because the Eastern mind says that truth has no unfolding, truth simply is. It does not grow. It is not an unfolding. You discover it, you grow towards it, but truth never grows. You come close or you go away, but truth remains the same. Growth happens in you, not in truth. So truth is not unfolding, and truth is not a flower -- because the flower is sometimes in the seed and sometimes in the tree and sometimes in the bud. And then it flowers. It has a temporal procession. Truth simply is; it is not evolution. It is simply there. It has no past, no present, no future. It is eternally the same.'

I agree with that Sanskrit scholar. He was right. It is not that it cannot be translated into Sanskrit, it can be translated into the Sanskrit language -- but it will not be the spirit of the East. The translation will be false. It will not show the right understanding about truth.

If you believe or you disbelieve, you remain distant. There is something between you and truth -- your belief or your disbelief.

If you want to know the truth, you need not have anything between you and the truth, you have to remove all furniture -- the furniture of the mind. You have just to see. Your eyes have to be completely unclouded.

Simab: 'IF YOU ARE LOOKING AT GOOD FISH AND YOU THINK THAT IT IS A BAD CAKE, YOU NEED TO UNDERSTAND LESS...'

-- because your understanding is wrong, upside-down. It is a fish and you think it is a bad cake. Your knowledge is not going to help you. It is better that you have less knowledge. No knowledge will be the most perfect thing, then there will be nothing to distract you from the truth. All knowledge distracts. When you know, IT interferes -- hence one has to be innocent. Only innocents know -- because those who think they know are already corrupted by knowledge.

'... YOU NEED TO UNDERSTAND LESS, AND TO UNDERSTAND IT BETTER...

Now the word 'understanding' is being used in two different senses: one in the sense of knowledge and the other in the sense of meditation; one in the sense of intellectuality, the other in the sense of intelligence.

The English word 'meditation' comes from a Sanskrit root 'MEDHA'. MEDHA means intelligence. In fact, it would be more correct to call it 'MEDHA-tation' rather than 'meditation' -- because meditation has a wrong connotation in the Western mind. It appears as if you are thinking about something, meditating upon it. No, to bring it closer to home it will be MEDHA-tation. MEDHA means intelligence -- not thinking about something, just being intelligent, alert, aware, pure, innocent.

When you don't have any knowledge, you know; when you have knowledge, your eyes are covered and you cannot know.

'IF YOU ARE LOOKING AT GOOD FISH AND YOU THINK THAT IT IS A BAD CAKE, YOU NEED TO UNDERSTAND LESS, AND TO UNDERSTAND IT BETTER, MORE THAN YOU NEED ANYTHING ELSE.'

Now the seeker wants to know more about the Sufi philosophy, and the mystic says, 'If you really want to understand more about the Sufi philosophy it will be good if you don't know anything at all. Come with that state of mind we call not-knowing.'

MULAKAB: 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF EXPERIENCE IS THE NECESSITY?'

That's how the logical mind goes -- either or. The logical mind is always divided into either or. It does not know how to connect opposite polarities. It does not know how to use the words 'and' and 'both'.

First Mulakab wants to know about Simab's philosophy, the Sufi philosophy; then, because he is saying there is no philosophy, there is only experience, Mulakab moves the other extreme -- if not this, then the other. Then he says, 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF EXPERIENCE IS THE NECESSITY?'

Many people come to me and they say to me too, 'You go on saying that it cannot be said, but why do you go on talking then? You go on repeating again and again that theories and philosophies and systems are of no help, they are barriers, but you still go on talking to us. Then why, why do you talk at all?'

That is the logical mind: either talk with the condition that through talk truth can be understood, or don't talk at all. But both will be absurd positions.

The Master has to talk in such a way that he makes you aware that talk is not going to help. The Master has to use words in such a way that you don't get entangled with words. The Master has to explain many things to you and to simultaneously keep you alert so you don't get caught in explanation. The Master has to use the mind to relate to you because you exist in mind and there is no other way to relate to you. But he has to keep you alert, he has to remind you again and again that this is not the whole thing, that this is just the beginning, that this is not even the real thing. the real is to come. He has to keep you alert so that you can move -- move from words to wordlessness, from theories to truth, from philosophies to experience.

A moment comes when the Master can be silent, but that is possible only when the disciple has come to relate to the Master in a totally different way -- from the heart.

Even when Buddha was alive, and when thousands of disciples were there, when he kept silent one day only one disciple, Mahakashyap, understood it -- out of those thousands of disciples.

It is said of a Zen Master, Huen Shah, that one day he was about to preach a sermon when a bird began to sing nearby. He remained silent, pointed to the bird, and left. Later on he said he could not have improved upon the bird, that's why he remained silent. The bird was saying the same truth that he was going to say and in a far superior way. But I don't know what happened to the disciples -- whether anybody understood it, whether anybody got the message.

Even with Buddha only Mahakashyap smiled when Buddha kept silent and looked at a lotus flower in his hand. All were anxious to hear the words and he was not speaking and not speaking. And then Mahakashyap laughed and Buddha called him and gave the lotus flower to him and said to the other disciples, 'That which can be said through words I have said to you, and that which cannot be said through words I have given to Mahakashyap.'

Yes, there is something beyond the words, but you have to be prepared through words for the beyond.

But this logical fallacy happens. The logical mind believes that either everything is possible through words or nothing is possible through words.

A disciple of the Holy Yehudi had taken upon himself the discipline of silence, and for three years had spoken no words save those of the Torah and prayer. The Yehudi sent for him and said, 'Young man, how is it that I do not see a single word of yours in the world of truth?'

Yehudi was one of the Hassid Masters.

When the young man justified himself by speaking of 'the vanity of speech' the Yehudi replied, 'He who only learns and prays is murdering the word of his own soul. Whatever you have to say can be vanity or it can be truth.'

Listen to it again.

Yehudi said, 'Whatever you have to say can be vanity or it can be truth. Come to me after the Evening Prayer and I shall teach you how to talk. Real words are not vain; vain words are not real.'

Yes, there is a reality to words too. It is not ultimate, it is only indicative. It is like a gesture. When I am pointing to the moon with my finger, my finger is not the moon. Don't mistake it. And don't start clinging to my finger, that is not the moon. But don't move to the other extreme -- if the finger is not the moon then how can you indicate the moon by the finger? That is absurdity again. Either you cling to the finger because you say, 'You are showing the finger,' or you say, 'Then don't show the finger -- the finger is not the moon.'
But the moon can be indicated by the finger and the finger is not the moon. The words can become indicative; they are gestures.

MULAKAB: 'THEN WHY DO YOU NOT ABANDON BOOKS AND LECTURES IF EXPERIENCE IS THE NECESSITY?'
SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD. BOOKS WILL TEACH YOU SOMETHING OF THE OUTWARD ASPECTS OF THE INWARD, AND SO WILL LECTURES. WITHOUT THEM YOU WILL MAKE NO PROGRESS.'

The outward and the inward are not so different. The outward is also part of the inward, the outermost part, of course. And the inward is also part of the outward, the innermost part of the outward, of course. But they are not separate, they are together. Never separate them. They are one reality, just like the circumference and the centre. The centre cannot exist without the circumference, and the circumference cannot exist without the centre. If the circumference is there without the centre it cannot be called the circumference, and if the centre is there without the circumference of which it is the centre, it is not the centre any more. Of what? The centre depends on the circumference as much as the circumference depends on the centre. The surface is part of the depth as the depth is part of the surface. This is the right understanding.

SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD.'

Many times it happens that people come to me and they say, 'We want to be sannyasins but what is the use of the outward: the dress and mala and things like that?' A woman wrote to me, 'Osho, I love you and I want to surrender to you but I cannot surrender to the orange dress and I hate your mala.'
This is the logical mind. The logical mind says, 'The inner is the inner and the outer is the outer, so love Osho from the inner. What is the need of any outward show?' But when you are hungry, you eat something from the outside. You don't say, 'Hunger is inside and I cannot go to Vrindavan and I don't care a bit about food. What is the need of food? Hunger is inside.'
But the inside hunger is fulfilled, satisfied, by outside food -- because the outside is constantly changing into the inside. When you eat, you chew, you digest; it becomes the inside. And what is

inside is constantly becoming your outside. Life is changing always -- moving from the inside to the outside, from the outside to the inside. It is a tremendous movement between polarities.
So don't create such logical problems for yourself. Don't divide. You are one. In and out, you are both. Hence sannyas has to be both together -- inner and outer.
Just look at the absurdity. You say, 'I love you, Osho, but I hate your mala. ' This is not possible. One thing must be wrong: either you don't love me or you can't hate the mala. If you hate the mala you can't love me; if you love me you can't hate the mala. But I can understand why the statement is possible. You divide the outer and the inner.
When you love a man or a woman you divide the outer and the inner. You say, 'I will not touch your body because I I love you from the inside and what is the point of touching your body? I love you but I hate your body,' Have you said that to any woman some time? -- 'I love you but I hate your, body.' She will never forgive you. Have you said that to any man, 'I love you tremendously but don't touch me, don't make any outward show. What is the point of hugging and kissing and embracing? No need. We can love as inner centres.' But is that love going to grow? Is that love going to fulfil? Is that love going to become a contentment? It is not possible.

SIMAB: 'BECAUSE THE OUTWARD IS THE CONDUCTOR TO THE INWARD. BOOKS WILL TEACH YOU SOMETHING OF THE OUTWARD ASPECTS OF THE INWARD, AND SO WILL LECTURES. WITHOUT THEM YOU WILL MAKE NOT PROGRESS.'
MULAKAB: 'BUT WHY SHOULD WE NOT BE ABLE TO DO SO WITHOUT BOOKS?'

Logic wants to be consistent and life is not consistent. Logic says that if books are not needed then they are not needed. Then why can't we do without them? Then why don't you be consistent? Why are you not consistent? Either say books are useless and burn them or say they are useful and worship them.
But a man who understands life is not an extremist. He says, 'Books can be used, but there is no need to worship them. Books can be used, but there is no need to burn them.' Both are extremist, partial standpoints.
Sufis will not agree with the Zen Masters burning scriptures, because when you burn the scriptures it shows that you are still too much attached to them -- otherwise why burn them? Why take so much trouble? You have some attachment, some obsession -- either you can worship or you can burn but you cannot just use them. Sufis are more down to earth.
People simply jump from one extreme to another the logic always can deceive you because it pretends a kind of consistency.
A little man tip-toes up M.G. Road, stopping at intervals to scatter some kind of powder here and there on the street from a bag in his hand. His behaviour is so odd that he soon attracts a crowd of followers. A policeman decides to investigate and approaches the man.
'What's in that bag?' says the policeman.
'Woffle dust,' says the little man.
'What's that?' asks the policeman.
'Woffle dust is my own discovery,' says the man, 'and is for the eradication of most varieties of poisonous snakes, lions, tigers, elephants, etcetera, etcetera.'
'But there are no snakes, no lions, no tigers, no elephants on M.G. Road,' explains the policeman.
'I know,' says the little man. 'This is pretty powerful stuff.'

This is very consistent. It is because of this stuff that you will not see any elephants, tigers, lions. This is pretty powerful stuff.
Logic is very self-fulfilling. It creates a very consistent world of concepts. If you decide that the scriptures are useful then logic says: 'Worship them. Put them on a high pedestal. They are truth, embodied truth.' Or if you say: 'Truth is not in the words,' then scriptures are meaningless, then throw them away, burn them. Either worship them or insult them.

But the really practical man, the pragmatic man, will use them. He will neither worship nor insult them -- because both are emotional attitudes. You don't worship a timetable and you don't burn a timetable either -- you simply use it. All scriptures are timetables for the inner journey. They are not the inner journey, remember, they are maps. The map of India is not India. Seeing the map of India you have not visited India, but there is no need to burn it because it is not India. It can be helpful. It can be helpful. It can be of tremendous help. It can bring you to the real India.
And a road map is a must when you are travelling in a strange land. A road map contains many things -- except one thing: how to fold it! It can be used. That is the pragmatic standpoint.

MULAKAB: 'BUT WHY SHOULD WE NOT BE ABLE TO DO SO WITHOUT BOOKS?'
SIMAB: 'FOR THE SAME REASON THAT YOU CANNOT THINK WITHOUT WORDS. YOU HAVE BEEN REARED ON BOOKS; YOUR MIND IS SO ALTERED BY BOOKS AND LECTURES, BY HEARING AND SPEAKING, THAT THE INWARD CAN ONLY SPEAK TO YOU THROUGH THE OUTWARD. WHATEVER YOU PRETEND YOU CAN PERCEIVE.'

We have been reared on books. Our mind is nothing but words, logic, philosophy. If this mind has to be converted then it has to be approached in a way it can understand. Hence Masters use words, Masters even use logic. Masters use all that is of any help to you.
But their whole effort is to take you beyond yourself. They use words to go beyond words and they use your mind to drop it, to become mindless, to become a no-mind.

MULAKAB: 'DOES THIS APPLY TO EVERYONE?'

Again this is logic trying to find consistency. 'DOES IT APPLY TO EVERYONE?' Logic always generalises, and reality is not a generalisation. Unique individuals are here, there are no generalisations. Have you ever seen a human being? You see Teertha, you see Maneesha, you see Sudha, you see Sheela, you see Madhuri -- you see many people. but you never see a human being. A human being is a generalisation. You will never come across a human being. You will always come across concrete men, women, not human beings. Concrete. Logic lives in generalisations.

MULAKAB ASKED: 'DOES THIS APPLY TO EVERYONE?'
SIMAB: 'IT APPLIES TO WHOM IT APPLIES. IT APPLIES ABOVE ALL TO THOSE WHO THINK IT DOES NOT APPLY TO THEM!'

This is of tremendous importance. Keep it always in your consciousness.
'IT APPLIES ABOVE ALL TO THOSE WHO THINK IT DOES NOT APPLY TO THEM!'
-- because that is the last deception the mind can play. That is the last trick, strategy, of the mind to protect itself -- 'It does not apply to me.' You always become a victim of that trick -- 'It does not apply to me.'
Here people write to me: 'Osho, what you said was perfectly beautiful. Many people will be benefitted by it, many -- but not me.'

I have heard about a man who used to come to a church to listen to a priest, and every day, whenever he was leaving, he would say to the priest, 'You did well. You hammered well. All those people needed it.'
By and by it became a kind of drag to the priest. This man was so egoistic. It was an everyday thing. Whenever the priest would speak, in the end the man was waiting and he would say, 'You did well. You hammered well. These people needed it. They deserved it. You put them right. That is going to help them.'

And the priest was waiting for the right opportunity to talk to this man. Then one day it happened. It was raining hard and only this man turned up. Nobody else was there. So the priest thought, 'Now, let us see what he says.' And the man was waiting.
When the priest finished and the man was going out he said, 'You did well. They would have been benefitted very much if they had been here. Poor fellows. They missed. I feel sorry for them!'

Remember that all that is being said by Masters is said to you, to you in particular. Don't bring others in. And if you feel that it does not apply to you then it applies to you certainly and absolutely. Whenever you want to make an exception for yourself, beware. You are being befooled by your mind. Beware, and escape from the trap. And if you are aware and you escape from the trap you can become the exception. By not thinking you are the exception, you can become the exception. By not thinking you are great, you can become great. By not thinking you are very humble, you can become humble. All that is good is unselfconscious, it is innocent.
Sufis: The People of the Path, Vol 2
Chapter #8
Chapter title: A Holiday from Sanity
3 September 1977 am in Buddha Hall

The first question:

Question 1
EVERY TIME I FALL IN LOVE, THINGS START TO CRASH ALL AROUND ME. I GUESS THAT I LOSE MY CENTRE BUT IN THIS STATE I DON'T KNOW IF I HAVE A CENTRE OR NOT. THINGS GET CONFUSED AND CRAZY.

The question is from Krishna Priya.
The first thing: you don't yet have a centre. That which you feel as a centre is just the ego. It is not your true centre. It is a pseudo feeling, very illusory. So when you fall in love, ego has to disappear. In love, the ego cannot exist. Love is something far more true, far more authentic than you are. That's why you will always feel that things start getting a little bit crazy -- because you cannot control them. The controller is no more. When the ego is not there, who is there to control or to discipline? Then you are in a chaos.
But that chaos is far more beautiful than the ugly ego. Out of that chaos all the stars are born. Out of that chaos you are born anew. It is a rebirth. Each love affair is a new birth.
So don't take it negatively. Don't think that you are losing something in love -- you have nothing to lose. If you have something then there is no way to lose it. If you have the real centre then love supports that centre, integrates it, makes it more crystallised. Truth helps truth.
For example, if there is darkness in the room and you bring a lamp, the darkness is destroyed. But if there is light -- there is a lamp -- then the room has more light than before. The light is doubled. The ego is like darkness, a false entity. It only appears to be there, it has no positive reality. When the light of love comes, darkness goes out. If you have the real centre -- what Gurdjieff calls crystallisation or what Hindus call ATMAN or what Sufis call ROOH, spirit -- if you really have it then each love will make it more and more clear, more and more transparent, more and more available. Each love affair will be a step -- and you will be moving higher in crystallisation.
So this is the first thing to be understood: don't choose the ego, always choose love. When it is a question between the real and the unreal, choose the real, even if sometimes the real brings inconvenience. It does bring inconvenience. We have chosen the unreal because it is convenient -- for no other reason have we chosen it. There is just one reason: it is convenient. You will have

to go through inconvenience. That inconvenience is what I call TAPASHCHARYA, austerity, SADHANA. That's what it means to be initiated into a path.
Always choose the real, howsoever bad and howsoever painful and howsoever destructive it looks. Even if it feels like death, choose it -- and you will be benefitted by it. Never choose the comfortable the convenient, the bourgeois, other-wise you will live the life of a hostile -- if you are fortunate -- or the life of a phony if you are not so fortunate, or, if you are not fortunate at all, the life of a zombie.
Love brings you out of your ego, out of your past, out of your patterned life. Hence it appears to be a confusion.
Priya's observation is right. She says: EVERY TIME I FALL IN LOVE, THINGS START TO CRASH ALL AROUND ME. She really falls in love. I have been watching her love affairs. When she falls, she really falls! It is never so-so, it is never lukewarm. She really goes mad, berserk. And it is happening again, that's why she has put this question.
But that's good. There is nothing to be worried about. Lose the ego. Sometimes to be mad is a basic necessity to remain sane. If you are always sane then your sanity is suspect. Then you must be carrying a great neurosis hidden behind you, and any day it can explode, it can erupt. You are sitting on a volcano. It is good to have a few holidays from sanity. Sunday is good. Sometimes forget all about your sanity, all about your rules, discipline, controlled behaviour, and all that nonsense. Sometimes be on a holiday, relax, and go berserk.
If you go berserk deliberately, consciously, fully aware, it is going to be an incredible experience. and you are never in danger. When you go berserk consciously you can come back. You know how you entered into it and you know how to get out of it.
When you don't go consciously, when you are thrown by a volcano inside you, when it is not your choice, but just an accident, when it is not that you have chosen the holiday but you have been forced to go on a holiday, then it is not within your capacity to come back. That's what happens to mad people. They become mad only when they have accumulated so much madness that now it is not possible for them to control it. It overwhelms them. And then they cannot come back.
Here, living with me, I am teaching you one basic principle of remaining sane -- that is, deliberately, consciously, with ef-fort, to sometimes go mad. It is a good experience. You remain available to both polarities -- sanity/insanity. You swing. You have freedom.
The person who is always sane is not free and the person who is always insane is not free either. But the person who can swing from sanity to insanity, and can easily swing, smoothly, with no barrier, has great freedom. These are the people who have known what life is. All the mystics are mad and all the mad people could have become mystics, but they missed. And when you go on your own you can come back. That is my basic teaching here. I teach you to be mad consciously. So Priya, go into it. Don't be afraid. All that you lose is not worth keeping.
The second thing. She says: I GUESS I LOSE MY CENTRE BUT IN THAT STATE I DON'T KNOW IF I HAVE A CENTRE OR NOT. That too is good observation. You don't have one yet. The ego has to go utterly, only then will the real centre be seen. When the clouds have disappeared you will see the sun.
Only after you have moved in deep love and the ego has really been dropped -- there is something very valuable which can be got only if you drop the ego, and that price has to be paid -- when you have really loved deeply, then a new kind of integration will arise in you.
Love does two things: first it takes the ego away, then it gives you the centre. Love is a great alchemy.
There are three kinds of love -- I call them love one, love two, love three. The first love is object-oriented; there is an object of love. You see a beautiful woman, really graceful, with a proportionate body. You are thrilled. You think you are falling in love. Love has arisen in you because the woman is beautiful, because the woman is nice, because the woman is good. Something from the object has stirred love in you. You are not really the master of it; the love is

coming from the outside. You may be a very unloving person, you may not have the quality, you may not have that benediction, but because the woman is beautiful you think love is arising in you. It is object-oriented.
This is the ordinary love. This is what is known as eros. It is lust. How to possess this beautiful object? How to exploit this beautiful object? How to make her your own? But remember, if the woman is beautiful she is not only beautiful for you, she is beautiful for many. So there will be many people falling in love with her. And there is going to be great jealousy, competition, and all kinds of uglinesses that come in love, in so called love.

Mulla Nasruddin married a very ugly woman, the ugliest possible. Naturally the friends were puzzled and they asked Mulla, 'You have money, you have prestige, you could have got any beautiful woman that you wanted, why have you chosen this ugly woman?'
He said, 'There is a reason for it. I will never suffer from jealousy. This woman will always be faithful to me. I cannot believe anybody falling in love with her. In fact, even I am not in love with her. It is impossible. So I know nobody can love her.'
With Mohammedans it is a tradition that when the wife comes for the first time she asks the husband -- because the Mohammedan woman has to remain behind a purdah, behind a curtain, she cannot show her face to everybody -- so the woman asks the husband, 'To whom can I show my face and to whom am I not allowed to show my face?'
So when the woman asked Mulla, 'To whom can I show my face and to whom am I not allowed to show it?' Mulla said, 'You can show it to everybody except me!'

If you are falling in love with a beautiful woman or a beautiful man, you are getting into trouble. There is going to be jealousy, there is going to be murder, there is going to be something. You are in trouble. And from the very beginning you will start possessing so that there is no possibility of anything going wrong or beyond your control. You will start destroying the woman or the man. You will stop giving freedom. You will encroach on the woman from all sides and close all the doors.
Now the woman was beautiful because she was free. Freedom is such an ingredient in beauty that when you see a bird on the wing in the sky, it is one kind of bird, but if you see the same bird in a cage, it is no longer the same. The bird on the wing in the sky has a beauty of its own. It is alive. It is free. The whole sky is his. The same bird in a cage is ugly. The freedom is gone, the sky is gone. Those wings are just meaningless now, a kind of burden. They remain from the past and they create misery. Now this is not the same bird.
When you fell in love with the woman, she was free; you fell in love with freedom. When you bring her home you destroy all possibilities of being free, but in that very destruction you are destroying the beauty. Then one day suddenly you find that you don't love the woman at all -- because she is beautiful no more. This happens every time. Then you start searching for another woman and you don't see what has happened; you don't look at the mechanism, at how you destroyed the beauty of the woman.
This is the first kind of love -- love one. Beware of it. It is not of much value, it is not very significant, it has no value. And if you are not aware you will remain trapped in love one.
Love two is: the object is not important, your subjectivity is. You are loving so you bestow your love on somebody. But love is your quality, it is not object-oriented. The subject is overflowing with the quality of love, the very being is loving. Even if you are alone you are loving. Love is a kind of flavour to your being.
When you fall in love, the second kind of love, there is going to be greater joy than the first. And you will know -- because this love will know -- how to keep the other free. Love means to give all that is beautiful to the beloved. Freedom is the most beautiful, the most cherished goal of human consciousness, how can you take it away? If you love a woman really, or a man, the first

present, the first gift, will be the gift of freedom. How can you take it away? You are not the enemy, you are the friend.
This the second kind of love will not be against freedom, it will not be possessive. And you will not be worried very much that somebody else also appreciates your woman or your man. In fact, you will be happy that you have a woman whom others also appreciate, that you have chosen a woman whom others also desire. Their desire simply proves that you have chosen a diamond, a valuable being, who has intrinsic value. You will not be jealous. Each time you see someone looking at your woman with loving eyes you will be thrilled again. You will fall in love with your woman again through those eyes.
This second kind of love will be more a friendship than a lust and it will be more enriching to your soul.
And this second kind of love will have one more difference. In the first kind of love, the object-oriented, there will be many lovers surrounding the object, and there will be fear. In the second kind of love there will be no fear and you will be free not to bestow your love only on your beloved, you will be free to bestow your love on others too.
In the first, the object will be one and many will be the lovers. In the second, the subject will be one and it will be flowing in many directions, bestowing its love in many ways on many people -- because the more you love, the more love grows. If you love one person then naturally your love is not very rich; if you love two, it is doubly rich; if you love many, or if you can Love the whole humanity, or you can love even the animal kingdom, or you can love even trees, the vegetable kingdom -- then your love goes on growing. And as your love grows, you grow, you expand. This is real expansion of consciousness. Drugs only give you a false idea of expansion; love is the basic ultimate drug that gives you the real idea of expansion.
And there is a possibility.... Albert Schweitzer has said 'reverence for life' -- all that lives has to be loved. Mahavira in India has said the same thing. His philosophy of AHIMSA, non-violence, says love all that lives. But one man, one contemporary in america, Bugbee, has gone even one step further than Mahavira and Schweitzer. He says, 'Have reverence for things too.' That is the ultimate in love. You don't only love that which lives, you love even that which is. You love the chair, you love the pillars, you love things too -- because they are also there. They also have a kind of being.
When one has come to this point -- that you love the whole existence irrespective of what it is, that love becomes unconditional -- it is turning into prayer, it is becoming a meditation.
The first love is good in the sense that if you have lived a loveless life it is better than no love. But the second love is far better than the first and will have less anxiety, less anguish, less turmoil, conflict, aggression, violence. The second kind of love will be more of a love than the first kind, it will be more pure. In the first, the lust is too much and spoils the whole game -- but even the second love is not the last. There is love three -- when subject and object disappear. In the first the object is important, in the second the subject is important, in the third there is transcendence -- one is neither a subject nor an object and one is not dividing reality in any way: subject, object, knower, known, lover, loved. All division has disappeared. One is simply love. Up to the second you are a lover. When you are a lover something will hang around you like a boundary, like a definition. With the third, all definition disappears. There is only love; you are not. This is what Jesus means when he says. 'God is love' -- love three. If you misunderstand the first, you will never be able to interpret rightly what Jesus' meaning is. It is not even the second, it is the third. God is love. One is simply Love. It is not that one loves, it is not an act, it is one's very quality.
It is not that in the morning you are loving and in the afternoon you are not loving -- you are love, it is your state. It is not a HAL, it is a MAGAMA. You have arrived home. You have become love. Now there is no division. All duality has disappeared.

The first kind of love is 'I-it'; the other is taken as a thing. That's what Martin Buber says 'I-it'. The other is like a thing. You have to possess. My wife, my husband, my child... and in that very possession you kill the spirit of the other.
The second kind of love Martin Buber calls 'I-thou'. The other is a person. You have respect for the other. How can you possess somebody you respect? But Martin Buber stops at the second; he has no understanding about the third love. Martin Buber cannot understand Jesus. He remains a Jew. He goes up to 'I-thou'. It is a great step from 'I-it' to 'I-thou' but it is nothing compared to the step that happens from 'I-thou' to no dualism, to ADVARTA, to oneness, where only love remains.
Even 'I-thou' is a bit of a tension-creating phenomenon -- you are separate and the beloved is separate. And all separation brings misery. Unless one becomes totally one with the beloved, with the loved one, some kind of misery is bound to remain lurking by the side. In the first the misery is very clear, in the second the misery is not so clear; in the first it is very close, in the second it is not so close, it is far away -- but it is there. In the third it is no more.
So Priya, I would like you to learn more of love. Move from the first to the second and keep it in your consciousness that the third is the goal. And don't be worried about losing yourself. Lose yourself -- because that is the only way to find yourself.

The second question:

Question 2
IT HAS BEEN SAID: 'YOU LIVE ONLY ONCE, BUT IF YOU LIVE IT RIGHT, ONCE IS ENOUGH.'

Anurag, once is more than enough!

The third question:

Question 3
WHY DO YOU TELL WOMEN SANNYASINS NOT TO HAVE BABIES?
-- because I cannot tell it to men sannyasins!

The fourth question:

Question 4
WHEN A MAN LIVES WITH TWO WOMEN AT THE SAME TIME DOES IT MAKE ANY DIFFERENCE TO HIS ENERGY?

Are you mad or masochistic or something? Is not one woman enough for you?

I have overheard....
Mulla Nasruddin's son was asking, 'Mulla, why does the law not allow men to marry two women or more?'
And Mulla said, 'If a man cannot protect himself the law protects him!'

Even to manage one will be difficult for you right now. The question is unsigned. The person must have been afraid to ask it. The very fear shows that you have a kind of alertness about what you are asking.
If you are still in love one then you will be in great trouble. You will be disrupted, torn apart between two women. With love one, one woman is more than enough.

With love two there is no problem -- but then it is not a question of two women. Then the question about the object of love is not relevant. Then it depends on you -- how much love you have and how much you can share.
But the questioner must be somewhere in the first kind of love where one wants to grab as many women as possible because it is an 'I-it' relationship. Just as you would like to have two houses, three houses, just as you would like to have more money in the bank, so you want to have many more women. In the ancient days it was the only way to know whether a man was rich or not -- to see how many women he had. Kings used to have hundreds. Just thirty years ago the Nijam of Hyderabad had five hundred women. In fact, he was not capable of recognising all of the women. But it was a kind of prestige. He could afford them.
But women are not things, they are persons. They are souls as much as you are.
The question must have been asked by a man. You would like to possess as many women as you can. This very possessiveness shows an unloving heart. You must be somewhere in the first kind of love, where love is an 'I-it' relationship. Move from there. Even one woman will be enough of a misery to you. Two will be too much.
But you may be a masochist. Then it will be a different matter altogether. A masochist is one who wants to suffer, who loves being miserable, who is happy only when he is miserable. A masochist is one who wants to torture himself. If you are a masochist then it is okay. But to be a masochist is not a good thing, it is a neurosis. You will need psychiatric treatment.
But if your love has moved from the first then the question will not be relevant at all. Then it is not a question of having two women or one -- it is not a question of having at all. With the second kind of love it is a question of being. You love. You love as many people as are available. And you love in different ways: somebody you love as your wife, somebody you love as your friend, somebody you love as your daughter, somebody you love as your sister, somebody as your mother. and it is possible also that you can share one kind of love with many people. But first attain to the second kind of love. Then it is not a problem at all.
And problems utterly disappear with the third kind of love -- you are simply love. Then you can go on loving, there is no end to it. You have infinite energy. But right now you will not be able to go on loving, and never do anything beyond your capacity otherwise you will become more miserable. First learn how to love one woman -- at least learn how to love one woman. Let it become an 'I-thou' relationship. If you create a conflict with two women around you, you will not be able to move smoothly from 'I-it' to 'I-thou'.

The fifth question:

Question 5
THE BIBLE SAYS: 'WAIT AND EVERYTHING SHALL BE GIVEN TO YOU.' OSHO, WHAT DO YOU SAY?

I say, 'Wait, and if you receive, it shall surely be a miracle.' Just because you wait there is no obligation on existence's part to give it to you -- because you may be asking for the wrong thing. As I know people, out of a hundred, ninety-nine point nine per cent of them ask for the wrong thing. If God is compassionate he cannot give those things to you. Your desire is your desire; it is part of your mind, it is part of your ego. God cannot fulfil it, should not fulfil it. If he fulfils it you will be going more and more astray, far away. You will be moving in the dark night and you will be losing all possibilities of re-entering the source of light.
No, all your desires cannot be fulfilled. In fact, your desire as such cannot be fulfilled. Your desire is going to be a wrong desire. You are wrong, how can your desire become right? There are no right desires and wrong desires, there are only right persons and wrong persons. The wrong person is the one who has desires and the right person is the one who has no desires. When there are no desires everything is fulfilled.

Now this will look like a paradox. When you don't have any desire, everything is fulfilled. Then you get that which is needed, then you get that which is beneficial. And you are always happy because it is always a gift.

The sixth question:

Question 6
WHY DO YOU CALL MEN MONKEYS? ISN'T IT INSULTING TO THE DIGNITY OF NAN?

Monkeys think otherwise. They don't like to be compared with men; they think it is against the dignity of monkeys. When Darwin said that man has come out of the monkeys, has evolved out of the monkeys, monkeys were very angry. Great treatises have been written by the monkeys proving that man is a fall and not an evolution.
And there are arguments for it. Man has fallen from the tree to the earth. It is a fall. And man has become less than he was. Ask any monkey. Just try to follow a monkey and it will be impossible. How strong a monkey is! Man is no longer strong. Man is almost impotent in comparison to the monkey. See the joy of the monkeys. Man is so sad.
In the first place why should man think that his dignity is insulted or he is humiliated? Monkeys are beautiful people. Yes, I know they have not produced Buddha, Rumi, Junaid -- that's true -- but they have not produced Genghis Khan, Tamburlaine, Alexander, Adolf Hitler, either. They have not been creating wars and killing and murdering. Monkeys are vegetarians. Monkeys are very good people. And they are always happy and always in the mood of fun and always celebrating.
Yes, man can rise very high -- beyond humanity -- but man can fall very low -- below animals. And up to now, the record of going higher than humanity is not great. Once in a while, out of millions, one person rises to become a Buddha, a Junaid, or a Mohammed. But the others remain lurking in the darkest, muddiest consciousness.
I am reminded of a beautiful story. It happened just a few months ago. It happened in the election days. A few things sell very well in the election days. One of those things is the white hand-spun Gandhi cap. It sells only when there are elections. Everybody becomes a Gandhian. Once the election is over, people forget all about Gandhi -- and it is good that they forget all about Gandhi because whatsoever he has taught is almost nonsensical. But when there is an election, everybody is a Gandhian; even those who are suspected of murdering him, even they become Gandhians.
So Gandhi caps were in great demand and a man was doing great business. He was rushing from one town to another selling Gandhi caps. One day he was coming home from another neighbouring town. He was very tired; business had been really great. He had sold almost one thousand caps. Just a few -- fifty, sixty -- caps were left in his bag. And he was very tired.
So underneath a Banyan tree he rested for a while. He fell asleep. When he woke up he saw that the bag was empty and all the caps were gone. He could not believe it because he could not see anybody around. Then he looked up -- and it was really a beautiful scene! All t he monkeys were sitting and enjoying the Gandhi caps. You could have found Morarji Desai and Charan Singh and Jagjivan Ram -- all kinds of people were there. And they were really grinning and smiling. It was a trip!
At first the man also enjoyed. But then he thought, 'Sixty caps are gone. What to do now? How to get these sixty caps back?' Then he remembered that monkeys are imitators. Only one cap was left on his head. So he shouted, 'Abracadabra!' just to catch the attention of the monkeys. And they all looked at what was going on. Then he threw away his cap. The moment he threw away his cap, all the monkeys threw away their caps. They are imitators.
He collected the caps, laughed loudly, and came home. The next day he had a fever and could not go selling. So he sent his young son. He told him the story -- 'If by chance, something like this

happens, remember: first shout the mantra "Abracadabra!" and then throw away your cap and you will get all your caps back. In case something like this happens, I am telling you -- just to be safe.'
So the son went and it was a good day and he sold many, many caps. When he was coming back, by a coincidence it happened that as he came near the Banyan tree he also felt very tired. And it was so shady, with such beautiful foliage, and it was such a beautiful place to rest. So he put down his bag and went to sleep. When he opened his eyes exactly the same thing had happened. It was a miracle! The bag was empty. He looked up -- Morarji Desai, Charan Singh, Jagjivan Ram were, all sitting there, all the great Gandhians with their Gandhi caps. And they were really enjoying and thumping and they looked more hilarious than the father had told in the story.
But the son was not puzzled. He knew the secret. So he shouted, 'Abracadabra!' and threw his cap. And monkeys almost went crazy. They went crazy with laughter and shook the tree as if it was an earthquake. And do you know what happened? One monkey who had not got a cap came down and took the son's cap. They had learned a lesson!
Monkeys are intelligent people. Now even the cap that was Left had gone.
Man learns more slowly than monkeys. Man goes on repeating the same mistakes again and again. What kind of dignity are you talking about? If you look at the history of man it is the same mistakes being repeated again and again. It is almost mechanical -- the same wars, the same violence, the same rape on nature, the same destructiveness. Down the ages it is the same story. Only once in a while is there an oasis in this desert of so-called humanity -- a Buddha, a Mansoor. But they are so rare and so exceptional they can be counted out. They need not be counted in. They are so exceptional that we cannot believe they really existed -- they look like metaphors, they look like myths, maybe inventions of the human mind. Just to keep his dignity, just to keep the idea of his dignity, man has created Buddhas and Mahaviras and Krishnas and Christs. Many people suspect that they ever existed.
And their suspicion has a reason. If you look around, you see man in such a state, in such an ugly and neurotic state, it is impossible to believe that a Buddha is possible. Buddha is such an exception and the ordinary neurotic man is the rule. That's why people suspect that they may be wish-fulfilments. That's what Sigmund Freud says -- that all these great people are just wish fulfilments. Man wants to be like that so he creates mythologies.
What dignity are you talking about? Without man the earth will be far more beautiful. It will be less poisoned. The rivers will be again pure, the air will be again unpolluted, trees will again grow, animals will again start roaming, birds will again fly. Do you think that without man the earth will miss much? Yes, it will miss your poisoning, your pollution, your destruction, your wars, your blood. It will miss these things but it will be far more beautiful. Things will be far more silent and musical; in more harmony.
And I am not saying that man has no dignity. I never agree with people like B. F. Skinner. Skinner has written a book, BEYOND FREEDOM AND DIGNITY, in which he says man is not free and has no dignity either. No, I am not saying that. Man can have dignity, but one should not accept it as a given fact. It has to be created. It is potential but not actual. It is possible, but that possibility is only a perhaps. It has not already happened; you cannot take it for granted. Just by being born as a man you don't have any dignity; you just have the face of a man and all kinds of animality inside.
You will be surprised to know that the English word 'beast' comes from a Sanskrit word PASHU. On the surface they don't seem to be related at all -- PASHU, beast. But in Egypt PASHU became PASHT, and then it became BAST, and then it became 'beast'. And your English word 'bastard' also comes from PASHU -- PASHT, BAST, 'bastard'. Bastard means not knowing your father. That is the situation with animals. Who the father is no animal can say. When a man cannot show his father, cannot identify his father, we call him a bastard.
'Beast' and 'bastard' come from a Sanskrit word PASHU, and PASHU IS tremendously important. PASHU comes from another root PASH -- PASH means bondage. One who is in bondage is a

PASHU, IS an animal. One who is still in the bondage of the ego, still in the bondage of the mind, still in the bondage of desire, lust, thoughts, is a PASHU, IS an animal.
So man is man only on the surface. Only a Buddha is a real man in the depth. If Buddha is standing by your side, you will both look alike -- but only on the surface. Your faces resemble each other but deep down you are utterly different, radically different. You live at the lowest rung and he lives at the highest rung. The difference is vast, almost infinite.
Man has dignity in the sense that man can become a Buddha, but not just by being a man. Nobody is born as a man. Humanity has to be searched for, discovered, created. So don't think that because you are born like a human animal you are a man. No, not yet. You can become one, that is your dignity, but you are not it already. It is your dignity, it is your freedom, to choose to become or not to become -- and millions choose not to become. Very rarely, few and far between, does somebody choose to become. So millions live in a kind of disgrace, in a kind of state of sin, a state of fallen consciousness. People live at the minimum.
And unless you live at the maximum you don't have any dignity. You CAN have it, but you don't have it. Strive for it, make effort for it. Before death comes become really a man.

The seventh question:

Question 7
BROWN HAS SAID: 'THE ULTIMATE PROBLEM IS NOT GUILT BUT THE INCAPACITY TO LIVE. THE ILLUSION OF GUILT IS NECESSARY FOR AN ANIMAL THAT CANNOT ENJOY LIFE, IN ORDER TO ORGANISE A LIFE OF NON-ENJOYMENT.'

I will not agree -- because man is born with the capacity to live. Everybody is born with the capacity to live -- that's what birth means: the capacity to live. Then somewhere on the way man loses the capacity to live, becomes non-orgasmic, becomes sad, serious, dull, stupid.
Each child is born intelligent, full of joy, wonder, adventure, enquiry; each child is born open-ended. But somewhere, some where near the age of three or four, between three and four, the child is distracted by the society, loses all contact with his original capacities, and becomes a false entity. Up to the age of three the child remains a part of nature, flowing, happy about nothing at all, happy for no reason, just happy. Just watch a child. What has he got to be happy about? But he looks like he is on the top of the world. With small things he can be so happy -- just collecting pebbles on the seashore and he can be more happy than you are ever going to be. Even if you collect KOHINOORS YOU will not be as happy. Just with pebbles, coloured stones, or rushing after a butterfly, a child seems to be so joyous.
Somewhere near the age of three the child becomes civilised. We force him. We initiate him into civilisation -- and civilisation up to now has been a kind of insanity, a madhouse. We force the child to become more and more intellectual and less and less intelligent. We force the child to be more and more prosaic and less and less poetic. We force the child to become more and more concerned about the non-essential -- money, prestige, power, ambition -- and more and more uninterested in the real joys of life. We turn the child from a playful being into a worker. The work ethic enters. Now duty becomes more important than love; formality becomes more important than informal flow; manners become more important than truth; policy becomes more important than authenticity.
Once the child has learned these strategies he is no longer happy, and when a child is no longer happy then he needs some reason for why he is unhappy. First we make him unhappy, then naturally one day he is going to ask, 'Why am I unhappy?' Then you have to find reasons. Hindus say it is because in your past lives you have committed bad karmas. Christians say it is because of the original sin -- because Adam committed a sin of disobedience to God: that's why. And so on, so forth.

Now look at the whole stupidity of it. First you destroy the capacity to enjoy, then naturally, when the child becomes non-enjoying, when he asks, 'Why am I miserable? Why am I unhappy? Why can't I be happy? What has gone wrong?' Naturally you cannot say what has gone wrong. You may not even be aware of it. You cannot say that you have put him on the wrong track. You may not have put him on the wrong track knowingly, you may have simply given it as a heritage. Your fathers, your mothers, your society, have given it to you; you have given it to your children. Each generation gives its neurosis to the new generation. Madnesses go on living. People go on changing, madnesses go on living.

You may not be aware that each child is born with infinite potentiality to be happy. Each child is orgasmic. But one day or other he is going to ask and you have to provide answers. So you create guilt. You say, 'Because you have committed sins in your past life.' You or Adam and Eve, that doesn't matter, anybody, X,Y,Z, will do -- you just have to give an explanation that something has gone wrong in the past. And the past is beyond your capacity, you cannot do anything. What can I or you do about Adam and Eve? How can we manage him not eating the apple? It is impossible. He has eaten it. It has already happened. We cannot undo it. And it is not a drama that is happening right now.

One day I heard two small children -- a boy and a girl, a brother and a sister -- playing. The boy hit the girl very hard and she started screaming. The mother came and asked, 'What is the matter? Why have you hit your sister?' And the boy said, 'We were playing Adam and Eve and rather than giving me the apple she ate it herself.'

Now this is not a drama. We cannot change it any more. It has already happened. Adam has eaten the fruit of knowledge. You cannot do anything; you simply feel guilty.

Hindus look more rational. They are. But that doesn't make much difference. Hindus say it looks absurd that you should suffer for Adam's sin. They make it more rational. They are rational people; they have been philosophising for centuries. They say it is your past karmas. In your past life you have done wrong. Now who is going to suffer? You are the one to suffer for your wrong. It looks more logical.

But it is not. You go on asking a Hindu pundit, 'Then okay, in my previous life I did wrong. What about if I was also suffering in my previous life? How far back can you go? There must be a first life somewhere. Why did I do something wrong in my first life? There is no other life to precede it so you cannot throw the responsibility on the previous life. Why did it happen in the first place?' It is absurd. Nobody has the answer.

In fact, it has not happened in the Garden of Eden and it has not happened in your past life; It has happened in your present life and it has happened in your parents' house and it has happened in your school and it has happened in your society, in your country, and it has been done by the parents and the priests and the politicians. These are the culprits, these are the criminals.

They have taken your joy and they have given you wrong things. They have taken real, nutritious food from you and they have given you lollipops. Even if it tastes good, it does not satisfy hunger. Even if it tastes good, it does not fulfil, it does not make you strong. Yes, ambition tastes good. It is a lollipop. Fame, success, taste good, but deep down you remain poor.

Look at your so-called rich people, look a little deeper into them, and they are beggars, worse than beggars. Sometimes it is possible that a beggar may have something inside him -- a luminous being. Buddha was a beggar, so was Mahavira. But look at your kings and your rich people -- dull and dead. No joy surrounds them. They just go on dragging somehow.

And you have been put on the same track. Somebody is needed to take you out of this conditioning. That's the function of a Master -- to uncondition you, to take all the conditioning that your parents have given you. The Master is basically against your parents and against your society and against your politicians, hence it is not accidental that the politicians and the parents

and the society and the priests are always against a real Master whenever he happens. That is where the conflict is.
That's what I am doing here -- taking your wrong conditioning so that your joy can erupt again. It is there, that spring is there, nobody can destroy it. It is existential, it is part of your being, nobody can take it away -- it has just been blocked. The spring is there and the fresh water is still running there -- but rocks have been put around you. You have been blocked. Once those rocks have been taken away again you will become a child. It will be a rebirth. Again you will start flowing. Again your eyes will have lustre and your face will have joy. Again you will become luminous. That's what Jesus means when he goes on saying, 'Only those who are like children will be able to enter into the kingdom of my God.'
You ask: BROWN HAS SAID: 'THE ULTIMATE PROBLEM IS NOT GUILT BUT THE INCAPACITY TO LIVE. THE ILLUSION OF GUILT IS NECESSARY FOR AN ANIMAL THAT CANNOT ENJOY LIFE, IN ORDER TO ORGANISE A LIFE OF NON-ENJOYMENT.'
How have you been destroyed in your childhood? That has to be looked into. You were born capable of living -- everybody is -- then your capacity to live was taken away. And the way, the trick, that was used to take it away was to give you false ideals, pseudo ideals; to move you in directions which are futile, meaningless; to put you on tracks which go nowhere, which always end in a cul-de-sac. And naturally when you are in a cul-de sac and your life is not going anywhere -- or running in circles -- an explanation is needed. 'Why has this happened to me? Why has this happened to ME and not to others?'
That too is in the mind of everybody -- 'Everybody else is happy, only I am miserable' -- because you look only at the faces. And people manage their faces. They have masks. They don't want to show their misery -- what is the point? They keep it hidden. So when you look around you may see that everybody seems to be happy -- only you are miserable. And that's how everybody is thinking -- 'Everybody else seems to be happy, only I am miserable.' All are miserable.
Misery is there because the society has distracted you. It is not that man is born with an incapacity to live, no, that is not the problem. That's why I don't agree. The problem is not that man has no capacity for joy -- man has -- the problem is that man is not allowed to grow in a natural way.
There are vested interests which don't allow man to go into joyous ways. They need a miserable man. For their own purposes the miserable man is more suitable than a happy man, because a happy man is a rebel and a miserable man is never a rebel. A miserable man is always ready to obey, always ready to submit. A miserable man is so miserable that he cannot stand on his own; he knows that on his own he is just miserable. So he is ready to fall into anybody's trap.
Any politician can become the leader if people are miserable. Then any stupid person can become your leader, your prime minister, your president -- because he can promise you things, he can promise you great things. And you are so miserable that you trust the promises. If you are happy, nobody can deceive you by promising -- because you need not have any promise, you are already happy. With a happy world politicians will disappear.
When you are unhappy you start thinking, 'Maybe this life is wasted, maybe I could not manage this life, but if I can manage the next one, the coming one, that is more than enough to ask.' You go to the priest. The priest promises you good in the other life. The politician promises something good in the future in this life, and the priest promises you something good in the other life beyond death. Both go on promising. Promises are needed by miserable people. If you are happy, you will not go to the politician and you will not go to the priest. For what? You are already happy, you are already in paradise. Then the whole profession of the priest and the politician disappears. These are the exploiters. These are the people who are sitting on your heart and blocking your energies. They can remain in power only if you are miserable. Remember it. By being miserable you are helping a gang of exploiters. Be happy and you bring the greatest revolution in the world.
Sometimes people come to me and they ask, 'Why don't you teach something so that the society can be changed?' That's what I am doing -- but I am doing it very fundamentally. I don't teach you

any social revolution. I don't say to you, 'Go and overthrow this government.' That is meaningless because those who will overthrow the government will become your exploiters. It never changes anything. Down the ages man has been changing the government and the social structure and the economic structure but basically nothing ever changes. Again and again the same thing happens. Man is caught. All hopes are hopeless.
But I am doing something really revolutionary. radical -- I am trying to make you happy. It may not be very obvious to you how it is concerned with the revolution of the society -- it is. A happy person is beyond being oppressed, exploited, because a happy person needs no promises. A happy person is already happy so he is not worried about paradise or after-life. That is all nonsense A happy person is not worried about tomorrow; the morrow takes care of itself. Jesus says: Look at the lilies in the field They don't think of the morrow, they don't toil, they don't labour. They live an unworried existence. They are just there. But I say unto you that even Solomon attired in all his beautiful, valuable dresses was not so beautiful as these lily-flowers.
That's what sannyas is all about. I would like you to become a lily, a flower, unconcerned about the future, unconcerned about the past. The past is no more and the future is not yet. Only the present is there. Bloom in it, be happy in it, rejoice in it, celebrate in it, and you bring a great revolution in the world -- because you will be getting out of all the traps of the priests and the politicians.
The priests and politicians create guilt in you. They do the harm and then they make you feel guilty. They destroy your capacity to live, to love, to delight, and then they throw the responsibility on you -- 'It is your sin, it is your wrong-doing that has made you so miserable.' Then they create guilt.
But the basic problem is conditioning. Man should be helped to live a natural life, man should not be conditioned to live an unnatural life. The basic problem is not an incapacity to live -- you are born with the capacity to live -- the basic problem is how not to allow others to destroy that capacity. Once they destroy, they bring guilt in also. Guilt is their protection. They protect themselves behind the garb of guilt. First they kill you and then they make you guilty that you have committed suicide.

The seventh question:

Question 8
WHY DO I ALWAYS ACT OUT OF FEAR?

It is the same thing. Fear has been put very deep down into you. You have been made afraid, you have been frightened, you have been put into a very, very fearful state of consciousness.
The child is born helpless but the child is not fearful, remember. He is helpless but not fearful. The child can go and play with a snake and the child can go and try to ride on a lion. The child is not fearful. The child is helpless, that is true. He is delicate, vulnerable. He needs your help to grow. But you exploit his helplessness; you start changing the colour of his helplessness you make it, you turn it into fearfulness; you reduce it to fearfulness. And it is very easy to change helplessness into fearfulness.
Because the child is helpless you can always make him feel fear. You can say to him, 'We are not going to give you food today,' or 'We are going to lock you in the bathroom,' or 'We will give you a good beating if you do this.' Or the mother can say, 'I am going to leave,' or 'I am going to renounce you.' Or the father can say, 'I will never come home if you do this again.' You can make the child very afraid. He is so helpless he cannot live without you. He does not even know how to survive without you. And it is not possible for him to survive without you.
Because of this you can exploit him, you can make him afraid. When he is afraid you are powerful. When he is afraid, you know his buttons. Then you can manage whatsoever you want him to do and whatsoever you don't want him to do. Then you can force your ideas, yoUr

religions, your ideologies, your patterns, on him. You have been miserable and you know that you have been miserable; now you will be forcing the same thing on him and you will make him miserable. If you really love your child there is one thing you will never do -- you will never make him like you. But every father and every mother always wants the child to be just like him. People feel very happy.
Once a child was born. The father was my colleague in the university. He invited me to see the child. He was thrilled. And on the way to his home he said, 'Somebody has said that the child looks like me and many people are saying that the child looks exactly like me.'
When I went to see I told the father, 'He looks like you but please remember not to make him like you.' He said, 'What are you saying? What else can I do? My child has to be like me.'
Now this father is on an ego trip -- as all fathers are. Why does the child have to be like you? Maybe the face looks like you, that is okay. The face does not matter. What matters is his spirit. He has his own spirit. If you try to make it like you it will be a good ego trip for you. People try to be immortal in this way. They will die but their child will live -- and he will be just like them, just as fucked-up as they are, just as miserable as they are, just as neurotic as they are.
I told the father, 'As far as I know, you have been coming to me many times, for many years, and you have been coming to me because you are miserable. And you want this small child to be just like you? Then he will be miserable. If you really love the child then make a decision, an absolute decision and commitment, that you will avoid one thing -- that is that the child should be like you. He can be anybody else -- in being somebody else there is some chance of being happy -- but at least one thing is certain: if he is like you he will be as miserable as you are.
But that's what goes on. You ask me: WHY DO I ALWAYS ACT OUT OF FEAR? Because you are still not free of your parents. All fear is from your parents. You may have grown in age but you have not grown in consciousness. Drop your parents.
And I am not saying anything against your parents. I have all compassion for them. Their parents have done the same thing to them. They have suffered a lot. I am not saying be angry with them, I am saying just get rid of them. Drop the conditioning that they have unknowingly put into you. Be free of them, and then you will also have a great compassion and love for them. You will feel sorry for them.

This new collection box has some new features. When you drop in a quarter or more it doesn't make a sound. Drop in a dime and it tinkles a bell. A nickel blows a whistle and a penny fires a shot, arid when you don't drop anything in, the box takes your picture.

Now that's how religion creates fear in you.

I have heard....
A minister went hunting up in the mountains. Suddenly a big bear went for him. He took off so fast you could play checkers on his coat tail, but he couldn't find any place to hide.
Suddenly he saw a tree -- but the lowest limb was twenty feet from the ground. He made a frantic leap for it, but missed it. However, he grabbed it on the way down.

You are full of fear. You are just fear and trembling and nothing else. And everybody else lives on your fear. So nobody is going to help you to drop it because everybody lives on it.
Your wife will not help you to drop it because she lives on it. Wives make their husbands very afraid. Your husband will not help you to drop it, because once you drop fear you may drop the husband himself. It may be just because of fear that you go on staying with this ugly man. Your children will not like you to drop fear. Because you are afraid, your children have some power over you. Your parents will not like you to drop fear. Nobody will like you to drop fear. You have to decide to drop it -- because it is against you and in favour of all. It is destructive for you and a good opportunity for everybody to exploit you.

And the last question:

Question 9
BELOVED OSHO, I AM SUFFERING FROM WRITER'S BLOCK! I WONDER, HOW IS IT THAT LATELY, AS I FEEL MORE AND MORE OVERWHELMING GRATITUDE AND LOVE, I BECOME LESS AND LESS ABLE TO EXPRESS IT? IT PAINS ME THAT I CANNOT SHARE WHAT I AM EXPERIENCING. YOUR LOVE-SICK BARD, MANEESHA.

It happens, Maneesha. The more you feel for me, the more you will feel incapable of expressing it.
Superficial feelings can be expressed easily; words are adequate for them. Deeper feelings cannot be expressed adequately words are not adequate for them. Words are too superficial. When the feeling goes very deep, it goes beyond words. You can feel it, you can be thrilled by it, you can feel the pulsation all over your body and being, but you cannot put it into words. You can try and you can feel that you have failed. When you put it into words something very tiny comes up -- and it was so huge when you were experiencing it, so enormous. It was so overwhelming. Now you put it in a word and it is just a drop -- and it was an ocean when you were feeling it.
I can understand Maneesha's problem. She is my bard and the deeper she goes into me and into herself, the more and more difficult it will be for her, the more and more incapable she will feel: But that's a good sign. That's a sign that something really tremendous is happening.
Go on trying to express -- because even if it cannot be expressed, it has to be expressed. Even if you cannot put the ocean of your heart into the words, don't be worried. If even only a few drops get into them, that's good -- because even those few drops will lead people towards me, even those few drops will give them a taste, a taste of the ocean.
And remember one thing, even a single drop of the ocean is as salty as the whole ocean. And even a single drop of the ocean is as much water as the whole ocean. It may be small but it has the same flavour. It may be very small but it has the same secret. If you can understand a single drop of water you have understood all the water that exists on the earth or other planets. Even if water exists on some unknown planet, it will be H20. We don't know, but if water exists on some unknown planet, it will be H20 and nothing else. We know the secret. A single drop of water has the secret.
So don't be worried. The song is going to become and more difficult. The deeper you go. the more you will feel dumb. The deeper you go, the more you will feel that silence is needed, the more you will want to sing the song in silence. But silence will not be understood by people. And Maneesha is my bard so she cannot be allowed.
So let the writer's block be there. I will go on hammering on it and destroying it. And you go on singing your song.
Sufis: The People of the Path, Vol 2
Chapter #9
Chapter title: The Touch of the Master
4 September 1977 am in Buddha Hall

THERE WAS ONCE A SUFI WHO WANTED TO MAKE SURE THAT HIS DISCIPLES WOULD, AFTER HIS DEATH, FIND THE RIGHT TEACHER OF THE WAY FOR THEM. HE THEREFORE, AFTER THE OBLIGATORY BEQUESTS LAID DOWN BY LAW, LEFT HIS DISCIPLES SEVENTEEN CAMELS, WITH THIS ORDER:
'YOU WILL DIVIDE THE CAMELS AMONG THE THREE OF YOU IN THE FOLLOWING PROPORTIONS: THE OLDEST SHALL HAVE HALF, THE MIDDLE IN AGE ONE-THIRD, AND THE YOUNGEST SHALL HAVE ONE-NINTH.'

AS SOON AS HE WAS DEAD AND THE WILL WAS READ, THE DISCIPLES WERE AT FIRST AMAZED AT SUCH AN INEFFICIENT DISPOSITION OF THEIR MASTER'S ASSETS. SOME SAID, 'LET US OWN THE CAMELS COMMUNALLY.' OTHERS SOUGHT ADVICE AND THEN SAID, 'WE HAVE BEEN TOLD TO MAKE THE NEAREST POSSIBLE DIVISION.' OTHERS WERE TOLD BY A JUDGE TO SELL THE CAMELS AND DIVIDE THE MONEY; AND YET OTHERS HELD THAT THE WILL WAS NULL AND VOID BECAUSE ITS PROVISIONS COULD NOT BE EXECUTED.
THEN THEY FELL TO THINKING THAT THERE MIGHT BE SOME HIDDEN WISDOM IN THE MASTER'S BEQUEST, SO THEY MADE ENQUIRIES AS TO WHO COULD SOLVE INSOLUBLE PROBLEMS.
EVERYONE THEY TRIED FAILED, UNTIL THEY ARRIVED AT THE DOOR OF THE SON-IN-LAW OF THE PROPHET, HAZRAT ALI.
HE SAID, 'THIS IS YOUR SOLUTION. I WILL ADD ONE CAMEL TO THE NUMBER. OUT OF THE EIGHTEEN CAMELS YOU WILL GIVE HALF -- NINE CAMELS -- TO THE OLDEST DISCIPLE. THE SECOND SHALL HAVE A THIRD OF THE TOTAL, WHICH IS SIX CAMELS. THE LAST DISCIPLE MAY HAVE ONE-NINTH, WHICH CAMEL -- IS LEFT OVER TO BE RETURNED TO ME.
THIS WAS HOW THE DISCIPLES FOUND THE TEACHER FOR THEM.

SUFISM depends absolutely on the concept of the Master. Without the Master there is no Sufism. Sufism does not believe in the books, it believes in the living Master. One has to come to somebody who has come to know by himself. The books may contain great wisdom, but there is no way to decode it. If you decode it, you will decode it according to your mind. That will falsify the book.
Islam is known as the religion of the book -- the Koran. Hinduism is also known as the religion of the book -- the Veda. And so is the case with Christianity. The word 'bible' simply means the book.
But Sufism insists that the book cannot help you. No hook can help you. Sufis of course have a book which they call The BOOK OF THE Books, hut it is empty. Nothing is written in it -- not even a single word. That is their attitude about books -- that although many things will be there, for you it will remain empty, because you can read only that which you know.

Just the other day I heard somebody ask Mulla Nasruddin, 'Why did Jesus say "Blessed are the poor in spirit"?'
Mulla thought for a while and then said, 'Blessed are the poor in spirit for they have no money to buy booze.'

Another time somebody asked Mulla Nasruddin, 'And what is the eleventh commandment?'
He said, 'Thou shalt not get caught.'

Your mind will become your master when you are reading a book, and the mind is the problem. This mind can continue perfectly well with a book. The book is dead. The mind has to interpret, comment, decide what the meaning is. So when you are reading a book, you are reading your own mind in an indirect way. The book goes on throwing you back to yourself.
You may become very learned but you will never become a man who really knows. You will know many things about God but you will never know God. And you will know many things about truth but you will never know truth. And to know ABOUT IS just meaningless. To know is the thing, not to know ABOUT. To know about means you have missed. But the books can give you a very, very strong feeling that you know; without knowing at all you can have the feeling that you know -- and that will become your greatest barrier to knowing. That will become a China

Wall around you; your bridges will be broken. How to bridge? How to connect7 How to attain to this connection with the divine?
The divine seems so far away; the divine seems almost impossible. The God is not obvious; the God is not close by. You look all around and the existence seems to be almost empty of God. That's what Martin Heidegger says -- 'I have not found a single thing in the world which I can call sacred.'
From the ordinary standpoint he is right. Where can you find the sacred? The sacred is missing -- not because the sacred is not there, but because you don't know how to feel the sacred. You have not yet evolved that intuitive capacity that can feel the sacred. God is far away; the world is very close by. Matter is all around and you never come across the spirit. Hence religion remains just a theory, it neVer becomes an experience.
Sufism believes that you can approach God only through a Master.
A Master is one who can become a via media, who will bee just between you and the divine -- a door through whom you can have a glimpse. He knows -- not as knowledge but as experience. His experience has transformed him, transfigured him, transported him to another world. A-Master lives in two realities together, a Master is a paradox. One of his feet is in the world, his other foot is in God. From one side he is just like you and from another side he is just the opposite of you. A Master is a paradox. Through the paradox of the Master you will be able to reach the divine; there is no other way.
So the first step for a seeker is to fall in love with a Master, to seek a Master. If you can find a Master, half the journey is over. In fact, the most arduous part is over. To find the Master is the basic requirement of becoming a Sufi. Sufi seekers travel tor thousands of miles in search of a Master, in search of the man with whom they can feel in tune, with whom they can vibrate into the unknown, with whom they can take the first step beyond the known.
So the first thing, the first and the most important thing, is to find a Master. Sufis say that the greatest blessing of life is to be with a Master. If you are not with a Master, you have missed the whole opportunity. Then you live with the non-essential; then you never come in contact with the essential. And the only way to come in contact with the essential is to be connected with someone who is in contact.
It is almost like.... Have you seen somebody in a circus or in a carnival, or in an exhibition sitting on an electric chair? The chair looks ordinary. You can't see that the chair is an electric chair, vibrating with electricity. And you can't see -- because it is not visible to the eyes -- that the man's whole body is electrified. But if you touch the man, you get a shock. The man who is sitting on the electric chair is electrified. You cannot see, but if you touch you are immediately connected with electricity.
So is the case with a Master. He's electrified by the divine. It may not be visible to those who are just spectators; it may become an experience only for those who come close and touch.
Once you have touched a Master or the Master has touched you, something that has never been in your consciousness has happened. And from that knowing there is no way to fall back. I t is irreversible. And once you have felt it, then you know it is. And then you can see the same flame in the trees and in the rivers and in the people. Maybe it is not so clear, maybe it is clouded, hidden behind smoke, asleep, but it is the same whether asleep or awake, hidden behind a cloud of smoke or burning brightly with no smoke. It is the same flame. Once you have touched a Master or you have been touched by a Master...
Michelangelo painted the Day of Creation in the Sistine Chapel. He changed the whole story, the biblical story. And even the people who were making the Sistine Chapel, who were financing it, and the pope -- even they could not detect that he had done something utterly new, something which is not in the Bible.
The Bible says that God created Adam. He created Adam with mud, humus -- hence the word 'human'. And then God breathed into the nostrils of Adam -- he breathed life. Now Michelangelo must have thought -- I was looking in his diaries, there are many references. -- he must have

thought for many days, 'To paint this will look a little awkward. God breathing into the nostrils of Adam? It will look a little awkward to paint it.' So he changed it. He painted one of his most famous paintings: God touching Adam, not breathing. There is just God's finger there from the unknown. God is high in the heaven, in the clouds; Adam is on the earth. A finger just comes and touches Adam. and that touch makes him alive.

Nobody thought that he had changed the whole story. It is not so in the Bible -- not by touch but by breathing into him was Adam made alive. But Michelangelo was a student of Sufism. He was deeply interested in Sufism, and he must have come across the idea of the touch of the Master -- that the disciple becomes alive by the touch of the Master.

Yes, it is a touch. It is the jump of a flame from one lamp to another lamp. Once you have felt it -- and it is a feeling, there is no way of describing it -- once you have felt it, you have become aware of the sacred. Then it is all over, then only it is.

So Sufis say that the greatest blessing of life is to find a Master -- one who knows, one who sees, one who is. You ARE only when you are in God -- before that you are just empty, before that you are a house without a Master, before that you are just a dwelling where nobody dwells, before that you only think that you are, but you are not. You are very momentary, you are bubble-like. You don't have any integrity, you don't have any centre, you don't have any soul.

Gurdjieff, who was immensely impressed by Sufi ideas, who was, in fact, a Sufi Master, introduced a very new concept into the Western mind. In fact, nobody had talked about it in that way before. Gurdjieff introduced the idea that you have no soul. The soul has to be created. Don't remain placid, smug, and don't remain confident that you have a soul. All the great religions have told you that you have a soul, that it is already there -- but Gurdjieff introduced a very new insight. He said that the soul is not there; there is only a possibility of it. You can have it, but you may miss it. There is no certainty about it. You have to create it. Yes, if you want, you can create it, but don't take it for granted. Don't think that it is already there inside you.

This is a Sufi insight. Sufis say that only the Master is. You are not. One who has seen God exists for the first time. You exist only when you confront God. You exist only when God looks into your eyes and you look into his eyes. You exist only when you are touched by God and you touch God. Before that, your existence was just an emptiness, a dark night of the soul. It was just a stumbling, a hoping, a waiting. It was very insubstantial; it was dreamstuff. It had no reality in it.

A Master is one who is REALLY there. He has presence. He has a kind of radiance. And you can find it and you can observe it. Sometimes just sit near a hotel or by the side of the road and watch people passing by. Start looking for one thing: can you make a distinction? Most people walk like empty shells -- and they are many, they are the majority -- but sometimes you come across a person who has a kind of presence. You can observe that he is surrounded by an aura, you can feel that he has magnetism. You may have unknowingly observed sometimes that while you were sitting with a few friends, another person comes and suddenly the whole company becomes alive -- as if the coming of this new man infuses you with life. Just a moment before, all was dull, you were sad, you were just dragging, talking -- talking rubbish. One has to talk. You were passing time. Then a man or a woman enters and suddenly there is a radiance; everything flares up, everything heightens, everything is turned on. Nobody is off. A man of presence has entered.

It happens rarely, because men of presence are rare. It is very rare to find two men of presence in one company, it is very rare. But whenever a man of presence is there, it is loud and clear. If you are even a little bit alert you can see the quality. The empty man exhausts you. If you are sitting by the side of the empty man, he is a parasite. His emptiness pulls your energy into himself, and there it disappears. He is like a black hole.

Physicists say there are black holes in space. If anything comes into the area of the black hole it will be simply sucked in and it will disappear out of existence. A black hole is a star which has collapsed, collapsed into itself. And a star is a big thing. This earth is very small. The sun is sixty thousand times bigger than the earth and our sun is a very, very mediocre star. There are suns -- stars -- which are a million times bigger. When a star collapses, dies -- everything has to die,

whatsoever is born has to die -- when a star dies, it collapses into itself towards its centre. It has great gravitation. Because of the gravitation everything is sucked in. It creates a great negative atmosphere around itself and whatsoever comes close by will be sucked in.
Einstein has said that even sunlight, even sunrays coming closer, will not be able to get back. Now ordinarily it is very difficult to keep the sunlight caught; it will be reflected. But from a black hole it will not be reflected, it will simply be caught and will disappear. Anything that comes too close to the black hole will simply go out of existence.
A man who is empty is a small black hole. That's why you sometimes feel very tired by meeting a certain person. You avoid him. Even to say hello to him on the road is tiring. Just by passing him he takes something of you, a lump of energy disappears. You are poorer by just saying hello to that man or seeing that man. He is an empty, negative space. Whosoever comes by, he sucks. These people are tiring people, exhausting people, parasitical.
Just the opposite is the case when a man has presence. When a man has presence he is showering energy. He has too much energy. He is overflowing with energy. Whenever you come close to such a man you are blessed. Suddenly you feel the shower. You are close by a waterfall. You feel cool, you feel tranquil, you feel vital. You feel a kind of power and also a kind of poetry arising in you -- all together. You would like to be with this man again and again. Just to be in the vicinity of this man is life-enhancing.
The man of presence spreads his energy all around. He is reaching people and he has something to give. He is a giver. He is an emperor. That's why in the East we have called sannyasins 'swami'. 'Swami' means a Master -- one who has something to give, one who is not a beggar.
A person who is empty, who has no soul yet, is a beggar. He is constantly begging, he is a begging bowl. He will take something from you. If you go into a crowd, and you have any understanding about your life and the way energy functions, you will always feel that you come home a little less than you went. A chunk of your being has been taken by the crowd. The crowd is always tiring, exhausting, because in crowds you will not find a man of presence; you will find only people who are absent, only people who ate sleepy, only people who are empty.
The Master is a man of presence. He has utter authenticity, a substantial being, he has soul. This soul has to be created -- you are just a dwelling. You have to provoke the guest to come, you have to invite the guest to come. The house is ready but the guest has not come yet.
Sufis say, 'How are you going to learn the ways of being present unless you are in the presence of a man who is present?' That's what a Master is. A Master is not a teacher; a Master is a magnetic force, a magnetic field of positive energy, of presence.
Sufis say that whenever you come to the Master you have BARAKA, YOU have grace. That is the meaning of the Hindu SATSANGA -- being in the presence of the Master to receive his grace. He is giving, and you are not obliged when you receive his grace, because even if you had not been there he would have given. Even if nobody had been there he would have given -- that is just natural. As rivers flow, as a flower opens and the fragrance is released, so is it the natural thing with a Master. He has bloomed and the fragrances are released to the winds. Whether somebody will receive them or not, that is not the point. If somebody can receive them, he will be blessed; if nobody receives them, then too the Master will go on showering. He does not shower especially for you -- he cannot help it, he has to shower. Just as light goes on showering from a lamp, and fragrance from a flower, so is the case with a Master.
Sufis are right. They say that a Master is one who knows, one who sees, one who is. That has to be remembered: one who is. To come into the presence of one who is, is the first step on the path. Before that, all is futile; before that, all is frustrating. The fulfilment starts only when you have become connected with one who is fulfilled. And this relationship between a Master and a disciple is a love affair; it is not a rational thing. It is more of feeling than of thinking.
So those who think too much may go on missing. Only those who feel can connect. Remember, this shift has to happen: from thinking you have to go to feeling. Feeling is closer, closer to something in you that is called intuition. Thinking is the farthest point from intuition. Thinking is

a kind of tuition. You have been taught by others -- that is tuition. Something that has not been taught to you and blooms in you, that is intuition. Nobody has taught you -- no school, no university, no college. Nobody has said anything about it to you. It explodes in you -- that is intuition. You need not go anywhere, you only need to go inside yourself. Feeling is closer to intuition.

I don't expect the impossible. I don't say just be intuitive -- that you cannot do. Just now if you can do one thing -- move from thinking to feeling -- it will be enough. Then from feeling to intuition it is very easy. But to move from thinking to intuition is very difficult. They don't meet, they are polarities. Feeling is just in the middle. From feeling, thinking and intuition are at the same distance. If you go this way you reach thinking; if you go that way you reach intuition. In feeling both meet and merge. Something of thinking remains in feeling and something of intuition too. Then you can choose.

To find a Master means to have a change in your mind -- you have to become more feeling. If you go to a Master with all kinds of thoughts, those thoughts will not allow you to be there. The thoughts will not function as bridges, they will function as walls.

People are so alone because they don't create bridges, they create walls -- and then they suffer. And the walls are created by you. When you are searching for a Master, remember that you have to change from thinking to feeling. When you come to a man whom you can feel as a presence.... Even if you are very caught up in your thinking, the presence will be felt. It is such a vital thing that you will feel it -- but then you have to allow it and you have to slip more and more into the feeling space so you can be more and more in contact with the presence that is there. Once the contact starts happening, then it takes you on the greatest journey of your life, the greatest adventure, the greatest ecstasy.

The first step, Sufis say, is to come into the presence of one who is present. Before that, all is frustration; before that, there is no life. Only after that is there life. Life starts only when you are connected with a Master. Before that, it was only a dream, a mirage. Before that, it was only thoughts and thoughts and thoughts, a desert land. Only feelings bloom; thoughts never bloom. Thoughts are very unproductive, uncreative, because they are borrowed. They are never original. Not a single reality can be created by thought; not a single reality can be discovered by thought. Thought is very impotent. All that is known is known by feeling; all that is discovered is discovered by feeling; all that is created is created by feeling.

The second step is surrender... and then there are no more steps. The whole path is covered in just two simple steps: one is coming in contact with someone who is in contact with God, and the second is to surrender to him. Sufis say that two simple steps are enough. In two steps the journey of millions of miles is finished. The first is the most arduous. Once you have come into the presence, by and by you will start surrendering. You cannot resist long. The real thing is to come in contact.

Sometimes it happens that you don't come in contact, and you surrender. Then your surrender is false, then your surrender is from the mind, then your surrender is just pseudo. Then you are pretending that you have surrendered. but you have not surrendered. It is just a strategy -- you want to exploit the man of presence. There is no way to exploit him. You want to gain something. You think, 'Okay, if surrender is the condition, I will surrender.' But your surrender cannot be surrender. Surrender has to happen, you cannot do it, you cannot will it. It you will it, you can take it back. If you do it, you can undo it. Surrender is a happening.

So go step by step. And there are only two steps. First be suffused with the presence of a Master, be drunk -- and then a surrender comes on its own. You start feeling that you are bowing down. Don't be in a hurry. Sometimes it happens that you do things in a hurry -- in this age particularly, hurry is one of the problems. Everybody is in a hurry, wants to do everything fast and soon. So if you come to a Master and you hear that surrender is needed, you are ready to surrender. You say, 'Why not? Let us see. If something happens, good; if nothing happens, there is nothing to lose.'

But this surrender won't help. This is not the surrender Sufis are talking about, that's why they say it is the second step, not the first. The first is to be in the presence of the Master.
There is a sannyasin, Praghosh, who goes on writing to me again and again -- 'Why, Osho? You look very ordinary to me.' I have not answered him yet but now the right moment has come to answer. I don't LOOK ordinary, I AM ordinary. But what is his problem? I'm not worried by my ordinariness, I'm immensely happy with it. So why is Praghosh in trouble? His trouble is that he wants me to be very, very extraordinary -- a man of miracles or something. Some nonsense is in his mind. He wants me to be stupid -- to produce ash or Swiss watches or do some miracles. He is in search of a magician, not of a Master.
This search is of the ego. He wants me to be very extra-ordinary so that his ego can feel very good that it has surrendered to an extraordinary man. If by my touch I cure people, if by my touch I make dead people alive, then Praghosh will be very happy: this is the man to surrender to. But then you will not be surrendering to me. It will be your ego-trip. You will feel very good and satisfied that you are the disciple of such an extraordinary man.
Sufis don't believe in miracles. They think they are stupid and only stupid people are attracted towards miracles. A Master is ordinary. A Master is a normal man -- a regular. A Master is so ordinary that he has no kind of ego in him. All extra-ordinariness is a kind of ego. A Master is simply nobody. His ordinariness is a nobodiness. Only people who suffer from infer-iority seek extraordinariness. If one has come home there is no search for extraordinariness, there is no search for speciality. To be ordinary is so extraordinarily beautiful.
But I can understand his trouble. He wants to have an ego trip through me. So he is disturbed -- Osho is not doing any kind of miracles. He is a sannyasin, but what kind of surrender is this? This is not surrender. He has not even come into my presence yet, he has not yet got what I call that 'connectivity'. He has not been touched by me and he has not touched me yet. And he is a sannyasin. He must have been in a hurry. He should have waited a little.
Just the other day his woman came -- Urmi, his woman. And she was crying and she was saying, 'What to do, Osho? Praghosh puts me on such a high pedestal. He almost thinks of me as if I am a goddess, and then he makes me feel guilty because I am a human being. He expects me to be a goddess, and if I don't behave like a goddess, then he makes me feel guilty.' While she was relating her misery and story I was thinking, 'So he is doing that to you too.' That's what he wants to do with me and to me. He wants to put me on a high pedestal -- to be a miracle man or something extraordinary that doesn't happen.
Once he has put me on a high pedestal he will be in control. Then he will be powerful over me because he will have the control. If he wants to take me off the pedestal -- it is his pedestal, he can. That's what he is doing to his woman too. First he puts her on a high pedestal and then he tortures her. He becomes powerful.
How the ego goes on playing tricks! You have to watch. On the surface it looks just the opposite -- that he is such a humble man, and he puts his woman in such a high place that she is a goddess. You will think he is very humble. He is not. He is very tricky; he is being very political. And he may not be consciously doing it; it may be just his unconscious ego trip. Once you have put the woman up as a goddess, you are powerful. Then she cannot be human, then you can find faults with her, and then she will be afraid of you. Afraid, because you can put her down any time. That is what he wants to do with me too.
First he wants to put me on a high pedestal, then he becomes powerful. Now see the game. Even the disciple wants to become powerful over the Master. If I am ordinary, then he is no longer powerful, then he cannot put me anywhere lower than I am. I am just on plain ground -- where can he put me down to? Then he has no power. Otherwise he can come and say, 'Osho, you are so high, don't do this, don't say that.'
I have been watching this. For these twenty years I have come in contact with millions of people and this has been one of my observations -- that everybody wants to control the Master. People

come to me and they say, 'You should not say this because that will bring your image down. You should not say this.'
An Indian came just a few days ago and he was saying, 'You should not talk about homosexuality, even if somebody has asked the question. And even if it is not wrong, you should not say so, otherwise people will think you are in support of homosexuality.' He was saying that this would tarnish my image.
People have been suggesting all kinds of things to me during these past twenty years: you should not do this. you should not say this. I used to stay in Jaina families. They would tell me, 'You should not eat in the night because if you eat in the night and somebody comes to know, they will wonder what kind of saint you are.' Now if I want to be on their pedestal 1 have to be hungry!
I stayed in one ashram -- Vinoba's ashram -- and I got up at six. Vinoba got up at three. So his disciples came to me and they said, 'What are you doing? You should get up at three, otherwise people in this ashram will wonder what kind of saint you are -- because we have become accustomed to seeing the saint get up at three.'
I said, 'Don't think that I am a saint -- I am going to sleep up to six. What you think about me is of no value. I'm not going to disturb my sleep just to be your saint. Forget about it.'
'You should not do this, you should hot be that, you should not say that, you should not comment on this' -- so many advisors. And they all think they love me, and they all think they are followers, disciples. They are just helping their Master to have a good public image. And they go on saying, 'We don't say that you are wrong. We are just saying it because of the public image.'
Now this Praghosh wants to put me on a high pedestal, then he becomes powerful. then if I want to remain on the high pedestal I have to look to Praghosh. Where is Praghosh? Otherwise I will not be on that high pedestal. Who will put me that high? Remember, Praghosh, expecting me to be extraordinary is just your ego. You want to be a disciple of an extraordinary man, then your ego will feel very, very enhanced, fulfilled.
I am ordinary, and I am absolutely ordinary. I don't look ordinary -- that is again a trick. He is asking me 'Why do you look so ordinary?' He is not saying 'You are ordinary.' He cannot believe that I am ordinary. Maybe I'm just pretending to be ordinary, then there is some hope for him. Some day or other I will show my extraordinary miracles. Praghosh, you are hoping against hope. It is not going to happen. I am simply ordinary. It is not that I am pretending or playing a game of being ordinary. I am ordinary. And because I am ordinary there is a possibility for you to surrender. And I'm not going to do anything that can give you any notion that I am extraordinary, I am not going to do anything. Only then will your surrender be true.
If you can surrender to an ordinary man, the ego will disappear. Sufis have never done miracles. Sufis have always been very, very ordinary people. That is one of the basics of Sufism -- because the Master exists to help you surrender and he can help you to surrender only when he is nobody. If he is somebody then being connected with him will make you feel somebody. You will feel good that you are no ordinary person -- you are connected to an extraordinary person, so you are extraordinary.
Connected to a nobody -- that's what surrender is. And through surrender you will come to see that the ordinary life is so full of beauty and benediction. These trees are ordinary and these birds are ordinary and this sky is ordinary and this earth is ordinary, and God is ordinary. There is no ego, so who bothers to be extraordinary? Existence is ordinary but this ordinariness is so beautiful; it is a beautitude. And to be ordinary is to be religious.
Those who are here with me and who are really connected with me will know what I am talking about. Why this hankering for the extraordinary? There must be some kind of inferiority complex in Praghosh, so he's seeking some superior being. If he cannot be superior, at least he can be the follower of a superior being. But it is an urge coming out of an inferiority complex. In surrender you surrender all -- your inferiority complex, your superiority complex, your ego, your humbleness -- you surrender all. A surrender has to be total. You put yourself in a bundle and you

throw it at the feet of the Master and you say, 'I disappear from this moment.' And from that moment there is no question.
How can there be a question from that moment? Then you don't question the Master. It is finished. Question before you surrender as much as you want to question, but once you have surrendered, there is no need. And if the questioning still continues, if you are still suspicious and doubtful, then the surrender has not happened.
The first step is to come in contact with a Master, and the second is surrender. And then, Sufis say, the whole journey is complete.
How to find a Master? Not by thought, of course. By thinking, you go on keeping yourself in the same rut. in the same old rut, in the past. By thinking, you remain old, you stop all possibilities of being new. And watch, you are constantly thinking, there is a constant chattering inside -- the internal talk. Even while you are listening to me -- look in for just a second -- the chattering continues, there is a constant internal talk.
This internal talk divides you from reality. Once this internal talk disappears, even for a few moments, you are one -- one with reality, one with the Master, one with the beloved, one with God. Whenever you want to be one with something -- with your woman, with your man, with your Master, with your God, with the existence -- whenever you want to be one with something, in a unison, this internal talk has to disappear. That is the only barrier.
Without dropping internal talk, you cannot find a Master. The question arises in many people's minds: 'How to find a Master?' You will have to learn ways to be silent. And when you come into the presence of somebody who is present, sit silently. Collect yourself together, calm down, don't think -- because thinking is an activity -- just be. It will be difficult, but if you try, then for a few moments it will happen. They will be very, very small moments, just intervals; they come and they go. But even in that interval, like a flash, something will descend on you. You will be connected, disconnected, connected, disconnected, but it will happen. And once you have touched somebody who is, for even a single moment, you will know the taste of it. Even a drop of it will give you the taste of it. And then all other tastes start disappearing; then that taste becomes your only taste. Then all desires start converging into one desire -- how to be with this man and how to be totally with him? And every day it goes on growing. One day suddenly you find you are surrendered. Yes, one day you find you are surrendered. It takes you unaware, you were not planning to surrender -- it has happened.
Internal talk is the way of the old self, is the way to remain hung-up with the past, is the way to remain in the ego. And you are constantly thinking, day in, day out. It is always there like an undercurrent. Once it is broken, you fall into the world of intuition.
Intuition is hiding there just behind this layer of internal talk, so learn how to be without internal talk. That is the way to find a Master. And it will be easier for you to learn sitting by the side of the sea, looking at the roaring waves -- when there is nothing much to think about, and you can just go on looking. Lying down on the grass looking at the sky, in the night looking at the stars, watching the trees -- there is nothing much to think about. There is no need to think about stars. They are there, so beautifully there, you can just be with them.
Learn first to be with nature, because nature is silent. It does not respond, it knows no language. So you will be able to fall below the level of internal talk. And then start searching, then start looking for people who have a presence. When you come near a person who has a presence you will suddenly see that you are infused with energy, you are vibrating with a new rhythm. A dance has entered you. Each cell and fibre of your being is pulsating. You are very close to something immense, something incredible.
It is said of Buddha that on the day he became enlightened he started feeling a few hours before that that day something immense was just around the comer. It was driving him crazy. He could not figure out what it was, but something was there around the comer, something was going to happen. That urgency became very, very penetrating. At the last moment, just a few hours before he became enlightened.... It was almost like a pregnant woman. Her nine months are over and any

moment it is going to happen, the child is going to happen. But the pregnant woman knows, she has a visible symptom -- the child is there kicking inside her belly. But when you are going to be reborn into Buddhahood, into satori, samadhi, nothing is visible. And something is kicking in the belly.

Buddha was sitting underneath the tree where he became enlightened and a woman offered him some sweets in a bowl. He ate the sweets and went to the river to wash the bowl. And it was coming, it was everywhere, he could feel it. It became so urgent that he did something which he had never done before. He put the bowl in the river and he said, to no one in particular, to existence itself, 'If something is going to happen, give me some indication. Don't drive me crazy.' Buddha did not believe in any God so he could not address God. He was not talking to anybody in particular, he was simply talking to existence, or talking to himself. 'Give me a visible indication. Let this be the indication: if this bowl starts flowing upstream then I will be satisfied that something is going to happen -- because it is so heavy on me.' And the story is beautiful. The story says that the bowl started floating upstream. Within seconds it disappeared upstream. Then Buddha was satisfied. Then he rested underneath the tree. 'Yes, it is going to happen.' And by the morning it had happened.

This is just a parable. Don't take it literally. Don't think that the bowl really started floating upstream. It simply says that to be connected with God is as absurd a phenomenon as a bowl floating upstream. It is against all the so-called laws, against the law of gravitation. It is against all the so-called laws that we are aware of. It is a new phenomenon, it is a new law functioning. Things are upside-down. What has never happened before is going to happen. The consciousness was always empty; now it is going to be fulfilled. The consciousness was always going outwards; now the consciousness is going inwards. That is the meaning of the bowl floating upstream. The consciousness was always going low, downwards; now it is rising high, upwards; that is the meaning of the bowl floating upstream. A new law penetrates.

To be connected with a Master is the beginning of a new world, a new universe. For that you will have to sacrifice the old. And to sacrifice the old, nothing else is needed -- only the internal talk has to be sacrificed. That keeps you a captive in the old reality. That is the world that has to be dropped, that is the world that has to be renounced. And that is what surrender is. When you have seen something new which you have never seen before, when you have felt the presence of a man who IS, who is a man of God, then this is what is needed: you surrender your internal talk, you bow down.

In the East this has been symbolic -- the disciple puts his head at the feet of the Master. It is just symbolic, it has nothing to do with your physical head. It is simply symbolic. The head is the symbol of thinking, of mind. The disciple puts his mind at the Master's feet and he says, 'Now you take care.' And the Master takes care.

In fact, when you surrender to a Master you have nothing to surrender. Never think for a single moment that you have done something great. In fact, the Master has been really compassionate that he accepted you, because now the responsibility will be his. That is the meaning of this story.

THERE WAS ONCE A SUFI WHO WANTED TO MAKE SURE THAT HIS DISCIPLES WOULD, AFTER HIS DEATH, FIND THE RIGHT TEACHER OF THE WAY FOR THEM.

Not only while he is alive will he help you, the Master will even make provisions for when he is gone. He will make arrangements, because those who have trusted in him should not be left in the middle. This Sufi Master is just on his deathbed. A few disciples have arrived, a few have reached, but many are still struggling.

Now remember that many disciples of this Master must have arrived. Why couldn't they function as teachers? To know is one thing, but to help others to know is quite another. Not every enlightened person is a Master and not every teacher is enlightened. There are people who are good teachers, great teachers, they can teach beautifully. They can be very articulate people with

an immense capacity to teach or make things clear, but they may not have known themselves. Then all that they are trying to teach is borrowed and dead. And there are people who may have known, but are not capable of teaching -- because teaching has nothing to do with just knowing. For example, you may have seen a beautiful sunrise, but that does not mean that you can paint it, that you can come home and paint it for your children and show them that this was the beautiful morning you have seen. And it is possible that if you describe that beautiful morning to somebody who has not seen it and who is a painter, he can paint it without seeing it. And his painting will be better than your painting. Your painting will be nothing. It will not give any idea of what you have seen or what you are talking about.

The same is the case with the inner journey. There are teachers who have not heard but who are articulate people; and there are Masters who have known but who are not articulate. The rare phenomenon is when a Master is a teacher too, when an enlightened person is articulate too. He has known it and he has the ability, the art, to help others know it.

This Sufi was dying. There must have been a few of his disciples who had become enlightened, but they were not teachers. So he must have been worried -- what is going to happen to those who are in the middle? The Master must provide. He must find a way for them to find a Master.

Now Sufis work in very, very strange ways, but they know how to work. The Master could have said, 'Go to Hazrat Ali' -- Hazrat Ali was the son-in-law of Mohammed. 'Go to Ali,' he could have said. It would have been so easy. But that would not have been right. He wanted them to find him themselves -- because when you find something yourself, it has immense value. When somebody says something and you do it, it is no longer so valuable. Then you are doing your duty.

If when the Master is dying he says, 'When I am dead you go to Hazrat Ali,' you will follow the old man. You will say, 'We will have to go to Hazrat Ali.' You may like Hazrat Ali, or you may not like Hazrat Ali -- it will be a kind of obligation, a duty. Then the whole point will be missed. The Master wants you to seek the new Master. The Master wants you to grope in the dark, so that when you have found, you have the feeling that you have found. This is one of the most important things to remember.

Those people who found Mohammed were immensely profited. But now there are millions of Mohammedans. They have not found Mohammed themselves, their fathers told them. It has not been their own search. Now they are just so-so, lukewarm Mohammedans -- as there are lukewarm Christians. The first disciples who had searched for Jesus and found him were thrilled. They had really found something on their own. Their whole life was transformed. But now your father says, 'Christ is the saviour. Christ saves. He is the salvation. You go to Christ.' And he takes you to the church. You go reluctantly, because nobody likes anybody else's truth. That is a basic arrangement in life. It is built-in -- that nobody likes anybody else's truth because anybody else's truth is a lie to you.

So the Master could have said 'Go to Hazrat Ali' -- it would have been easier. Ali was there in the same place and he was a well known man, one of the rarest followers of Mohammed; a man of great insight. The Master could have said, 'I am dying, now it will be difficult for you to walk on the path that you were following with me. You go to Ali, he will help.' But that would have missed the basic thing: the Master has to be found. You have to take a risk, you have to search, you have to surrender. It would have been too secure. From the old man you would have heard and you would have said, 'Okay. So when you are dead we will go to Ali.' It would have been simple, but of no help.

So the old Sufi created a device -- a very strange one.

HE THEREFORE, AFTER THE OBLIGATORY BEQUESTS LAID DOWN BY LAW, LEFT HIS DISCIPLES SEVENTEEN CAMELS, WITH THIS ORDER...

He must have been a wandering dervish with camels. He must have been wandering all over the country with his disciples. He leaves seventeen camels with the order:

'YOU WILL DIVIDE THE CAMELS AMONG THE THREE OF YOU IN THE FOLLOWING PROPORTIONS: THE OLDEST SHALL HAVE HALF, THE MIDDLE IN AGE ONE-THIRD, AND THE YOUNGEST SHALL HAVE ONE-NINTH.'

Now this is very strange and absurd, illogical -- but Masters are illogical, they are not much worried about logic. He used it as a device. It was something that could not be done mathematically.

AS SOON AS HE WAS DEAD AND THE WILL WAS READ, THE DISCIPLES WERE AT FIRST AMAZED AT SUCH AN INEFFICIENT DISPOSITION OF THEIR MASTER'S ASSETS.

They were amazed. They must have become a little doubtful, because what kind of arrangement has he made? Seventeen camels: half to be given -- so one camel will have to be cut up. Then one third has to be given -- so a few camels will have to be murdered. How can you divide alive animals in this way? This is so absurd. The idea must have come to them, 'Had the man gone senile or mad? He was so old, maybe he had lost all ideas about how to figure things out.' This was so absurd, so blatantly absurd. Doubt must have arisen; they must have been puzzled. that was the device. The Master wanted them to be puzzled. Now watch, you will be surprised. You may not have understood that point.
Before you can choose another Master, the old Master has to be lost -- otherwise how can you choose a new Master? The old man had made a perfect device. It was so absurd that they would laugh. They would say, 'This old man was finished, so it is better that he is dead and we are free. It is good now to search somewhere else. If this man had been alive we would still have been clinging to him, and he has gone mad.' The Master condemned himself so that they wouldn't go on hanging on to the past Master and his memory, so that the past was closed, the chapter was finished. They could start a new chapter in their lives.

SOME SAID, 'LET US OWN THE CAMELS COMMUNALLY.'

Now logic entered; now they started thinking about what to do. The order cannot be fulfilled as it was so they would have to find a way. Now interpretations, thinking entered. The order was simply absurd.
Somebody suggested, 'LET US OWN THE CAMELS COMMUNALLY.' They were trying to find a way out.

OTHERS SOUGHT ADVICE AND THEN SAID, 'WE HAVE BEEN TOLD TO MAKE THE NEAREST POSSIBLE DIVISION.'

So somebody, a wise man, a knowledgeable man, must have suggested, 'It is simple. Make the nearest possible division. Don't be foolish. You are not to cut the camels up, just the nearest possible, the approximate, will be right.'
But remember, Sufis don't believe in approximate truth. They are very exact people. They mean what they say and they say what they mean.
First the disciples had thought amongst themselves that it was better to own the camels communally. That was the closest -- to own them communally. Then they went to ask somebody. Now things started going farther and farther away from the Master's intention. Some said, 'MAKE THE NEAREST POSSIBLE DIVISION.' OTHERS WERE TOLD BY A JUDGE TO SELL THE CAMELS AND DIVIDE THE MONEY...

Now things have become very, very worldly-wise. This is perfectly okay. Why bother? You can divide the money. Sell the camels.

... AND YET OTHERS HELD THAT THE WILL WAS NULL AND VOID BECAUSE ITS PROVISIONS COULD NOT BE EXECUTED.

This is the farthest. Some people said, 'It is not possible. Drop the whole idea. The will is null and void because it cannot be done in the first place.'
Now there are so many interpretations. The disciples started thinking. When a Master gives you an order, it is not to be thought over; it has to be listened to, it has to be meditated upon, not contemplated. Otherwise you will miss the message. You have to meditate over it, you have to keep it in your womb, you have to sleep on it. You have to keep it there inside you and wait -- just wait, keep it inside. Remember it and wait. Don't start interpreting. Your interpretations are your interpretations and are going to be meaningless. And they are not only meaningless, they can be harmful also.

A man jailed for twenty years kept his sanity by befriending an ant that used to share his cell. He even made a two-storey home for him in a matchbox. To while away the hours the convict made a tiny guitar, and in five years he taught the ant to sing and play the guitar. In the long winter evenings the ant was of great consolation, giving recitals and concerts for his benefactor.
In another five years the convict had taught the ant to dance and by his twelfth year he was also an accomplished uillean pipe player.
As the day of his release approached, the convict began to realise that he had in his possession the greatest television performer ever known. He would be rich, famous....
On the day of his release, the ex-convict rushed to the nearest pub to celebrate his liberty. He ordered a pint and while he drank it he produced the matchbox, shook the ant onto the counter of the deserted bar and asked for a tune. The ant rose to the occasion with a lovely rendering of THE HEART BOWED DOWN. He was powerful. His owner, so overcome with joy, called over the barman and nodded towards the ant.
'What do you think of that?' he said.
Whereupon the barman raised his hand, brought it down on the counter and killed the ant.
'Sorry about that, sir,' he said, 'it is the hot weather.'

Now the barman had his own interpretation. He did not look at this ant. It must have been an everyday thing -- somebody, a customer, would call and would say, 'Look at the ant on the table, and he would kill it and say, 'It is the hot weather.'
Now he has killed one of the most precious ants. That's what happens when you bring your interpretations in.
The Master left a great device through which the disciples were going to find their new Master. But the interpretations would kill the ant. all the things that were suggested to them were against the will. And nobody had even an inkling of an idea about what the Master really meant.

An old Irish Catholic lady was lying on her deathbed. The priest was called to issue the last rites. The priest took her hand and said, 'Now Mary, you know where you are going, don't you?'
'Yes, Father,' she said.
'And you have been good all your life, not sinned, said your prayers every day and been a pious woman?'
'Ah yes, Father, I have always been a good Catholic,' said Mary.
'Then I have a question to ask you, Mary, before you go to meet St. Peter. Are you ready to answer, Mary?' said Father Patrick.
'Oh yes. Father. ask me anything.'

'Well Mary, what I want to know is, do you want a white lining to your coffin, or a purple lining?'
'What is the difference, Father?' said Mary.
'Well,' said the Father, 'if you have really been a good woman, not lusted, committed adultery, never stolen, envied, been greedy, or used the name of the Lord in vain, and been a good Catholic, you shall have a white lining to your coffin. But, if you have been a sinner, lusted, committed adultery, been greedy, vain, envious, stolen or used the Lord's name in vain and been a bad Catholic, you will have to have a purple lining to your coffin. Now what I want to know is, what colour will you be wanting in your coffin?'
Mary closed her eyes, thought for a moment and said, 'Well Father, I would like a white lining with a little dash of purple here and there.'

Your interpretations are going to be reflections of your mind. Whatsoever you say reflects you. So when a Master gives you a device, you are not to think about it -- otherwise you will miss it. Thinking is the sure way to miss it. You have to meditate upon it. And meditation does not mean thinking, it simply means keeping it in your awareness, just keeping it there, not forgetting it -- that's all. Sitting silently, keeping it there, not forgetting it -- that's all. Not doing anything positive about it, just letting it be there. And sooner or later something will open inside you and you will have a vision. And that vision will be the meaning of the device. Your internal talk will have to disappear to know the meaning. If your internal talk continues...
Not only did the disciples think about it themselves, they went to ask other people. Now that was foolish. What has a judge to do with it? It is not a legal matter. In fact, it is not a will. The Master is not concerned with the camels and how they are to be divided. How can a Master be concerned with such non-essential things?
Then they went to a lawyer. Now how is a lawyer concerned with it? It has nothing to do with the law. It has nothing to do with this ordinary world. They must have gone to wise people -- so-called wise people -- wise in the ways of the world: clever, cunning, calculating. They suggested all these things, but the disciples were fortunate that they didn't get involved in any interpretation.

THEN THEY FELL TO THINKING THAT THERE MIGHT BE SOME HIDDEN WISDOM IN THE MASTER'S BEQUEST, SO THEY MADE ENQUIRIES AS TO WHO COULD SOLVE INSOLUBLE PROBLEMS.

Then they came upon one thing, stumbled upon one thing: that the problem seemed to be insoluble. Whatever solutions were given didn't seem to be pertinent, adequate. No solution seemed to fit the situation perfectly. The problem seemed to be insoluble, and it became more insoluble as they collected advice from people. So now one idea arose in their consciousness: they should seek somebody who could solve insoluble problems. That's what Zen people call a koan, an insoluble problem. It can be solved, but it is not solved by logic and reasoning. It is solved by intuitive energy. It is solved by silence, not by words, not by figures. It is solved by utter silence. Now they were coming closer to the point. So they started looking for the man who could solve insoluble problems.
Now Sufis are known to solve insoluble problems. In fact, all great problems are insoluble because life is a mystery, it cannot be solved. And Sufis are interested in the mystery, not in solving it. All religious people, all religious search, is concerned with the insoluble.
First they went to the magistrate, the lawyer, the mayor, and people like that. Then they became aware that the problem seemed to be insoluble and no solution seemed to be adequate. So they thought, 'We must go to somebody who is interested in insoluble problems, in the mystery of life.'

EVERYONE THEY TRIED FAILED, UNTIL THEY ARRIVED AT THE DOOR OF THE SON-IN LAW OF THE PROPHET, HAZRAT ALI.

HE SAID, 'THIS IS YOUR SOLUTION. I WILL ADD ONE CAMEL TO THE NUMBER. OUT OF THE EIGHTEEN CAMELS YOU WILL GIVE HALF -- NINE CAMELS -- TO THE OLDEST DISCIPLE. THE SECOND SHALL HAVE A THIRD OF THE TOTAL, WHICH IS SIX CAMELS. THE LAST DISCIPLE MAY HAVE ONE-NINTH, WHICH IS TWO CAMELS. THAT MAKES SEVENTEEN. ONE -- MY CAMEL -- IS LEFT OVER TO BE RETURNED TO ME.'

Now Sufis say that your problems cannot be solved as they are unless the Master adds something of his being to you. That is the meaning of the whole story.

There are seventeen camels. You are those seventeen camels. there is no way to solve anything unless you come to a man of compassion who is not only ready to solve your problem but is ready to be involved with you -- that is the meaning. The story is tremendously beautiful.

They had gone to many people but nobody had thought that one camel could be added -- and once the camels are eighteen in number, things become simple, they become divisible.

The Master is one who is ready to get involved with you. When you surrender to a Master, he opens all his doors to you, he is available to you, he becomes involved with you. You are committed to him, he is committed to you. You surrender nothing. You don't have anything to surrender. You surrender only that which you don't have, and the Master starts giving you that which he has.

Now these people came with a problem. The problem in itself was insoluble, but Hazrat Ali solved it. And the device was that he added one of his camels to their camels. So the first thing to be remembered is that a Master is one who can give his being to you, who can become associated with you, who can come to you and hold your hand, who can make your problem his problem, who does not think from the outside as a spectator, who becomes a participant.

When you come to me with your problems, never think for a single moment that I am standing there like a wise man, aloof, away, and advising you -- not for a single moment. I get involved with you, I become you, I stand in your shoes. Your problem becomes my problem; only then can I be of any help. Unless I become you, I cannot help you. Unless I become you, I cannot even understand you -- what to say about help? Unless your problem starts becoming my problem, unless I am surrounded by your problem, there is no way to solve it. That is the difference between a therapist and a Master.

A therapist stands outside. He brings his expertise, his knowledge to help you. A Master? -- he does not bring any expertise, he has none. He does not bring any knowledge to help you, he has none. He brings his being, he brings his knowing. He lends you his eyes. He lends you his eyes, not his knowledge. He lends you his vision, his clarity, his transparency. He becomes you for a moment. Those who have loved me will understand it. While talking to them I become so involved with their problem that they are almost an observer. It becomes my problem. And whenever it becomes the problem of the Master, help arises. That's why the disciple's utter surrender is needed, so that the Master can come and have a deep meeting with your being.

HE SAID, 'THIS IS YOUR SOLUTION. I WILL ADD ONE CAMEL TO THE NUMBER. OUT OF THE EIGHTEEN CAMELS YOU WILL GIVE HALF -- NINE CAMELS -- TO THE OLDEST DISCIPLE. THE SECOND SHALL HAVE A THIRD OF THE TOTAL, WHICH IS SIX CAMELS. THE LAST DISCIPLE MAY HAVE ONE-NINTH, WHICH IS TWO CAMELS. THAT MAKES SEVENTEEN.

And then comes the last beautiful thing:

ONE -- MY CAMEL -- IS LEFT OVER TO BE RETURNED TO ME.'

-- because whatsoever the Master gives to you always goes back to him. You are transformed between the Master's coming to you and his going back. But whatsoever is given goes back to the

Master, because in the very nature of things it cannot be given. It can be only loaned, at the most. It is his being. How can he give it to you? The being cannot be given, he can only loan it to you for a moment. But even in that single moment, things become clear, and then whatsoever is the Master's, goes back to him.
This is one of the most beautiful parables sufis have invented. First the Master gives to the disciple, then the disciple's problems are solved, then whatsoever is given comes back to the Master. The Master gives you his being, transforms you through it, you become luminous, and he does not lose anything -- because whatsoever is his comes back to him. That" why the Master can go on giving to millions and nothing is lost.
Many times there are questions from you, 'Osho, now you have so many disciples, so many sannyasins, in the thousands. It will be difficult for you to help us.' Not at all, because it is not something that can be divided. I can give my vision to as many people as are ready to take it and receive it, and yet it remains intact. It always comes back to me. You cannot take it away. Numbers don't matter. One or one million, it makes no difference. Remember this. Only one who is ready to get involved with you can solve your life problems. Outsiders cannot solve them. The Master has to become your inside.
And remember that when you have arrived home -- sooner or later -- and your light is lit and your flame is burning bright, don't be a miser. Remember, you will not be losing anything. You can go on giving to as many people as you want and you will not lose anything. It is not possible to lose. That which is yours you cannot lose, only that which is not yours can be lost. Money can be lost, stolen, divided. Naturally, if a father has four sons then four sons will divide the money. If he has sixteen then sixteen will divide the money. And the more sons he has, the poorer the sons will be. But not so with a Master. A Master can have a million disciples or ten million disciples. It does not make any difference. It does not make the disciples poor, remember -- because the Master can go on giving to everybody, nothing is lost. So when you become Masters in your own right -- you will become Masters one day -- then don't be misers. Share it! The more you share the more you become beloved by God.
Sufis: The People of the Path, Vol 2
Chapter #10
Chapter title: Out of the Mud and the Mire
5 September 1977 am in Buddha Hall

The first question:

Question 1
AS A U. S. PSYCHIATRIST I AM WELL-TRAINED. EXPERIENCED AND HAVE BEEN SUCCESSFUL BY OUTER STANDARDS -- BUT NOW, WHAT TO DO? I NO LONGER FEEL THAT I AM A DOCTOR OR THERAPIST OR ANALYST, ONLY A PERSON, AND PERHAPS A TEACHER. YOU AND OTHERS LIKE YOU ARE TO BLAME FOR THIS. NOW I AM ONLY LISTENING TO THE INNER VOICE FOR DIRECTION. IS THERE ANY MORE I CAN DO?

First, there is no success as far as the outer is concerned. All success is just an effort to cover failure. There is only one success, there are not many successes -- and that one success is to know oneself, to be oneself.
I understand what you mean by being successful by outer standards. Man has created outer standards of success to deceive himself. You can have money, you can have a name, you can have prestige, but if you are not, what does it matter? You can have the whole world but if you are not, what does it matter?

In fact, man tries to possess things because he does not possess himself. This is a strategy to hide the fact that he does not possess himself. This is a strategy to hide the fact that he does not possess himself; this is a way of explaining away the inner emptiness; this is a way to feel, 'Look, I have so many things, what else does one need?' When you are surrounded by too many things -- what you call 'success by outer standards' -- what exactly are you doing? You are trying to create a substitute of 'having' for an emptiness which you are feeling inside. Being is missing, and you are trying to replace it by having. And it cannot be replaced by any having.

This is the whole struggle of human mind. These are the two directions: having and being. In the West you have worked very hard to have more; in the East we have worked hard to be more. Yes, sometimes it happens that even a beggar may have more being than a rich man, than a king. Somebody who has nothing, may have himself; and in that very having there is peace, there is bliss, there is benediction.

So the first thing I would like to tell you is that there are no outer standards of success. They are efforts to cover up your inner emptiness, efforts to deceive yourself and to make you feel that you have not failed. There is only one success, absolutely only one -- that is to be. Through that, one attains to ecstasy; through that, one attains to the ultimate.

So it is good that I and people like me have destroyed your illusion. Once that illusion goes you will be in a deep crisis. That is what is happening to you.

The questioner's name is Walter Hoffman -- that's what is happening to you, Hoffman. Now you will have to take a very decisive step, a radical step. You will have to learn the ways of inner success. Now the outer will never appeal to you. Yes, I and people like me are to blame. The outer will never appeal to you any more. So don't go on making efforts in the outer. Direct your energy towards the inner. Now only that can have any meaning.

Right now you are in a limbo. The outer is there but has no meaning; the inner seems to have meaning but is not there. This is the critical stage. But every seeker has to pass through it. I understand this pain, this anguish, and I have all sympathy for you. But although it looks like pain right now. once you have started contacting the inner, you will be surprised -- it was not pain, it was a growth pain, it was a birth pain. And you will feel blessed that it happened because you will be reborn out of it.

You say: As A U. S. PSYCHIATRIST I AM WELL-TRAINED, EXPERIENCED, AND HAVE BEEN SUCCESSFUL BY OUTER STANDARDS.... Something important is to be understood. Each age creates its own myth to live by. The modern myth is the myth of the completely analysed person. People are trying to be completely analysed in the hope that if they are completely analysed. there will be joy. It does not happen. Even the founder of psychoanalysis, Sigmund Freud, was not a joyous man. And if it did not happen to the founder, it is not going to happen to anybody.

You can go on analysing -- it is infinite. The mind is very creative, it goes on creating. It is not a limited phenomenon -- that one day you can come to the end of the mind by analysing it. You can go on analysing and something will still remain to be analysed. You can still go on and something will still remain to be analysed. It is a non-ending process.

The East has worked in a totally different way. The East says that the mind has not to be analysed, one has to drop out of the mind. The problem has not to be solved, the problem has to be dropped. In solving, you will remain in it; in solving, you will create more and more problems. And this is happening. People who can afford analysis -- it is a costly thing, millions cannot afford it -- but those who can afford it go into it for years. They go on changing from one analyst to another analyst in the hope that if it has not happened with this one, it will happen with somebody else.

It is not going to happen. Through analysis mind can never come to a state in which you can become something beyond mind. By analysing, you will remain it. You may become a little more smooth in your life but you will be as neurotic as anybody else. Yes, there will be one difference -

- you will be more smooth in your neurosis, more adjusted, a little more understanding, but that does not make any radical change. The radical change comes from the understanding that through analysis there is no way. One has to jump out of the mind.

That's what meditation is. Meditation is just the contrary to analysis. Meditation means that, seeing that the mind is infinite, there is no need to bother about it -- you can get out of it. You are not the mind -- why go into it? You can slip out of it. The mind remains in its same place but you are out of it. And once you are out of it, you are the master of your mind. Then you can use it; then you will not be used by it.

This myth of the completely analysed person is a new dream. Man likes to dream, man likes to invent new ideas to hope for. Sometimes it is moksha, nirvana; sometimes it is money, power, prestige; sometimes it can become the completely analysed person.

I have many psychiatrists, psychoanalysts and other kinds of therapists here. The greatest number of any profession that has come to me is from therapy. There is a reason for it. Those who have been working in therapy have by and by become aware of one fact -- that it keeps you moving in a circle. It does not lead you anywhere, it only pretends. It promises but it never delivers the goods. It is just an infinite circle -- one can go on and on and on. It keeps you hoping, waiting, but that's all. Once you have become aware of it then forget about analysis and try something totally different -- that is meditation. Meditation does not mean that you have to think about the mind -- you have to drop out of it. Meditation is an escape from the mind. meditation is creating a distance from the mind, meditation is a transcendence.

And once you are standing above the mind, away, aloof, a watcher on the hills, things are totally different. Then those problems are no longer relevant. When you are in them, they are relevant. It is just like having a dream, a nightmare, at night, and being really troubled by it. A lion is following you and you are running and running and the lion is coming closer and closer every moment. You can feel his breath on your back. It is terrible! And you start climbing a tree and the lion starts climbing it with you -- because in a dream everything is possible. Your heart is in a turmoil, your whole body is perspiring. And when you reach the top of the tree the lion is also there with you. A scream comes out of you, and because of the scream you become awake. And suddenly you start laughing, although the body is still trembling and your breath is not rhythmic. and your body is perspiring; you can see the beads on your forehead. But now you start laughing. You laugh at the whole thing, the ridiculousness of it -- it was just a dream.

What has happened? Just a moment ago you were in it. It was not a dream because you were in it, you were identified with it, you thought it was a reality. The idea that it was real was driving you crazy. Now that you are out of it, aloof, alert, you can see that it was just a dream. Mind is a dream -- sometimes very sweet and sometimes very nightmarish. But it is a dream.

The effort that we have been making in the East down through the centuries, is not to solve the problems. For example, in your nightmare you try to solve the problem of what to do with this lion who is following you. That's what psychoanalysis is. Or you start trying to find out where it comes from, how it happened in the first place -- 'Why is this lion following me? And from where is this fear coming? And why am I climbing the tree?' And you meet somebody who is very expert in analysing things, in explaining, in creating theories, in telling you how it happened in the first place. Maybe it is a birth trauma or maybe your parents have not treated you well. Or maybe this lion is nobody. Just look directly into its eyes -- it is your wife or your husband and you are afraid of your wife or your husband.

But all these explanations take one thing for granted -- that it is real. And that is the basic problem, not where the lion has come from or what the symbolic meaning of the lion is. That is not the real problem. The real problem is that the lion is real. Psychoanalysis does not help you to become aware that mind is an unreal thing -- illusion, maya. In fact, it takes you more into the mud and the mire. It takes you deeper, to the roots. But an illusion cannot have any roots. You will always be getting to the roots but you will not arrive. An illusion cannot have any cause.

Now let me repeat it, because this will make the difference very clear. An illusion cannot have any cause, so you cannot search for the cause. You can go on and on, you can go into the unconscious of man.... Freud did that, and did it perfectly, but that didn't solve anything. Jung had to go deeper. He had to find something like the collective unconscious. And you can go on. Then you can find the universal unconscious, and so on, so forth, layer upon layer. You can go on analysing -- that maybe it is a birth trauma, that you became very much afraid when you came out of the birth canal from your mother's womb. But things don't end there because you were in your mother's womb for nine months. Those nine months cannot be simply dropped. In those nine months much happened to you. You have to go into analysing that.

And if you go deep enough you will have to enter into your previous life -- that's what Hindu analysts have done. They say 'previous life', and then 'previous to previous', and go on and on backwards. And you reach nowhere. Either way you come to a point where you see the whole futility of it.

To see the futility of the mind and to see that an illusion cannot have any cause and cannot be analysed, the only thing that can be done is to make yourself a little bit alert, aware. In that very awareness the dream disappears. It has no grip over you. And once the mind is not there gripping you, you are a totally new man. A new consciousness is born in you.

And Hoffman must be aware of the futility. He has been helping people, analysing -- but it has not even helped himself. That analysing has not even helped himself. Maybe it makes things a little more clear, maybe it helps things to be a little more categorised, pigeon-holed -- it is a kind of labelling -- but nothing essential happens. And if something happens sometimes, it is not because of analysis. If something happens sometimes, it may have some other causes; it has to have some other causes.

A man may become very much fed-up with the whole thing called analysis. That very fed-upness with analysis, may create a new awareness in him. He may get bored. One day he may understand that enough is enough. Rushing from one psychotherapist to another psychotherapist, from one school to another school, a time comes when one thinks that now it is enough, one need not bother about it. It doesn't matter. In that indifference something is possible.

Or, something is possible through the magnetic personality of the therapist. My own understanding is that the therapist helps more than the therapy. If the therapist has a charisma -- as Freud had, Jung had, Adler had -- if the analyst has a charisma, a magnetic personality, a certain kind of presence, that helps, that is therapeutic. That is why it happens again and again that when the therapist is alive, it works; but when the therapist is gone, by and by it disappears. The therapy works no more.

Psychoanalysis died with Sigmund Freud. It was his charisma not analysis itself. Freud had a certain magnetism of personality, something that is very mysterious. One has it or one does not have it. Whatsoever he was doing would look meaningful, because he put the meaning into it. When a man of charisma, magnetic energy, does anything, that thing seems to be very important. In another's hand it may become very ordinary, mediocre. that's what it became.

Jung helped people not by what he was saying, not by what he was analysing, but just by what he was.

But therapists are as yet unaware of the fact that it is the personal factor that helps -- not the theories and the dogmas and the principles. It is something mysterious, the personal factor, that helps.

Have you watched it sometimes? You are ill and your doctor comes. And the moment he enters the room you start feeling good. He has not given you any medicine yet, he has not even diagnosed what kind of illness you have, he has not even touched you. He just enters. The moment you know your doctor has come, your physician is there, something that was a worry disappears. You need not worry. The tension is there no more. Now the doctor will take care. If the doctor has some personal aura in him, even while he is testing you, taking your blood pressure and your pulse, you have already started to be healed. Before he prescribes any medicine you are

fifty per cent healed. The medicine may not do much but the doctor has done much. It is your confidence in him, your trust in him, his personal aura, his certainty -- 'Don't be afraid. Now I am here.'

Psychotherapy has not yet become fully alert of the phenomenon that it is not the therapy that helps but the personal factor. The person may not be aware himself that he is functioning as a healing force. If you understand me rightly, it is always God who heals. God is the only healer. If somebody is alive, flowing, then God flows through him. Psychotherapy has yet to understand this magic, this MANA, this energy.

In the East a person will simply go to his Master, touch the feet of the Master, and be healed. The Master is not doing any analysis, any therapy, nothing, the Master has no expertise about it -- it is just the personal energy, the aroma that surrounds the Master, and the trust that the patient brings. What psychoanalysis is doing in the East is nil because there are so few psychoanalysts in the East. But people are more psychologically healthy, far more psychologically healthy, than the Western counterpart.

And much is going on to help people in the West, great energy is being put into helping people psychologically, but still they remain psychologically ill. Psychoanalysis has not yet come home; it has yet far to go. And when it really comes home it will be found that it is not the theory but the person that helps.

Now, Hoffman says: BUT NOW WHAT TO DO? I NO LONGER FEEL THAT I AM A DOCTOR OR THERAPIST OR ANALYST, ONLY A PERSON, AND PERHAPS A TEACHER. YOU AND OTHERS LIKE YOU ARE TO BLAME FOR THIS. If you are not feeling like a doctor, not feeling like a therapist, not feeling like an analyst, you are coming close to the point which I am talking about. You are becoming a person. A person means a presence. If you are feeling like a person you will be able to help many more people than you have ever helped before, but now be conscious of the phenomenon that everything else is secondary.

The most primary thing is the presence that the therapist brings to the patient. The patient has lost hope, the patient has fallen into a negative space, the patient is in despair, the patient cannot trust any more, the patient has become shrunken into himself, he has collapsed. The real therapist will bring his presence, his positivity, his aliveness, his streaming energy to the patient. He will come there like a fresh breeze, new sunrays. He will bring something of the divine to the patient, something of prayer and meditation. He will overwhelm the patient, he will surround him from everywhere, he will become a womb, a warm womb for the patient, and things will start happening. Miracles start happening.

And I am not saying that you should drop your expertise. Use it -- but it is secondary. First have a person-to-person contact with the patient, first let him share something of your presence so that he starts hoping again, so that his negative space starts turning into a positive space. Let him feel your joy, let him feel your trust in life, let him feel you -- that you are there. Let him see that life is not meaningless. Sing a song or dance around him but let this message be very loud and clear to him -- that life has meaning. Let him see that it has meaning for you, why can't it have meaning for him? And he will start coming out of his despair. You have reached him, you have taken his hand in your hand; you can pull him out of his confusion, you can pull him out of his anguish. Once he is pulled out of his despair, healing forces start working. Healing forces are always around, God is always around. When you fall into a negative space you cannot connect with god and then you need a link -- one who can connect with God.

So, Hoffman, perfectly good! Become a person. Forget therapy, forget analysis. Become a person. And when I say 'forget therapy, forget analysis' I don't mean don't use them -- but don't be identified with them. They will be there, your whole knowledge, your experience, will be there; but now let this experience and knowledge become secondary to your presence. It will help to a certain extent, it will be good.

In Zen they say that if you really want to become a painter then learn painting for years. Then for a few years forget all about painting. Throw away the brush and the canvas and the colour and do

something else and become completely oblivious to the fact that you know anything about painting. First learn, then unlearn -- and then one day, suddenly, you will be painting. And your painting wi!l have innocence -- the inno-cence of a child -- and the expertise of one who knows. Both will be there. And when both are there, there is great art.

Remember, you may be very, very feelingful, you may be very poetic, but you may not know how to put it into colour, you may not know the technique. then your painting will be just worthless, amateur. Or you can become a great technician, you can know everything about colour and the brush and form, you can have studied in an academy, you can be a great technician, but you don't have any feeling, you don't have any love, you don't have any poetry. Your heart has no song. Then you can paint -- and your painting will be perfect technically -- but it will be dead. The real artist has both qualities -- the innocence of a child and technical expertise. But when he paints he forgets all technicalities. They are there, from the deep unconscious they are working, but he forgets all expertise. He becomes inno-cent. He paints like an amateur. He does not know anything he paints from the mind of not-knowing -- so there is freshness, there is vision. And the expertise goes on functioning from the unconscious. It is there, it is in his blood, in his bones. There is no need to remember it, there is no need to be self-conscious about it. Then something of the unknown descends into the known.

And the same should be the principle for every kind of life you are going to live. Know it well technically and then forget the techniques. Then go into it very innocently. If you are feeling like a person, that is the best thing that can happen to a person.

... AND PERHAPS A TEACHER. Good. That word 'perhaps' is beautiful. If you were very certain about being a teacher I would have told you to drop that idea; it is dangerous. 'Perhaps' is good, hesitation is good. A good teacher is always 'perhaps'. He is not dogmatic, he is not rigid; he is liquid, he is flowing, he is spontaneous. He cannot destroy; he can only create. When you become very dogmatic and certain, you become destructive. You become a pedagogue, not a teacher.

So both things are good, Hoffman. Go inwards, become a person and perhaps a teacher.

You say: NOW I AM ONLY LISTENING TO THE INNER VOICE FOR DIRECTION. IS THERE ANY MORE I CAN DO? No, if you do anything you will disturb the whole thing. You simply wait. Simply wait, prayerfully, meditatively. Things are happening. The inner voice will start leading you. And when the inner voice starts leading you, don't be cunning, don't choose. Don't say, 'This I will choose and this I will not choose.' Then it will not be of any meaning. Then even if it does come from the inner voice, if you remain the chooser you decide from the ego. Now relax into the inner voice. Let it take possession of you.

It will be difficult for you because you say you are 'experienced, well-trained and successful'. It will be difficult for you because one never knows where the inner voice is leading. The inner voice may say to you 'become a sannyasin' -- that's what my feeling is. But then don't bring your experienced mind and successful past and your well-trained state into it. Don't interfere. If the inner voice says 'become a sannyasin', then become a sannyasin -- there is nothing to do on your part. Just be possessed. The more you trust the inner voice, the more clear and loud it will become. And the more you trust and act accordingly, by and by you will see there is no need to think about anything.

God goes on giving you hints, but you don't listen. God goes on saying what has to be done, but he whispers -- that's true. He does not shout. And we are so full of noise that that whisper is lost. Listen to the inner voice, that is God's voice. And don't only listen, act on it. Move into commitment, into involvement.

When you start acting on the inner voice.... Sometimes it will be very risky, but take the risk -- because only when there is risk is there life, only when there is risk is there growth. Live dangerously. If the voice says 'do this' then do it and don't bother too much about consequences. Nothing else matters.

And sometimes your mind will tell you that this is too much -- think about it. If you think, the inner voice will be lost. It is lost in thinking. Don't think. Act. And you will see that each act brings you closer and closer to the voice. And when you have acted many times and have seen that the voice always takes you to the right place, then there will be no doubt. And then thinking can be dropped. It is a substitute. Because we have forgotten how to listen to God, we have to think.
The real man of awareness need not think. God goes on supplying him with all that is needed, whenever it is needed.

The second and third questions are connected:

Question 2
DO YOU HAVE SOME SORT OF CONTRAPTION IN YOUR ROOM WITH WHICH YOU CONTROL OR ALTER THE MOODS OF EVERYONE IN THE ASHRAM, PUTTING EVERYONE INTO THE SAME OR SIMILAR MOOD AT THE SAME TIME? IT SEEMS THAT EVERYONE GOES THROUGH THE SAME CYCLE OR PHASES, NOT AS INDIVIDUALS BUT AS A COMMUNITY. WHAT'S UP?

And the third:

Question 3
IS THERE A COLLECTIVE UNCONSCIOUS AT THE ASHRAM? EVERY OTHER QUESTION I HAVE THOUGHT TO ASK HAS BEEN ASKED BY SOMEONE ELSE, OR YOU HAVE ANSWERED IT ANYWAY.

The second is from Big Prem and the third from Anand Samatha.
That is the meaning of a commune. A commune slowly, slowly grows a soul. And if the soul is missing, the commune is not a commune. then it is a crowd. A crowd has no soul. When a crowd has a soul, it is a commune. Then there is a centre where all meet.
I am your centre. You are here because of me. You are all here because of me; each of you is deeply involved with me. I am functioning as a centre to you all. Prem is involved with me, so is Samatha involved with me. And when you all are involved with me, naturally you become involved with all. Each becomes involved with all.
I am your space, your bridge, from where you move into each other. If you really love me, this is going to happen more and more. Before you have asked the question, it will be answered. Before you have asked the question, many will have asked it. You need only to wait a little.
And there will be moods -- when the whole commune will pass through a phase and a cycle simultaneously. This is going to happen. The closer you come to me, the more it will be happening. Yes, something is up. And Prem has felt it rightly.
You are disappearing as separate units.
This is the meaning of a church, really. This is the meaning of a church, a commune. We pool our consciousnesses into one space and then each affects each other. Then great energy is released. Alone you cannot go very high. Alone, you are alone. Alone, you have all kinds of limitations. When you are one with many, infinite energy is available. And many things will start happening which cannot happen alone.
For example, a solo guitar player is one thing. An orchestra is totally different. Yes, it is beautiful, a solo guitarist is beautiful, but there is a kind of limitation. It cannot be very rich, because it will not have many dimensions to it. It is solo. The orchestra is far more rich. Many dimensions, many directions, meet in it. Many kinds of instruments and many artists pool their energy and a harmony arises. This is what a commune is -- an orchestra.

You are pooling your energies with me. and, naturally, you will start feeling the same kind of rhythm, the same moods passing through the whole commune.
If you are alone it is difficult to keep awake. But if you are with a few people -- laughing, talking, joking -- you can keep awake the whole night very easily. It would have been difficult for each to remain alert the whole night, but together it is simple. The total energy is so much -- laughing, joking, singing, talking -- that it keeps you alert.
And this whole experiment is to bring a kind of Buddhahood into the world. This commune is not an ordinary commune. This is an experiment to provoke God. You may not be aware of what is going to happen. You may be aware of only your prob-lems. You may have come to me only to solve your problems. That is secondary. I am cooking something else.
I am trying to create a space where God can descend more and more. This commune will become a connection. The world has lost the connection. God is no more a reality. As far as this century is concerned, Neitzsche is right that God is dead. The connection is broken. God can only be through the connection. God will be there, we are here, but there is no bridge. So how do we know?
This commune is an experiment to create the bridge. Fall more and more in harmony. Pool your energies. And remember, a small stream cannot reach the ocean. It will be lost somewhere, it is so far away. It will be lost in some desertland, some wasteland. But if many small streams pool into one, they become a Ganges. Then it can reach the ocean. Even the Ganges cannot reach alone.
If you go to the source of the Ganges it is just drops dripping. In Gangotri, the source of Ganges, there is a marble cow mouth and the Ganges comes out of it. So small. How can you hope it will reach the ocean? But millions of tributaries, millions of small streams and rivers, pool their energies and the Ganges becomes a great river. then nothing can hold it. Then it reaches the ocean.
A commune is an effort to create a Ganges of consciousness. It is happening. And it will be happening more and more if you become more co-operative and more conscious of it. Don't create any conflict here. Don't be resistant about small things. Relax, co-operate. Even if you have to lose something, don't be afraid -- because your losing will be a gaining in the end.
Don't bring your egos in, otherwise you destroy my work. Throw your egos away. Something far more valuable is happening here. And soon many will be coming, and you will become the precedent, you will become the pattern of what will happen to them. Soon many will be coming, in thousands. Before they start coming you have to prepare the orchestra, otherwise there will be a great noise.
Have you watched it? If thirty persons are singing in rhythm, in harmony, and you join in, immediately you start falling into rhythm and harmony. But if they are just noisy, and there is no rhythm and no harmony and there is just chaos, you also become a chaos.
I am working slowly -- slowly I am adding more people to your commune. Soon there will be thousands. I want to create a small city, sooner or later, where people will be living totally egolessly. And the more people there will be, the greater is the possibility for happenings, for miracles -- because God will be more available. The sky will come more close to you.
Remember it always -- whenever your small ego comes in as a conflict. When a small river comes to meet the Ganges, naturally the ego will come in. The ego will say, 'What are you doing? You will be lost. You will no longer be yourself. You will lose your identity. If you move with the Ganges you will be called Ganges -- your name will be lost.'
That's what sannyas is. The moment you take sannyas you are part of me; you are lost. You will be known by me, you will not be known by yourself. That is courage. By taking sannyas you are simply merging into a totally different kind of existence because you are merging into me. Sannyas is your death, and a rebirth -- death as an ego, and rebirth as a consciousness.
But if the small river thinks, 'I am not ready to lose myself in the Ganges,' then the river will be lost in a desert. And that will be suicide. With the Ganges it is not suicide. With the Ganges, the river becomes the Ganges. It is only a question of how you look at it. If you look poSitively, the

river becomes bigger. It is no longer small, no longer confined to its own small banks. Now the Ganges is what she is, now the Ganges' being is her being. That is another way of looking at it. And that should be the attitude.
When you join me as a sannyasin, you are dropping yourself, disappearing. When you join the commune then you have to utterly efface yourself. If a little bit is hanging there, then you will be a trouble to yourself and to the commune too. And you will not be benefitted by me.
This is happening, and this is going to happen more and more. Be prepared for it.

The fourth question:

Question 4
AYN RAND, THE ORIGINATOR OF OBJECTIVISM PHILOSOPHY, WENT MAD AND COMMITTED SUICIDE. HOW COULD THIS HAPPEN TO SUCH A RARE, LOGICAL MIND?

Precisely! It happened because of such a logical, rational mind. The rational mind cannot go beyond suicide and madness. That is the ultimate that has to happen. If some logical person is not mad it simply means that he is not logical enough. If some logical person has not committed suicide yet, it simply means that he is mediocre. He has not touched the pinnacle of logicality. If you reach to the pinnacle of logicality, life loses all meaning -- because logic cannot give any meaning. Logic takes away all meaning. Logic is destructive, poisonous.
It is love that gives meaning to life, it is love that blooms and flowers, it is love that sings and dances, it is love that becomes celebration. A logical mind by and by loses all possibility of loving -- because love is so illogical it cannot exist with logic. They prohibit each other, they exclude each other. If you love, you become illogical; if you are very logical, you become unloving. and without love, what is there to live by, to live with, to live for? What is there?
Ayn Rand was a very egoistic, rationalistic, realistic woman. Her philosophy is that of absolute selfishness. If you are absolutely selfish, how can you be loving? It is impossible. Her philosophy is absolutely realistic, materialistic. When there is only matter, what is there to bloom into? There is no soul. All search disappears. Life is flat and dull. There is no mystery. With the soul enter mystery and life. With mystery there is joy, because there is a possibility to enquire, to explore, to expand. There is a possibility that something may happen, can happen.
Man is more than he knows. You are more than you know. Not only that, you are more than you can ever know, because your intrinsic reality remains mysterious, always remains unknown, unknowable. You can go on knowing more and more and more but that does not reduce your mystery. That's what we mean by soul -- utterly mysterious.
For Ayn Rand there was no mystery. When there is no mystery, how can there be life? Then what is there to live for? Suicide seems to be the logical conclusion. And if you don't commit suicide, then madness is the conclusion. Those seem to be the two alternatives. Either go mad -- mad means go illogical, drop your rational mind -- or commit suicide, drop this useless life.
Jean Paul Sartre has said: 'Man is a useless passion.' Now my feeling is that Sartre is not very, very logical, otherwise he would have committed suicide. If man is a useless passion, if there is no meaning in it, if life is meaninglessness, then why go on living? Why think of tomorrow -- that you would like to exist tomorrow? That is very irrational. If nothing is going to happen, if nothing has ever happened, if nothing happens in the very reality, then why go on living? Why go on eating and why go on sleeping and getting up again and again? It is nauseating.
Another book of Sartre's is NAUSEA. But it seems it is still philosophical, he has not taken it existentially -- otherwise suicide would be the logical conclusion to the philosophy. Beware. These possibilities are in you too. If you become too logical, madness or suicide or both will be the conclusion.

That's why I teach you love not logic, feeling not reasoning, heart not mind. Then life has such beauty, such beatitude, such joy, that one cannot contain it. It is so much, it is so over-flowing, so overwhelming.
You ask me: AYN RAND, THE ORIGINATOR OF OBJECTIVISM PHILOSOPHY, WENT MAD AND COMMITTED SUICIDE. HOW COULD THIS HAPPEN TO SUCH A RARE LOGICAL MIND? The question is from Sudheer Saraswati. I say 'Precisely. '

The fifth question:

Question 5
I AM VERY AFRAID OF DYING. CAN YOU TELL ME WHAT THE SECRET OF ACHIEVING A LONG LIFE IS?

Keep breathing!

The sixth question:

Question 6
I HAVE BEEN THINKING AND THINKING ABOUT TAKING SANNYAS FOR FIVE YEARS, YET I CANNOT DECIDE. WHAT SHOULD I DO?

Get lost!

And the seventh question:

Question 7
SHOULD ONE LOVE ONE'S NEIGHBOUR?

Make sure that her husband is not at home.
So you like one-liners! But God has not heard about it!

I have heard....
God called together his writers, 'Gentlemen, I have a big show coming up next week on Mount Sinai and I need some material.'
'How about: "Thou shalt not steal"?' one of them volunteered.
'Thou shalt not kill,' suggested another.
'Thou shalt not.... '
'Wait!' thundered the Lord. 'How many times have I told you I can't use one-liners!'

But people like them! Sometimes just a single word, unexplained, unelaborated, goes deep, falls like a seed in the heart, can open doors.

The eighth question:

Question 8
IF YOU DO NOT DO MIRACLES, THEN HOW IS IT THAT MIRACLES ARE HAPPENING TO ME?

The question is from Chaman Bharti.

I do not do miracles, but they happen. The happening is a totally different phenomenon. They are happening every day. I am not doing them, you are not doing them, they are happening. We are creating a space where it becomes possible for them to happen.
The real miracles are never done, they happen. And those which are done are not miracles, they are just magic tricks. When the doer is there, how can there be a miracle? A miracle means something out of God, something from the beyond, something that nobody has done but has suddenly concretised out of nothing.
Christians have a very wrong notion when they say, 'Jesus did this, Jesus did that.' Jesus never did anything, not a single miracle. Miracles happen, that is true. Miracles always happen. The whole life is so miraculous! If you have a little alertness you will see miracles and miracles all around. A bud opening into a flower -- you don't call it a miracle because you have become so accustomed to it. A seed sprouting, coming out of the earth -- you don't call it a miracle. What more can a miracle do? A dewdrop just slipping down a grass leaf, with the sun reflected in it -- just a dewdrop. It looks so precious; the whole existence is reflected in it. A star in the night, a small baby smiling, a woman crying with eyes full of tears -- all is miraculous because all is mysterious.
You are dull, dead, insensitive, so you go on missing it. Otherwise it is all over the place. And there is no need to do. One has just to be receptive.

The ninth question:

Question 9
OSHO, I LIKE MY NAME BUT I LIKE WOMEN TOO.

The questioner is Swami Prabhu Anuragi. The name means: lover of God -- hence the question. He says: I LIKE MY NAME BUT I LIKE WOMEN TOO. But who has told you that God is against women, or that God is not in women? In fact, God is far more in women than in men. Men. have gone further astray than women have; women are still closer to nature, closer to feeling, closer to God.
When you love a woman, what do you really love in her? It will be different with different people and it will be different at different times. If love really grows, this is the way: first you fall in love with the woman because her body is beautiful. That is the first available beauty -- her face, her eyes, her proportion, her elegance, her dancing, pulsating energy. Her body is beautiful. That is the first approach. You fall in love.
Then after a few days you start going deeper into the woman. You start loving her heart. Now a far more beautiful revelation is coming to you. The body becomes secondary; the heart becomes primary. A new vision has arisen, a new peak. If you go on loving the woman, sooner or later you will find there are peaks beyond peaks, depths beyond depths. Then you start loving the soul of the woman. Then it is not only her heart -- now that has become secondary. Now it is the very person, the very presence, the very radiance, the aliveness, that unknown phenomenon of her being -- that she is. The body is very far away, the heart has also gone away -- now the being is. And then one day this particular woman's being becomes far away. Now you start loving womanhood in her, the femininity, the femininеness, that receptivity. Now she is not a particular woman at all, she simply reflects womanhood, a particular form of womanhood. Now it is no longer individual, it is becoming more and more universal. And one day that womanhood has also disappeared -- you love the humanity in her. Now she is not just a representative of woman, she is also a representative of man as much. The sky is becoming bigger and bigger. Then one day it is not humanity, but existence. That she exists, that's all that you want -- that she exists. You are coming very close to God.
Then the last point comes -- all formulations and all forms disappear and there is God. You have found God through your woman, through your man. Each love is an echo of God's love.

So no need to be worried, Prabhu Anuragi. I have given you the name lover of God, but that does not mean you have to destroy your love for women, that does not mean you have to destroy your love for anything. It simply means you have to deepen it, you have to go on deepening it. Dig more and more, dig deeper, and one day you will find your beloved has disappeared and God is standing there -- because God is hiding in every being, in every form. He is dwelling in every house. Your woman is a house, is a temple; so is your man.
I am for love. Even when you fall in love with the body, I am not against it. It is the farthest from God, but still it is related to God. It is a very faraway echo but still it is an echo -- the original is still there somewhere. Never let your love stop anywhere.

The tenth question:

Question 10
HOW TO DROP JUDGING PEOPLE?

There is no need to stop or drop judging people; you have to understand why you judge and how you judge.
You can judge only the behaviour because only the behaviour is available. You cannot judge the person because the person is hiding behind, the person is a mystery. You can judge the act but you cannot judge the being.
And the act is irrelevant. It will not be right to judge a being through the act. Sometimes it happens that a man is smiling. The act is there on the surface and deep inside he may be sad. In fact, he may be smiling because he is sad. He does not want to show his sadness to anybody -- why bring one's wounds to everybody? Why? That seems embarrassing. Maybe he is smiling just because he is crying deep down.
Nietzsche has said, 'I go on smiling. People think I am a very jolly person and that is absolutely wrong. I go on laughing because I am afraid that if I don't laugh, I may start crying. So I have to convert my energy somewhere otherwise it will become tears. Before it becomes tears it has to become laughter.' The insight is perfectly true. Nietzsche is one of the most perceptive men ever born on the earth. Tears and smiles are very close.
In Indian villages women say to their children, 'Don't laugh too much otherwise you will start crying.' And that happens. If a child laughs too much he starts crying. Tears and smiles are very close. If you want to hide your tears the best way is to smile -- that's why people are smiling. Just by seeing a smiling face you cannot judge what is happening inside. The inside is not available to you. The inside is private; it is not available to anybody.
So the first thing to understand is that you can look only at the behaviour and the behaviour does not mean much. All that is really significant is the person behind. And you don't know. Your judgements are going to be wrong. And you know it -- because when people judge you by your acts, you always feel that they have judged you wrongly. You don't judge yourself by your acts, you judge yourself by your being. So everybody feels that all judgements are unjust. You feel that judgements are unjust because to you your being is available -- and the being is such a big phenomenon and the act is so tiny and small. It does not define anything. It may be just a momentary thing.
You said something to somebody and he became angry, but don't judge him by his anger because it may be just a momentary flash. He may be a very loving person. If you judge him by his anger you misjudge him. And then your behaviour will depend on your judgement. And you will always wait for the man to be angry and you will always think that he is an angry man. You will avoid the person. You have missed an opportunity. Never judge anybody by their action -- but that is the only thing available to you. So what to do? Judge ye not.
By and by become more and more aware of the privacy of being. Every being inside his own soul is so private there is no way to penetrate it. Even when you love, something at the deepest core

remains private. That is man's dignity. That is the meaning when we say man has a soul. Soul means that which can never become public. Something of it will always remain deep, lost in some mystery.

I have heard....
Two men were called to a home and asked to haul some trash to a garbage heap. After they had loaded the truck the back of the truck was overflowing with all the trash.
One man said, 'You may get into trouble with the police if we drive through town and the trash blows onto the street.'
The other man said, 'Don't worry, I have an idea. You drive and I will spread my body over the trash and that will keep it from blowing about.'
On the way to the garbage heap they passed under a bridge. As they drove under it, two men standing on top of the bridge happened to look down and saw the man lying on top of the garbage, arms and legs spread wide.
One of the men said, 'Will you look at that! Someone is throwing away perfectly good men!'

From the outside that's what we can judge. From the outside it is always wrong.
Seeing it again and again, understanding it again and again, penetrating it again and again, you will not need to drop judgements, they drop of their own accord.
Just watch. Whenever you judge, you are doing something foolish. It does not apply to the person at all, it can apply only to the act. And that act too is taken out of context because you don't know his whole life. It is as if you tear a page from a novel and you read it and you judge the novel by it. It is not right; it is out of context. The whole novel may be a totally different thing. You may have taken a negative part, an ugly part.
But you don't know anybody's life in its totality. A man has lived for forty years before you come to meet him. Those forty years of context are there. The man is going to live forty years more when you have left him. Those forty years of context are going to be there. And you saw the man, just a single instance of him, and you judged him. That is not right. That is just stupid. It will not have any relevance to the man himself.
Your judgement will show something more about you than about the man. 'Judge ye not so that ye may not be judged' -- that's what Jesus says. Your judgement shows something about you, nothing about the person you have judged -- because his history remains unavailable to you, his being remains unavailable to you. All contexts are lost, there is just a momentary flash -- and your interpretation will be your interpretation. It will show something about you.
Seeing this, judging disappears.

The last question:

Question 11
OSHO, ARE ALL WORDS USELESS?

Not all. How can all words be useless? Words are useful as far as the world is concerned, the outer; words are useless as far as you are concerned, the inner. When you start moving inwards you have to drop words. They are not needed. They are an unnecessary load on you, a disturbance, a noise.
But when you go outwards and you meet people, you need language. When you are talking about things, you need language. Language is perfectly adequate for the world -- otherwise there would be great difficulty. If you go to the market and you want to purchase something, you will be in difficulty without words. And it will be an unnecessary wastage of time. Words are tremendously useful instruments.

If you want to see it, one day go into the market and try to purchase things without words. Each small thing will take so much time and so much trouble, and each shopkeeper will try to avoid you -- 'You please go somewhere else.' You will be such a nuisance.
In the world, words are perfectly useful. In the inner journey they are not useful because in the inner journey they are not needed at all. You are alone, so what are the words needed for? When you are with somebody, words are needed.
If you are working in some objective reality, some scientific work, words are useful. Thinking is needed. You have to be very precise and very exact. You are thinking with your logic. But if you are meditating, going towards God, words are not needed. Silence is the medium there.
So listening to me and hearing again and again that words are not needed, that words are useless, don't misunderstand me. Meditate over this small story....

A man went to his Local doctor and said, 'Doctor, I want to be castrated.'
'What?' said the doctor. 'That's a very drastic operation -- are you sure?'
'Quite sure,' said the man.
'Are you married, or do you have a regular girl friend?' said the doctor.
'I'm married,' said the man, 'but what has that got to do with it?'
'Well,' said the doctor, 'it would be a good idea to discuss it with your wife -- it will affect her too.'
'Yes, true, but only for a time.' said the patient.
'Nevertheless,' said the doctor, 'I think you should ask her about it tonight and if you still want to go ahead tomorrow, I'll book you into the hospital. It's very quick and you'll be in and out in one day.'
The next day the man returned, affirmed the situation and was booked in that morning. The operation was completed and he was lying in bed that afternoon, coming out of the anaesthetic. Looking round with a smile, feeling good. he winked at the man in the next bed and said cheerily, 'Hello, and what are you in for?'
'Oh,' said the other, 'I've come in to be circumcised.'
The castrated patient clicked his fingers, whistled through his teeth and said, 'Shit, that's the word I was trying to think of!!!'

And the really, really last question:

Question 12
BELOVED OSHO, I HAVE FOUND THE ANSWER. MY HEART IS FILLED WITH JOY WHERE THERE WAS ALWAYS PAIN. I FEEL WITH GREAT SURPRISE THAT IT IS TRUE -- I HAVE A CHOICE. I BOW IN GRATITUDE. VANI.

This is significant. This is significant to you all. There is always a choice. If you are miserable, it is your choice. Never throw the responsibility onto anybody else. If you throw the responsibility onto somebody else, you will remain miserable. By throwing the responsibility onto somebody you are throwing away your freedom, you are throwing away your freedom to choose.
This has to be one of the most fundamental principles around here -- that misery or happiness is your choice. Let it sink deep in you. You choose it. When you are unhappy you have chosen to be unhappy. There is no other excuse. Once you understand this you will be freed from the prison. Then it is up to you.
I have heard about a great Sufi mystic who was always happy, always cheerful, always blissed out.
A disciple asked him, 'Master, you always look so happy. I have been watching you for many years, in many situations. Day in, day out, for years I have observed you. All kinds of situations have passed, must have passed, but you always remain happy. What is your secret?'

The Master said, 'There is no secret in it. Whatsoever situation confronts me, I always have the choice: to be happy or to be unhappy. And I always choose to be happy.'
Try it. This is a magic formula. In each situation, look before you become unhappy or happy -- look. Is there a possibility of being happy? And you will always find that the possibility is there. There is always something to be happy about. If you want to be unhappy then there is always something to be unhappy about.
The world is full of thorns and full of flowers. It is neither a rose-bed nor a thorn-bed -- it is full of both. It depends on you. You can choose flowers and you can make a bed of flowers and sleep on the bed of roses. Or you can choose thorns and suffer. Hell is your creation, so is heaven.
Vani is an important case. Vani had been asking to come into the ashram again and again for two, three years, and I was postponing it. I told her, 'You are needed there.' She was a hostess, well-paid in the German airlines. But she persisted.
Why was I postponing? Why was I saying to her, 'You just wait a little more?' -- because she was always so miserable and I don't want miserable people to be around here. One miserable person is enough to create much misery in others, because others are just coming out of their misery and when they see somebody, a great miserable person, they tend to fall back into their old habit. Then they start competing with the miserable person -- 'What! Do you think you are ahead? I can beat you.'
So I put Vani off but she persisted -- the German persistence -- and finally she came. And, of course, she has remained miserable for these few months she has been here. She got more and more miserable.
But this is beautiful of her -- that she has understood the fact. I have been telling her again and again in so many ways that it is her choice. She has come out of it. I hope she will remain out of it. It will be difficult. Old habits die hard. One tends to slip back into them. They are very comfortable and cosy. One feels very good falling into the old habits. One knows them, one has known them so long. They are so familiar and so friendly. The new is so strange.
So, Vani, this is good. I was waiting for this to happen some day. It has happened. You say: BELOVED OSHO, I HAVE FOUND THE ANSWER. MY HEART IS FILLED WITH JOY WHERE THERE WAS ALWAYS PAIN. I FEEL WITH GREAT SURPRISE THAT IT IS TRUE -- I HAVE A CHOICE. I BOW IN GRATITUDE.
Continue to remember it. Don't forget it for a single moment. For just a few days you will have to remember it. Once it has become your climate then the old cannot win over it. The old was so ugly, the new is so beautiful. The new is so heavenly, the old was nightmarish and hellish. It cannot win over it. But the new needs a little time so that it can take root in your being.
I am happy, Vani. With all my blessings go deeper into your new space.
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THE SUFI ANCIENT, JUNAID, TAUGHT BY DEMONSTRATION, THROUGH A METHOD IN WHICH HE ACTUALLY LIVED THE PART WHICH HE WAS TRYING TO ILLUSTRATE. THIS IS AN EXAMPLE:
ONCE HE WAS FOUND BY A NUMBER OF SEEKERS, SITTING SURROUNDED BY EVERY IMAGINABLE LUXURY.
THESE PEOPLE LEFT HIS PRESENCE AND SOUGHT THE HOUSE OF A MOST AUSTERE AND ASCETIC HOLY MAN, WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER.
THE SPOKESMAN OF THE SEEKERS SAID, 'YOUR SIMPLE MANNERS AND AUSTERE ENVIRONMENT ARE MUCH MORE TO OUR LIKING THAN THE GARISH AND

SHOCKING EXCESSES OF JUNAID, WHO SEEMS TO HAVE TURNED HIS BACK UPON THE PATH OF TRUTH.'
THE ASCETIC HEAVED A GREAT SIGH AND STARTED TO WEEP.
'MY DEAR FRIENDS, SHALLOWLY INFECTED BY THE OUTWARD SIGNS WHICH BESET MAN AT EVERY TURN,' HE SAID, 'KNOW THIS, AND CEASE TO BE UNFORTUNATES! THE GREAT JUNAID IS SURROUNDED AT THIS MOMENT BY LUXURY BECAUSE HE IS IMPERVIOUS TO LUXURY. AND I AM SURROUNDED BY SIMPLICITY BECAUSE I AM IMPERVIOUS TO SIMPLICITY.'

THE belief in the myth of change is the most dangerous kind of belief. Man has suffered much from it -- much more than from any other kind of belief. The myth of change -- that something better is possible, that man can improve upon himself, that there is some place to go to, that there is somebody to be, that there is some kind of utopia -- has corrupted human mind infinitely down the centuries. It has been a constant poisoning.
Man is already there. Man has been all along that which he wants to be. Man need not change in order to be. All that is needed is an understanding, an awareness -- not a change. Becoming is never going to give you being. Through becoming you will remain constantly in anguish, in tension -- because becoming means that the goal is somewhere else, that the goal is never here, never now, that the goal is far away. You have to strive for it and your whole life is wasted in striving. And you can go on striving and you will not find it because the goal is here and now, and you are looking then and there.
Your being is in the present, and all ideas of becoming are projections into the future. By projecting into the future, you go on missing the present. That is a way of escaping from the reality. The idea that you have to become something is the idea that takes you away from your real being, from your authentic being. You are already that -- that's why I say the myth of change is one of the most dangerous myths.
It has two dimensions to it. One is political, the other is religious.
The political dimension is that the society can be improved, that revolution can help, that there is a utopia that can be realised. Because of this, politicians have been able to torture, to murder, to exploit, to oppress. And people have suffered in the hope that revolution is going to happen. That revolution never happens. Revolutions come and go and society remains as it has always been. Hitlers, Stalins, Maos, can exploit people for their own sake. And if you want to get to the utopia, to the wonderland, to paradise, you obviously have to pay for it. This is the secular dimension of the myth -- that something better is possible. Right now it is not there, but some day it can be -- you have to sacrifice for it. Millions of people were killed in Soviet Russia, tortured inhumanly, for their own good. And logic says that if you want to have a better society, who is going to pay for it? You are going to pay for it, naturally. So the people cannot even revolt, they cannot even resist. If they resist, they look like enemies of the revolution. And the myth is so deep-rooted in the mind that they accept all kinds of humiliations in the hope that maybe if they cannot live in a golden age, their children will. This is the secular direction of the same neurosis.
The religious dimension is that you can have a better future -- if not in this life, then in the next. Of course, you have to sacrifice. If you sacrifice the present, you will have the future.
That future never comes. The future in itself cannot come. The tomorrow is not possible, it is always today. It is always the present that is there. The future is just in the mind, in the imagination. It is a dream; it is not part of reality.
The political myth has been taken up by the sadists -- those who want to torture others. and the religious myth has been taken up by the masochists -- those who want to torture themselves. Torture yourself. Fast. Don't sleep. Don't do this. Don't do that. This is the whole secret of the so-called ascetic attitude towards life: torture yourself. And naturally, your body is helpless, your body is defenceless. It cannot protest. It cannot go against you.

There is a possibility that people may revolt against the politicians, but what is the possibility that your body may revolt .against you? There is no possibility. The body is very innocent, helpless. You can go on torturing it and you can go on feeling that you have immense power because you can torture it. You can go on killing it, and feel powerful. And you can attain to a great ego.
I here are two kinds of people in the world: the sadists and the masochists. Sadists are those whose enjoyment consists of torturing others, and masochists are those whose enjoyment consists of torturing themselves -- but it is the same violence, it is the same aggression. The sadist throws it on somebody else; the masochist turns it upon himself. Because the sadist throws it on others, sooner or later they will revolt. But when the maso-chist throws it upon himself there is nobody to revolt.
In fact, all revolutionaries; once they are in power, by and by lose respect. Sooner or later they are dethroned; sooner or later their power is destroyed; sooner or later they are thought to be criminals. Your whole history consists of these criminals. Your history is not the history of humanity because it is not the history of humanness. How can it be the history of humanity? It is not the history of humanity, it is only the history of politics, political conflicts, struggles, wars.
It is as it you write the history of robbers and murderers and you call it the history of humanity. The revolutionaries are great murderers, they are no ordinary murderers -- otherwise they would have been in the jail or sentenced to death. They are powerful people. They possess power. Until their power goes, they are worshipped like God. But their power goes sooner or later. A day comes when Hitler is no longer honoured; he becomes an ugly dirty name. A day comes when Stalin is no longer honoured. Just the reverse happens.
But with the other dimension, the religious dimension, of the myth -- the ascetic, the self-torturer, the masochist -- people never come to know their reality because they never torture anybody else. They torture only themselves. And people go on respecting them. People respect them very much because they are not harmful to anybody except to themselves. That is their business. The ascetics have always been wor-shipped. But ascetism is a kind of neurosis; it is not normal.
To eat too much is abnormal; to fast is also abnormal. the right amount of food is normality. To be in the middle is to be normal. To be exactly in the middle is to be healthy and whole and holy. If you go to one extreme, you become a politician. If you go to the other extreme, you become a religious fanatic, an ascetic. Both have missed balance.
So the first thing to be understood is that the religion that we are creating here -- and it has to be created again and again because it becomes corrupted again and again -- the religion that we are invoking here is not political and is not in the ordinary sense even religious. It is neither sadistic nor masochistic. It is normal. It is to be in the middle.
And what is the way to be in the middle? The way to be in the middle is to be in the world but not to be of it. To be in the middle means to live in the world but not to allow the world to live in you. To be exactly in the middle and to be balanced means you are a witness to all that happens to you. Witnessing is the only foundation for a real authentic religion. Whatsoever is, has to be witnessed -- joyfully, ecstatically. Nothing has to be denied and rejected. All denial, all rejection, will keep you in limits and you will remain in conflict. Everything has to be accepted as it is.
And you have to be a watcher. Pleasure comes -- watch. Pain comes -- watch. Neither be disturbed by pleasure nor be disturbed by pain. Let your calm remain unperturbed. Let your silence, your tranquillity, remain undisturbed. Pain will come and go and pleasure will come and go. Success will come and go and failure will come and go. And soon you will come to understand the point that it is only you who remains. That is eternal. This witnessing is eternal. The contents that flow in the consciousness are temporary. One moment they are there, another moment they are gone. Don't be worried about them; don't be either in favour of them or against them. Don't try to possess them, don't hold onto them, because they are going to go. They have to go. It is the very nature of things that they cannot be permanent.
Something pleasant is happening. It cannot be permanent. It will have to go. And following it, something unpleasant is already getting ready to happen. It is the rhythm of life -- day and night,

life and death, summer and winter. The wheel goes on moving.

Don't hold on and don't try to make something very, very permanent. It is not possible. The more you try, the more frustrated you will become, because it cannot be done. And when it cannot be done, you feel defeated. You feel defeated because you have not understood one simple thing: nothing can be static. Life is a flux. Only one thing is eternally there and that is your consciousness, that innermost watcher.

Sufis call it 'the watcher on the hills'. The valleys go on changing but the watcher remains on the top of the hill. Sometimes the valley is dark and sometimes the valley is light and sometimes there is dancing and singing and sometimes there is weeping and crying -- and the watcher sits on the hill-top and just goes on watching.

By and by the content of consciousness does not matter Only consciousness becomes significant. That is the essential foundation of all true religion. And this is the understanding of the Sufis.

Before we enter into this small parable today. Let me tell you that there are four ways to approach truth, to be connected with truth.

The first is known in the East as KARMA yoga -- the way of action. Man has three dimensions in him: action, knowing, feeling. So three ways use these three directions: action, knowing feeling. You can act, and you can act with total absorption, and you can offer your act to God. You can act without becoming a doer. That is the first way -- KARMA yoga: being in action without being a doer. You let God do. You let God be in you. You efface yourself.

In this, the path of action, consciousness changes the content. These two things have to be understood: consciousness and content. This is all that your life consists of. There is something which is the knower in you and something which is the known. For example, you are listening to me. Now two things are there: whatsoever I am saying will be the content, and whatsoever you are inside, listening, watching, that is the consciousness. You are looking at me. Then my figure in your eyes is the content and you, who are looking at that figure in the eye, are consciousness -- the object and the subject.

On the path of action, consciousness changes the content That is what action is. You see a rock. Somebody may stumble upon it -- because it is getting dark, night is falling. so you remove the rock from the path. This is action. What have you done? Consciousness has changed the content. On the path of action, content is important and has to be changed. If somebody is ill and you go and serve him and you give him medicine, you are changing the content. If somebody has fallen in the river and is drowning, you jump in and you save him from drowning. You have changed the content.

Action is content-directed. Action is will -- something has to be done. Of course, if the will remains ego-oriented, then you will not be religious. You will be a great doer, but not religious. And your path will be of action but not towards God. When you allow God to become your will, when you say, 'Let thy will be mine,' when you surrender your will to the feet of god and his will starts flowing through you, then it is the path of action -- KARMA yoga.

The goal of KARMA yoga is freedom, moksha -- to change the contents so much that nothing antagonistic is left there, nothing harmful is left there; to change the content according to your heart's desire, so that you can be free of limitations. This is the path of Jainism, yoga, and all action-oriented philosophies.

The second path is the path of knowledge, knowing -- GYANA yoga. On the second path consciousness is changed by the content. On the first, content is changed by consciousness; on the second it is just the reverse -- consciousness is changed by the content.

On the path of knowledge you simply try to see what is the case -- whatsoever it is. That's what Krishnamurti goes on teaching. That is the purest path of knowing. There is nothing to be done. You have just to attain to clarity, to see what is the case. You have just to see that which is. You are not to do anything. You have simply to drop your prejudices and you have to drop your concepts, notions, which can interfere with reality, which can interpret reality, which can colour

reality. You have to drop all that you carry in your mind as A PRIORI notions -- and then let the reality be there. Whatsoever it is, you just see it. And that changes you.
To know the real is to be transformed. Knowing the real as the real, you cannot act in any other way than the way of reality. Once you have known the reality, reality starts changing you. Consciousness is changed by the content.
The goal of the path of knowledge is truth. The goal of KARMA yoga, the path of action or will, was freedom. The goal of the path of knowing -- Vedanta, Hinduism, Sankhya, and other paths of knowing, Ashtavakra, Krishnamurti -- is truth, BRAHMAN. Thou art that. Let that be revealed, then you become that. Once you know that, you become that. By knowing God, one becomes God. Thou art that -- that is the most essential phenomenon on the second path.
The third is BHAKTI yoga -- the way of feeling. Love is the goal. Consciousness changes the content and the content changes consciousness. The change is mutual. The lover changes the beloved, the beloved changes the lover. On the path of will, consciousness changes content, on the path of knowing, content changes consciousness; on the path of feeling, both interact, both affect each other. The change is mutual. That's why the path of feeling is more whole. The first path is half, the second path also half, but the path of love is more round, more whole, because it has both in it.
Vaishnavas, Christianity, Islam, and other paths; Ramanuja, Vallabha, and other devotees -- they say that subject and object are not separate. So if one changes the other, then something will remain unbalanced. Let both change each other. Let both meet and merge into each other, let there be a unity. As man and woman meet and merge into each other, let there be a unity. As man and woman meet and there is great joy, let there be an orgasm between consciousness and content, between you and reality, between that and thou. Let it not be only a knowing, let it not be only partial -- let it be total.
These are the three ordinary paths. Sufism is the fourth. One of the greatest Sufis of this age was George Gurdjieff. His disciple, P. D. Ouspensky, has written a book called THE FOURTH WAY. It is very symbolic.
What is this fourth way? If it is neither of action, nor of knowing, nor of feeling -- because these are the three faculties -- then what is this fourth way? The fourth way is the way of transcendence. In India this is called RAJA yoga -- the royal path, the fourth way. Neither consciousness changes the content, nor the content changes consciousness. Nothing changes nothing. All is as it is with no change. Content is there, consciousness is here, and no change is happening. No effort to change is there.
This is what I mean by being. With all the three paths something remains in the mind that has to be done. With the fourth, all becoming disappears. You simply accept whatsoever is. In that acceptance is transcendence. In that very acceptance you go beyond. You remain just a witness. You are no longer doing anything here, you are just-being here.
A goal is not possible with the fourth way. There is no goal. With the first, the goal is freedom; with the second, truth; with the third, love. With the fourth there is no goal. Zen and Sufism belong to the fourth. That's why Zen people say 'the pathless path, the gateless gate' -- because there is no goal. The goal-less goal. We are not going anywhere. We are not striving for anything. All that is needed is already here. It has been here all along. You have just to be silent and see. There is no need to change anything. With the fourth, the myth of change disappears.
And when there is no need to change, joy explodes -- because the energy that gets involved in changing things is no longer involved anywhere; it is released. That released energy is what is called joy.
Sometimes it happens to you too, unknowingly. Sometimes sitting alone, doing nothing, you feel something happen. You cannot believe what it is. You cannot even trust what it is. It is so incredibly new, so unknown. It happens to everybody -- in rare moments, for no reason at all. You cannot figure it out; you cannot reckon why it has happened.

You have been Lying in your bathtub and suddenly something happens. The mind is not rushing in its usual way; the body is relaxed in the hot water. You are not doing anything; you are just being there. suddenly it comes -- the silence4 of the house, the birds singing outside, the children playing in the street. All is there as it has been, but with a new quality. There is great restfulness, a relaxation. Something in you is no longer striving for anything. You are not goal-oriented, you are just herenow.

If you start thinking about what it is, you miss it immediately. If you start trying to get hold of it again, you will never get hold of it again. It comes when it comes. It comes when the right situation is there. But you cannot create that right situation. If you try to create it, you will fall into one of the first three ways. If you try to change the content, you will become a follower of the path of action. If you try to change your consciousness through the content, you will become a follower of the second path -- the path of knowledge. If you try to make both meet and mingle and merge, then you will become a follower of the third path.

But if you don't do anything -- not willing, not knowing, not feeling -- if you just relax, then there is witnessing. Witnessing is not knowing; witnessing is totally different. In fact, it cannot be said that you are witnessing. You are not doing anything -- not even witnessing. You are just there. Things are happening. Suddenly a bird starts singing outside and you hear it -- because you are there, you hear it. There is no effort to hear it, there is no deliberate concentration for it.

Just the other day I came across a Shankhya sutra of immense beauty: DHYANAM NIRVISHAYAM MANAH -- that's how Shankhya sutras define DHYANA. Meditation is mind without thoughts, without feelings, without will. Meditation is consciousness without any striving. DHYANAM NIRVISHAYAM MANAH. There is no longing for any object. You are not striving for anything. Then you are in DHYANA, then you are in meditation. You are not doing anything; on no plane are you doing anything. All doing has simply disappeared. there is utter silence inside you, and absolute rest.

Let this word 'rest' be remembered by you. Relaxation. You cannot do it, remember. How can you do it? If you do it you cannot relax, because then relaxation becomes a goal and you become a doer. You can only understand it. You can only allow it to happen; you cannot do it, you cannot force it. It has nothing to do with your doing. You can only understand how it happens and you can remain in that understanding. And it comes.

DHYANAM NIRVISHAYAM MANAH. When the mind is, with no desire, no object, no goal, not going anywhere, then how can it be tense? It is not a state of concentration . It is not concentration at all because concentration will need striving; concentration is a kind of tension. It is not even attention, because attention is also a kind of tension.

The Encyclopaedia Britannica defines the word 'meditation' as concentration. That is absolutely wrong. Meditation is not concentration. Concentration means mind striving, forcing, willing, trying to do something. Putting one's whole energy into one direction -- that's what concentration means. Meditation means you are not putting your energy into any direction; it is simply overflowing. It is not going in any particular direction, it is simply overflowing like a fragrance, a fragrance overflowing from a flower, unaddressed -- neither to the north nor to the south. It is not going anywhere, or, it is going everywhere. Wherever the winds will take it, it is ready to go. It is utterly relaxed.

This moment happens sometimes to you. I would like you to remember that it is not something rare that happens only to religious people. It happens in ordinary life too but you don't take note of it. You are afraid of it.

Just a few days ago, I received a letter from a woman. She had been here, then she went home. For six months she was trying and trying to meditate and it did not happen according to her idea of meditation. She must have had some desire about what it should be like. She must have had some expectations, and it was not happening.

She has written a letter to say that one day she was just sitting in the room. There was nothing to do. The husband had gone to the office; the children had gone to school; the house was empty.

She was just sitting, not doing anything, there was no desire to do. She was just sitting in the chair with closed eyes -- and it happened. It was suddenly there, with all its benedictions. But she became frightened. She became frightened because when it happened suddenly a fear came to her -- because it was there, meditation was there, but she was not there. That became a great fear and she simply pulled herself out of it. It felt as if she was disappearing.
Yes, it happens. Your ego cannot exist there. Your ego is not possible there. Your ego is nothing but all your tensions together. Your ego is nothing but a bundle of past tensions, of present tensions, and of future tensions. When you are non-tense, the ego simply falls to the ground in pieces.
She became afraid. For six months she had been trying to meditate and nothing was happening, and then one day it happened. It came while she was completely unaware of it. She was taken aback. It was there. And she had been provoking it and desiring and asking and praying, and it had not come. And then it came. But she missed. It was there but she became frightened. It was too much. She felt as if she might disappear into it and might not be able to come out of it. She pulled herself out of it. Now she writes that she is crying and weeping, and wants it back.
Now this wanting it back won't help -- because it came that day without any wanting. Without any idea of what was going to happen, suddenly it came. It always comes like sudden lightning.
This is the fourth way, that's why it is called RAJA yoga -- the royal path. The king is not supposed to do anything. Servants do. The king is not supposed to do anything. He simply sits on his throne and things happen. There are so many people to do it. That's why it is called RAJA yoga -- the path of the king. The other three are ordinary; the fourth is really exceptional. The king is not expected to do anything; he simply sits there relaxed. That's what we mean by one who is a king. Doing has disappeared, knowing has disappeared, feeling has disappeared -- the king is utterly relaxed. In that relaxation it happens.
Sufi and Zen are RAJA yogas -- the royal paths. Neither consciousness changes the content nor the content changes consciousness. This is the fundamental principle: nothing changes, there is no change happening. Things are. The flower is there and you are there. You don't change the flower and the flower does not change you. Both exist together. It is existence with no motive.
Zen people call it nirvana, the goal, the no-goal -- nirvana. One simply ceases to be. the word 'nirvana' is beautiful. It means: as if somebody has blown out a candle. Just a few minutes before it was there, the lamp was burning bright, and then you blew it out. Now the flame has disappeared into the infinity. It has become part of the cosmos. You cannot find it. You cannot trace where it has gone, where it is. It has simply disappeared.

There is a Sufi parable.
A Sufi mystic was entering a village and he came across a small boy who was carrying a lit candle. The boy was going to the mosque. The night was coming and the boy was going to the mosque to put the candle there -- as an act of worship.
The mystic saw the boy, the innocent boy, his face lighted by the light of the candle. The mystiC asked the boy, 'Have you yourself lighted the candle?' And the boy said, 'Yes, sir.'
The mystic jokingly asked, 'Then you must have seen from where the flame comes. Can you tell me from where the flame comes?' The boy laughed and blew out the candle and said, 'Now you have seen it going. Can you tell me where it has gone?'

Nobody knows from where it comes and nobody knows to where it goes. It comes out of nothingness or out of all -- which means the same -- and it goes back into nothingness or into the all -- which is the same. That is nirvana.
Sufis have the word for it -- FANA. It means exactly the same. One is utterly lost.
There is no need to do anything on the path of will or on the path of knowledge or on the path of feeling. Nothing is needed to be done -- because if you do something you will remain, you will

persist a little. Something of the ego may linger on. No change, no improvement, no effort to make you better is needed -- just be.
Mohammed says: 'Be in this world as a stranger or as a passer-by.' Be in this world but don't be of it. Be in this world but don't allow the world to be in you. 'Be for this world as if thou were to live a thousand years, and for the next as it thou were to die tomorrow.' Live this moment as if you are going to live forever and yet be mindful that the next moment may not come. So live totally, and yet remain a witness. Be involved in it, but still keep yourself like a watcher on the hill.
That is what Junaid was doing.

Now this story.

THE SUFI ANCIENT, JUNAID, TAUGHT BY DEMONSTRATION...

Sufis always teach by demonstration. There is no better way. So it always happens that when outsiders come to a Sufi Master, they are always puzzled -- because they cannot understand what is happening. They don't know the whole story. They only take the fragment that is in front of their eyes. It may be a demonstration. It may be something in which the disciples and the Master know what is going on.
Gurdjieff used to do that. And outsiders were always puzzled. And there are hundreds of books written on Gurdjieff by outsiders. Naturally they are all against him, because they don't know the whole story. It is only possible for art, insider to know the whole story.
For example, if you had suddenly reached Gurdjieff, you might have been surprised. He might have been shouting -- humiliating somebody, using abusive words. He was a past master in using abusive words. And when he was in a rage, he was really in a rage -- it was as if he was going to murder.
If you saw it, naturally you would wonder what kind of Master he was. He did not seem to be at all enlightened -- because you have a certain idea about enlightenment: that the Master will be such and such. He should fulfil your expectation. But Masters don't exist to fulfil your expectations. They have something else far more important to do than to go on fulfilling your expectations. They are not here for that kind of work. They are not asking for your respect or for any respectability. They are not bothered by public opinion; they are not asking for your vote. They are doing something which is immense, which is possible to understand only when you are an insider.
The insider knows on whom Gurdjieff is throwing all kinds of abuse. He knows -- or maybe in some moments he knows and in some moments he also misses. There are some moments when you will feel, 'What kind of man is this? Why is he abusing me so hard? What have I don?' You may have done a very small wrong, negligible, and he is being mad out of all proportion -- as if you have committed a sin. Sometimes even the insider may miss. But the insider will be able to remember. Gurdjieff has said, 'You have to be watchful. I will provoke you. I will provoke you in many ways, so that you can lose your watchfulness.'
Now something is transpiring between Gurdjieff and his disciple. You as an outsider will miss it. He is not in rage. The rage is just acting, and the disciple is being provoked into being angry. If the disciple gets angry, he misses the point. He loses an opportunity. If the disciple remains calm and quiet, watchful; does not allow the content to change this consciousness; and does not try in any way to change Gurdjieff and his behaviour -- that is consciousness trying to change the content.... The content is there -- Gurdjieff is mad. So okay, Gurdjieff is mad. And one is there watching -- neither the consciousness is affecting the content nor the content is affecting the consciousness. And you cannot deceive Gurdjieff -- because a slight change in your consciousness and your whole behaviour changes. Your face changes, your aura changes, your energy pattern changes -- you are no longer the same person.

If the disciple can remain undisturbed, unperturbed, can remain as he was before Gurdjieff started going into this rage, he has taken one step into the inner journey. He has come closer to the Master.

But it will be difficult for people who come from the outside. If you had gone to Gurdjieff.... It was a rare phenomenon. Every night he would invite all his disciples. The whole community would gather together. And there would be eating and drinking -- so much that anybody from the outside would think that these people were just mad. What were they doing? And Gurdjieff would go on forcing people to eat and to drink. He would force people to drink so much alcohol that you would think that this was an epicurean phenomenon. What kind of religion was this? Just eat, drink, and be merry? And that too was going to extremes. And Gurdjieff was very insistent about going on drinking. He himself used to drink as much as a man could drink, but he was never drunk. That was the whole point. He would tell the disciple to drink.

And there comes a point when you lose control. Immediately your reality comes up, surfaces. You can never see the real person unless he is drunk. People have repressed themselves so much that only alcohol can bring them up from their repressions. It was one of the greatest experiments ever done by any Master.

In the East we know it has been done by tantricas down the ages, but Gurdjieff was the first man to do it in the West. Whenever he saw that a disciple had drunk too much and had come to his reality -- that now he was no longer the same person that he was pretending to be -- then he would watch. Now he could be helpful. Now he knew your unconscious. What psycho-analysis does in years, he did in one day. Psychoanalysis goes on poking you to bring your unconscious up. The psychoanalyst will sit, day in and day out, by the side of the couch and listen to all kinds of nonsense and rubbish, for years -- just to help you to go on throwing out rubbish. By and by the real will start-coming up. When the top rubbish is thrown out, then the inner rubbish-will start coming up. But it takes years.

Gurdjieff used to do it in a master-stroke, in a single day. The first day the disciple was there, the first initiation would be through alcohol. The Master wants to know the unconscious immediately because there the real work is to be done. He does not want to waste time with the conscious personality. That is a -mask. Once he has known, then there will be no need. But he will take you into deep drunkenness.

Now, if somebody comes from the outside -- the so-called religious people -- they will be puzzled, very puzzled. What is happening! If somebody comes who has been tasting. Gurdjieff will give him too much to eat, and if somebody comes who has been eating too much, he will put him on a fast. He will disturb your old patterns, because when patterns are disturbed, your reality comes up. It is like changing gears. When you change one gear to another, just in the middle you have to pass through the neutral.

If a man -- for example, a Jaina -- has never eaten meat in his whole life and he goes to Gurdjieff, Gurdjieff will force him to eat meat. This is destroying his whole personality. For fifty years he has not eaten, neVer touched, maybe has never seen, meat. Now his whole personality will revolt. He will feel nauseous. The very idea may be nauseous.

My own grandmother, when she was alive, would not even allow tomatoes in the house because they looked like meat. That was her idea. Tomatoes -- such innocent people! They were not allowed in the home.

So if a person who has not even eaten tomatoes is forced to eat meat, you can understand what turmoil the Master is throwing him into. He is putting him upside-down. it will really be a destruction of all his patterns. He will vomit, he will fall ill, he may have fevers, he may have nightmares -- but this will destroy all his learned patterns and he will become again a child. And from there work can start.

If a man has been eating meat, drinking, Gurdjieff will put him on vegetable food. He will tell him not to drink at all. He will make him a vegetarian, a teetotaller -- he will force him to be as

holy as possible. The technique is the same -- to disturb the past, to put things upside-down so that the facade no longer functions and the mask can be removed and the reality can be seen. A Master has to put his disciples into their childhood again because from there they have been distracted. Somebody has become a Mohammedan, somebody has become a Hindu, somebody has become a Christian -- from that moment they have been distracted. The Master has to put them back into their childhood so another kind of life, another kind of reality, starts growing.

THE SUFI ANCIENT, JUNAID, TAUGHT BY DEMONSTRATION, THROUGH A METHOD IN WHICH HE ACTUALLY LIVED THE PART WHICH HE WAS TRYING TO ILLUSTRATE. THIS IS AN EXAMPLE....

He will live the part that he is going to illustrate. But how can an outsider know it -- know what is going on? It is a drama. It is a psychodrama. Only the people who are inside, who know the inside information -- what is going on -- will be able to see. Even they may miss many times. Suspicion will arise even in them.

For example, a naked woman is dancing. There are wine flasks. Wine is being poured into glasses, is handed over to people. There is luxury all around. There is dancing and music -- a kind of orgy is going on. And Junaid is sitting just in the middle of it -- the master of the ceremony. You see it. And you have an idea of how a Master should be. It is very rare to find a man who does not come with any idea. It is natural. It can be forgiven. Everybody comes with an idea. If a Christian comes to me, he has the idea of Christ. He starts looking at me -- am I behaving like Christ or not? If he feels I am not, then I cannot be anything. A Jaina comes; he has the idea of Mahavira. He looks; he is expecting me to behave like a Mahavira. I am neither Christ, nor Mahavira, nor Buddha -- I am just myself. I exist in my own right. I have no borrowed authority; my authority is my own. But people come with ideas. They have been trained. So it becomes very difficult. They look from the prejudices, hidden behind the prejudices. If I fulfil their prejudice, then it is okay; if I don't, then they will think that this is not the Master, this is not the true Master. They will have to go somewhere else.

And remember, no true Master has ever fulfilled anybody's desire. He cannot, if he wants to help you. He has to annoy you, he has to shock you. He has to be shocking because his whole work is to shock you into awareness.

ONCE HE WAS FOUND BY A NUMBER OF SEEKERS SITTING SURROUNDED BY EVERY IMAGINABLE LUXURY.
THESE PEOPLE LEFT HIS PRESENCE AND SOUGHT THE HOUSE OF A MOST AUSTERE AND ASCETIC HOLY MAN, WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER.

Now Junaid is one of the greatest Sufi Masters. An ordinary man will fulfil your desire -- in fact, only an ordinary man will fulfil your desire, he will pretend to be whatsoever you can expect him to be -- but no real man is going to be defined by you. He remains indefinable. No real man can be put into categories. He remains uncategorised. A real man is like mercury -- you cannot hold him in tight compartments. A real man is freedom. If you want to see the real Master, you will have to put all your notions aside.

And how can you have the right notion? You don't even know who you are, and you pretend to know what a Master should be! You are completely oblivious of your own reality and you want to believe that you can know the ultimate reality or the ultimate expression of reality. It is pretentious, and it is dangerous, and only you will be the loser. If you want to seek the real Master, you will have to drop all expectations. You will have to go nude, naked. You will have to go without any mind -- only then is there any possibility of any contact.

Just the other night a young man took sannyas. I was watching him. He was very closed. I was watching him. Whatsoever I said to him -- and I talked to him for almost half an hour -- was not heard by him. I was watching. His ears were closed. His mind was very much clouded. And then finally I asked, 'Have you something to say to me?' He said, 'Yes, I am a Christian, how can I have two names? I have been given a Christian name, I have been initiated into Christianity. And you are giving me another name. Now there will be difficulty.'

I was watching -- he had not heard a single word. I asked him, 'If you really know that you are growing, if you know that you are silent, happy, blissful, if by being a Christian you are contented, then there is no need to be a sannyasin. You are already a sannyasin. Why have you come here then? For what? If things are going perfectly well wherever you are, be there with all my blessings. Why have you come for sannyas? Nobody has asked you. You have come on your own. You have asked me to initiate you and now you bring a problem. If you are not growing, if yoU are not happy where you are, then drop the past.'

Now this young man is carrying a notion. He thinks he is a Christian. How can you be a Christian if you have not contacted Christ? The so-called priest in the church cannot make you a Christian. Only when you partake of Christ do you become a Christian. The ordinary priest himself is not a Christian -- what to say about the ordinary man? Even the Vatican pope is not a Christian. He cannot be -- because to be a Christian does not mean to belong to a church, it means to enter into Christ-consciousness.

Jesus is not the only Christ. Buddha is also a Christ, so is Mohammed, so is Junaid, so is Kabir and so is Nanak. Christ is a state just as Buddha is a state. It is the same thing; it is the same state. These two names indicate the same state. Jainas call it the state of Jina, the conqueror -- because they follow the path of will. Buddhists call it the state of Buddha: the state of awakening, awareness, witnessing. They follow the fourth path. Christ is a state, the ultimate state -- when you are no longer a man but you become God, when you transcend humanity, when you surpass humanity.

But you can become a Christian only if yoU partake of a Christ -- otherwise your Christianity will be false and your false Christianity will prevent you from making contact with any living Christ. But people come with their minds. It can be understood, it can be forgiven, but forgiving does not mean that you have to cling to it. It has to be dropped.

Now this young man can become Christian for the first time -- if he enters me and allows me to enter him. For the first time he has come around a Christ-consciousness, but he is afraid. He is afraid because he is a Christian and naturally he cannot think of me as Christ because he has an idea of Christ. If he sees me crucified only then will he believe -- but then it will be too late. And I am not going to repeat the drama! Once, it is good twice, it is boring!

Now these seekers came to Junaid. Junaid was sitting surrounded by every imaginable luxury. They must have interpreted. They must have been shocked and annoyed. What kind of Master is he?

Just the other day Maitreya brought me a Hindi magazine. They have written an article against me as the cover story. And on the cover page the title is: WHAT KIND OF GOD? Naturally, they have a certain idea -- what kind of God? I am not Rama, I am not Krishna, I am not Mahavira -- so what kind God am I? And these are the same people who, when Mahavira was there, were asking, 'What kind of God?' -- because he was not Rama and he was not Krishna. And these are the sane people who, when Krishna was there, were asking, 'What kind of God?' -- because he was not Rama. These are the same people who go on asking again and again. Rama is never repeated. Nothing is ever repeated. This existence is so unique and so beautiful.

So if you want to make contact with reality, you will have to drop notions. We all have notions.

The Sunday-school teacher asked her class to learn an appropriate phrase from the Bible and recite it as they were putting their pennies in the collection box.

On the following Sunday little Lucas came up with, 'It is more blessed to give than to receive,' as he dropped his penny in the box.
Richard's quotation was, 'The Lord loveth a cheerful giver.' This too was well received.
And so on down the line to little Lloyd. As he grudgingly made his contribution, he mumbled, 'A fool and his money are soon parted.'

Now all three boys had looked in the Bible, in the same Bible, but they had found three different quotes. When you look, you always find something that reflects you.

Father Duffy and Rabbi Muchnik were chattering at a town meeting.
'Could I ask you a question?' enquired Father Duffy.
'Of course,' said Rabbi Muchnik.
'It has always been my understanding that the apostles were Jews. Isn't that correct?'
'Absolutely right!' replied the Rabbi.
'Then how the deuce did the Jews let go of a good thing like the Catholic Church and let the Italians grab it?'

Now that is a relevant question. How did the Jews allow such a beautiful business to be lost? The richest business in the world is the Catholic Church. The question is relevant -- how did the Jews allow it to be lost? How did they miss it? This is not very Jewish.
Our minds work continuously.

In a small class the teacher asked, 'Who is the greatest man in the world?'
One boy said, 'Abraham Lincoln.'
Another boy said, 'Mahatma Gandhi.'
Another boy said, 'Washington.'
Another boy said, 'Karl Marx.'
And so on and so forth.
And then came the little Jewish boy who said, 'Jesus Christ.'
The teacher was surprised and said, 'Aren't you a Jew? How come?'
The little boy said, 'In my heart of hearts I know that the greatest man in the world is Moses -- but business is business.'

Whenever you interpret something, rather than thinking that it is objective, always remember it is a reflection of your mind.
Now these seekers were very puzzled at seeing the luxury and Junaid sitting there. These people must have been very, very attached to things; these people must have been very, very desirous of having, possessing; these people must have been very, very materialistic. Seeing Junaid surrounded by all these luxuries, a deep jealousy must have arisen in them which was not visible to them. and whenever people are very indulgent they have a religious idea that people who are indulgent are not religious. How can they be religious? They are indulgent. So people who are religious must be far away from all kinds of indulgence. If you are too much of a money maniac, then you will have an idea that the real man of God will not have any desire for money.
This has to be understood. You always put the opposite higher than you because you condemn yourself utterly. You know that you are mad about money, so immediately the idea comes, 'So he is just like me. He is nothing special. He is just like me.' If you are too sexual, if your mind is continuously fantasising about sex and you see Junaid sitting with a beautiful woman, immediately Junaid is condemned in your mind. So he is just like you. This is what you would like to do -- so what is the point of making this man your Master?
People go on searching for the opposite. People only respect the opposite. This has to be understood -- this tendency. People are attracted by the opposite but the opposite cannot change

you -- because the attraction of the opposite is a very natural law. Man is attracted to woman; woman is attracted to man. The poor is attracted to the rich and -- you will be surprised -- the rich is attracted to the poor. Rich people always think that the poor are enjoying great things -- they have beautiful sleep, they have good appetite. Rich people always think that there is great)oy in living in nature -- in living in a hut, in a cottage. Rich people always think that in small villages far away there is joy and bliss. In great cities how can there be joy? They live in the great cities and they hanker for the village.
And ask the villager. He hankers for Bombay, New York London. His hankering is to reach the biggest city possible. His hankering is to live in a big skyscraper. He wants all that the rich people have.
Remember, rich people are interested in the poor -- so whenever they see an enlightened person living in poverty their heads bow down. They say, 'This is the right thing.' If they see a JANAK, a rich man, enlightened, they cannot believe it. It is impossible for them. Their understanding becomes a barrier.
Now an enlightened person has no bondage. He can live in poverty if he feels this is going to help his disciples; he can live in riches if he feels this is going to help his disciples. His whole life is a teaching. It is a deliberate device. It is a situation. It depends on him what he chooses. He has no bondage to anything. And he can change from one to another. He is utterly free.
They thought that this was not the right man. They left Junaid. They missed a great opportunity.

THESE PEOPLE LEFT HIS PRESENCE AND SOUGHT THE HOUSE OF A MOST AUSTERE AND ASCETIC HOLY MAN, WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER.

They must have thought that this was the right man. They were all worldly people. Seeing Junaid surrounded by worldly luxuries they thought that he was just like them.
Look into your so-called religious people and see who they respect -- you will be surprised. For example, in India, the Jainas are amongst the richest people. They are the Jews of India. They have all kinds of luxuries. It is a small community but it has one of the biggest portions of this country's wealth. See their saints. They are naked; they don't possess anything. This is rare. The community is rich and the community worships somebody who is absolutely naked, possesses nothing. It looks strange logic but it is not. The opposite is attractive.
The rich people can only worship the poor. They live in luxury; they can only worship somebody who lives in austerity. If you want Jainas to be your disciples, you will have to become a a masochist. You will have to torture yourself. The more elan and thin you become -- just bones -- the more and more respect will be coming to you. You will have to commit slow suicide. The more dead you are, the more people will be coming to worship you.
And this is strange! These people are living wealthy, rich lives. But the opposite attracts. It is always the opposite that attracts.
Another example.... Mohammedans are poor people in this country. When their religious festival days come, they will purchase new clothes, new perfume. They will prepare good food for themselves and invite friends. When the Mohammedans' religious function comes, they will wear new clothes because that is the only time they purchase or they can purchase. Then the whole year they will use the same clothes. And they will prepare good sweets. delicious foods, invite people. Those days will be of great joy. And they will spend money. They cannot afford to spend money the whole year round -- only once or twice in a year.
Now the Jainas, the richest community in India, when their religious festival days come, they fast. They don't eat at all! The whole year round they eat too much. Jainas are the only people in India who go on diets. They eat too much. They are the only people who are interested in naturopathy. And when their religious days come, they fast. On their religious days, they live very saintly lives. They will not use their ordinary clothes, they will use just white clothes..They will look

saintly. They will go in saintly robes to their temples. This is only for ten days -- the whole year round they are just the opposite.
What is happening? The opposite attracts. Remember always that just because something is opposite to you, it does not mean it is true. It may be opposite to you, but it may not be opposite at all. Or the person who is being opposite to you, may just be trying to attract your respect. It is very easy to gain respect by just becoming opposite to people.
And people very, very much respect those who are maso-chistic. They think this is great. They are torturing themselves for the other world. Their sacrifice is great. It is nothing! It is simply neurosis! Those people are ill. They need psychiatric treatment -- because it is natural to be joyous, to be healthy, to be hungry, to eat. It is natural to live comfortably. It is unnatural to create discomfort. It is very normal to find a way of life which is less and less inconvenient. A person who seeks inconvenience is somehow pathological.
So they left the presence of Junaid and they came to a very, very ascetic and austere man WHOSE SURROUNDINGS WERE SO PLAIN THAT HE HAD NOTHING BUT A MAT AND A JUG OF WATER. It appealed to them.

THE SPOKESMAN OF THE SEEKERS SAID, 'YOUR SIMPLE MANNERS AND AUSTERE ENVIRONMENT ARE MUCH MORE TO OUR LIKING THAN THE GARISH AND SHOCKING EXCESSES OF JUNAID, WHO SEEMS TO HAVE TURNED HIS BACK UPON THE PATH OF TRUTH.'
-- as if they knew what truth was and what the path of truth was; as if they knew what was transpiring there between Junaid and his disciples; as if they knew that it was a psychodrama. They knew nothing. From the very outside they judged. Never judge anything from the outside. And when you go inside, the deeper you go, the more totally different will be the vision. Then you will see the real; then you will see what reality is. Never watch it from the outside.
It happens here every day. People come to watch. They see you dancing, singing, and they say, 'What is this? Dancing and singing? How is dancing and singing related to religion?' They have a certain idea that religion means that somebody should be sitting under a tree with closed eyes, in a yoga posture. If people see you all sitting here under trees with closed eyes in yoga postures, then we will be mobbed. Then the whole country will start rushing here. So many saints!
But I prevent them. I have my own devices -- simple devices! If they see a man and woman holding hands, they escape! This is not the place. This is what they always wanted to do and have not. They feel jealous -- 'This can't be a religious place. These people are just living in the world, being very worldly -- laughing, dancing, singing, loving.' This is not their idea of religion.
But they don't know what is transpiring here. It is possible that a man who is sitting under a tree with closed eyes in a yoga posture will be a murderer.

It happened once....
A man murdered somebody and escaped. The police followed him and were coming closer and closer. Then the murderer came to a river which was flooded. He was puzzled because he did not know how to swim and it was dangerous to go into the river.Looking around he saw a man, a saint, sitting under a tree. He had rubbed ashes on his body. So he threw his clothes in the river, became naked, rubbed ashes on his body, and sat under the tree. The police officers came and looked at these two great ascetic saints. They touched their feet -- in India that's how things are -- they touched their feet. The murderer laughed inside. This was a miracle! Just a few minutes ago they were after him. If he had been caught he would have been sentenced to death. But now they became his followers. They started coming to him for satsanga, to sit by his side. And in India every stupid person knows things about spirituality, so he started talking about spirituality. By and by greater officers came. Finally the king came. and when the king touched his feet he could not believe what was happening.

But this happens. You look only at the posture, you look only at the outside. It is possible that when people are dancing they may be in a state of utter silence. The music is outside, the noise is outside, their bodies are moVing, there is great movement, but there may be a point deep inside which is not moving at all. In fact, to attain to that point which is not moving, movement is the best background. When everything is moving around you, the wheel is moving fast, just at the centre of it -- the centre of the cyclone -- nothing is moving.
You may see a man sitting silently with closed eyes and he may be fantasising about women. And it is possible that a man may be holding the hand of his woman and may not be sexual at all in that moment. But that is something inner. In fact, as I see reality, to be with a loving woman and to be with a loving man is the best way to get beyond sexuality. If you love, sex disappears. If you have enjoyed, penetrated, got involved with love energy, sooner or later you will find that sex disappears. If you want to remain sexual, starve yourself of sex -- and you will remain sexual. And your mind will go on fantasising.
You can just try a small experiment. If you eat well -- I'm not saying too much, just the right amount, what Bud&a calls SAMYAK AHAR, right food, whatsoever is needed by your body -- you can forget about food. If you fast one day, you will think about food the whole day. And you will fantasise. Fantasy comes out of unlived experiences. Your so-called saints sitting under trees in austerity may be just the opposite. Deep inside they may be fantasising about all kinds of things, they may be fighting with them.
I am creating a totally different kind of situation -- where you are allowed to be natural so you can see everything that your mind wants to see. Then you can go beyond.
That was the situation -- but they missed. That's what was happening there. Junaid was sitting in luxury with his disciples, creating a situation in which they could become very, very silent and witness.
'YOUR SIMPLE MANNERS,' they said to the ascetic, 'AND AUSTERE ENVIRONMENT ARE MUCH MORE TO OUR LIKING THAN THE GARISH AND SHOCKING EXCESSES OF JUNAID, WHO SEEMS TO HAVE TURNED HIS BACK UPON THE PATH OF TRUTH.' THE ASCETIC HEAVED A GREAT SIGH AND STARTED TO WEEP.

The ascetic knew far better about his own inside. He must have been a sincere man. Otherwise it is very difficult when people are respecting and worshipping you to say, 'No, you are wrong.' He must have been a sincere man.
'MY DEAR FRIENDS, SHALLOWLY INFECTED BY THE OUTWARD SIGNS WHICH BESET MAN AT EVERY TURN,' HE SAID, 'KNOW THIS, AND CEASE TO BE UNFORTUNATES! THE GREAT JUNAID IS SURROUNDED AT THIS MOMENT BY LUXURY BECAUSE HE IS IMPERVIOUS TO LUXURY. AND I AM SURROUNDED BY SIMPLICITY, BECAUSE I AM IMPERVIOUS TO SIMPLICITY.'

He said something tremendously meaningful, tremendously significant -- 'Know this. Don't be befooled by shallow, outward signs, otherwise you will remain always unfortunate. You will miss the real person because the real will not in any way fulfil your expectations. He has no obligation to fulfil your expectations. The unreal and the pseudo will always be ready to fulfil your expectations, and you will fall into the trap of the unreal. And you will remain unfortunate.'
He said, 'Know this, and cease to be unfortunate. Know one thing: that the outward is not a sign for the inward.' If you want to see the inward, you have to see it directly, immediately. You are not to see from the outward signs.
'THE GREAT JUNAID IS SURROUNDED AT THIS MOMENT BY LUXURY BECAUSE HE IS IMPERVIOUS TO LUXURY.'

He can be surrounded by luxury because he can remain beyond. He is impervious to it. There is no passage inside his being for luxury to enter and affect him. He is a watcher on the hills. He is

there and yet not there. Luxury is surrounding him but he is not surrounded by luxury. That's why he is sitting there.
'And as far as I am concerned,' the ascetic said, 'I am surrounded by simplicity because I am afraid of luxury. I am still weak. I am still desirous. I am pretending to be simple. Junaid IS simple. He can afford to be surrounded by luxury because he is simple. He knows his simplicity cannot be destroyed and corrupted by anything. He is so beyond the material that it does not matter. The material matters no more. He can be in the marketplace and yet be in his deep meditation. I cannot afford that because I am not impervious to luxury. On the contrary, I am impervious to simplicity. Although simplicity is all around me it is not entering me. There is no passage.'
The man must have been an authentic, honest man. Of course, he was still moving in the wrong direction, but he was not a fake. He was moving in the wrong direction but moving with sincerity. When you move in the wrong direction with sincerity, sooner or later your sincerity will bring you to the right direction.
The story does not say anything else, but one thing is certain: this man understands Junaid. How long can he remain away from Junaid? He will have to go to the Master. And he understands his problem -- how long can he go on pretending by arranging simplicity around him? One day or other he will get out of it, and he will start looking for the right key. The right key is the fourth way.
The fourth way means content not affecting consciousness; consciousness not affecting content. The world is there, I am here. There is no bridge. There is no meeting. This is the path of Sufism, the path of Zen, the path of all essential religions.
Sufis: The People of the Path, Vol 2
Chapter #12
Chapter title: Different Breezes
7 September 1977 am in Buddha Hall

The first question:

Question 1
I AM ALWAYS IN A HURRY AND ALWAYS WORRYING WHETHER I WILL BE ABLE TO REACH OR NOT.

There is nowhere to reach and there is no one to reach. The whole idea of the goal is illusory. Then you start living in the future, and the time is now, and the place is here. Then you start living there -- somewhere far away. Then and there become more important than now and here. That is the whole art of becoming miserable, that is the whole basis of anguish, anxiety. It divides you; it divides you from your present reality. The goal becomes more important and the moment becomes less important; and the moment is real and the goal is just a dream. When you live for a dream you will suffer, because the dream cannot be fulfilled. The dream can never become reality; the dream will remain a dream. And you will be wasting precious life.
I am against all goals. God is not a goal, truth is not a goal. Truth is already here. If you are also here, there will be a meeting. But you are not here. God is waiting here for you and he never finds you here; you are somewhere else -- on some other planet, in some other time, in some other place. It is not a question of you going to God, the question is of you coming to God. It is not a question of going, it is a question of coming back home. God is waiting for you here.
And once you have this idea.... Everybody has it, because down the ages only one thing has been taught to man: that he has to become something, that he has to improve upon himself, that he has to progress. This idea has gone into your bones, into your very marrow. And it goes on driving

you mad! It never leaves you at ease, it does not allow you rest. It is not possible to relax with this mind. But you have always been taught: push, rush, hurry, time is short and time is money. Push, hurry, do something before time is lost. What do you want to do? Be! And being is possible only herenow. Becoming is a poisoning idea. If you are in the trap of becoming you will remain neurotic.

There is nothing really that you need. All is already given to you. That which you want to become, you have been all along. Never for a single moment have you missed it. Even though you are in misery, never for a single moment have you missed your reality, your truth. How can you miss your reality and your truth?

I am not giving you a goal here, because all goal-orientation will make you more and more unhappy. I am making an effort to take all goals, all ideals, away from you, and to leave you herenow, in a totally different kind of space, a different presence. This moment is beautiful, this moment is perfect.

You ask me: I AM ALWAYS IN A HURRY, AND ALWAYS WORRYING WHETHER I WILL BE ABLE TO REACH OR NOT. Where do you want to go? What do you want to reach? The seeker is the sought. To know the one who is hidden inside you is all that is needed, and for that you need not go anywhere. For that you need not even open your eyes. For that you need not even take a single step. That's why Lao Tzu says, 'If you seek, you will miss. Don't seek, and you will find.'

Seeking is desiring. And once you start seeking you will go on going astray -- from one goal to another goal. Sometimes it is money that is the goal, sometimes it is power; then sometimes it is meditation and sometimes it is enlightenment and God and nirvana. The name changes but the goal remains. And you remain tense because time is slipping by. How can you avoid tension? Time is slipping by and the goal has not come yet, and life is becoming less and less. Energy is being lost and the goal has not come yet. How can you be happy? You become more and more hectic, more and more hungry for the goal. Death is coming and the goal seems to be nowhere. Naturally, as you grow in age you become more miserable. It is not death that makes you miserable and it is not old age that makes you miserable -- it is the impossibility of the goal. When you are young you can hope. Enough time is there, enough energy is there, the body is healthy, and you have not tasted frustration yet, and dreams look beautiful. By and by, as you grow in age, you will grow in frustration. All dreams will break somewhere. And you will go on creating new illusions because you cannot live without an illusion. Death comes close and the goal does not come -- that is what misery is. That is what frightens.

But if you don't have any goal, you will not be frightened by death. If you don't have any goal, you will not be frightened by anything -- nothing can be taken away from you. You cannot miss in the very nature of things! It is impossible to miss.

The modern mind is even more addicted to goals because the modern mind is educated, civilised. The more you are educated, the more ambitious you become -- because all that education does is to create a subtle mechanism in you for ambition. Education corrupts you, corrupts your sources of joy, gives you great ambition, ego trips. The more the world has become educated, the more panicky people are -- and nobody is certain whether he is going to make it or not.

In Lewis Carroll's Alice's ADVENTURES IN WONDERLAND, there is this beautiful piece:

'Cheshire Puss,' said Alice, 'would you tell me please which way I ought to go from here?'

'That depends a good deal on where you want to get to, said the cat.

'I don't much care where,' said Alice.

'Then it does not matter which way you go,' said the cat.

'So long as I get somewhere,' Alice added as an explanation.

'Ah, you are sure to do that,' said the cat, 'if you only walk long enough.'

Where are you going? What is the goal? Once you have a goal in your mind you start seeking for means, ways, to reach the goal. Once you have an end in mind, you start looking for paths,

methods, techniques. Goal-orientation creates the path, the method, the technique. Once the goal is dissolved, there is no need for any technique or for any method. Then suddenly you are here. And you are not missing anything. The idea of missing is created by the idea of a goal. Once you have a goal then you feel you are missing.
For example, if you have a goal that you need to have one million dollars, then you are missing -- because you don't have even one dollar in your pocket. And you need to have one million dollars. So you are missing one million dollars. The man sitting by your side who has not got that idea of one million dollars, who is not that mad, is not missing. Both are in the same situation, both may have the same kind of money, hut one is missing and one is not missing. It depends.
You are missing God because God has become your goal. You are missing enlightenment because enlightenment has become your goal. Nobody else is missing. Make a goal and that becomes the problem. If you listen to me rightly, drop the goal. Drop all goals. And you will not be able to miss. There is no way to miss then! How can you miss without having a goal in your mind? And when you are not missing, that is the state of being a God, or being in God. When you are not missing, that is what is called enlightenment. Enlightenment is not a goal. It is the understanding that there is nothing to miss because there is nothing to achieve.
Let me repeat it: enlightenment is not a goal. It is the understanding that there is nothing to achieve, nothing to miss. Then you are enlightened.
You can become enlightened this very moment. Nobody is barring the-path, nothing is hindering you. But the problem is with you -- that you want to become enlightened in the future. Even if I go on insisting that you can become enlightened right now, the question arises, 'Right now? How can it be possible? Give us a little time, we will have to prepare. We will have to get ready. We will have to do yoga ASANAS and Dynamic Meditation and Kundalini and things like that. Just give us a little time. How can we become enlightened just as we are?'
YOU ARE enlightened, that's why I say you can become enlightened right now. You have never been unenlightened ever! You have always have been enlightened all along. You just don t recognise the fact.
You ask: HOW TO BECOME...? And in that very how, you miss, you miss the whole point. There is no how to it. Once you start trying, then you are getting into difficulty.
Just the other night I was telling a story....

A Zen Master dropped his handkerchief and said to one of his disciples who was just sitting here, 'Try to pick up the handkerchief. Try to pick it up.'
Immediately the disciple picked up the handkerchief and gave it to the Master. But the Master was not happy. He dropped it again.
And he said, 'Listen to me, to what I am saying. Try to pick it up.' And the disciple again picked it up. It happened six times, and the Master dropped the handkerchief again and again. When he dropped it the seventh time it dawned upon the disciple what he meant. He was saying something absurd. He was giving a koan.
'Try to pick it up!' How can you 'try to pick it up'? Either you pick it up or you don't pick it up. How can you try?
Then he got the point that trying is not possible. Either you pick it up or you don't pick it up -- trying is not possible. Then he laughed.

And he said, 'I understand.' He bowed down, thanked the Master.
And the Master said, 'Remember, never try. Either do or don't do. There is no way to try.'

Either you are enlightened or you are not enlightened. There is no way to make efforts for it, there is no way to try. Trying brings tension. And you have been trying, you have been trying in many ways. When you miss from one way you think that way is wrong. No, sir, that way is not wrong -

- trying is wrong. When you miss with one Master you think that this Master is wrong. No, not necessarily. The Master may not be wrong at all. Just because you were trying you missed.
You miss in the church so you go to the temple. You miss in the temple so you go to the mosque. You miss in the mosque so you go to the GURUDWARA. But you don't drop your addiction to trying. Neither the temple, nor the mosque, nor the church, nor the gurudwara is going to give it to you -- because you already have it.
The only thing that is needed is an understanding of the absurdity of trying. This is a speed mania -- first trying, and then, naturally, the second idea comes automatically: to get there soon and fast. Who knows, tomorrow life may not be there. So first one starts trying, reaching, grabbing for the goal, and then one becomes interested in how to attain speed.
In day-to-day life, or in the so-called spiritual life, the problem is the same.
Just the other day I was reading: 'The average American spends fifteen hundred hours annually driving some seven thousand-odd miles and earning the capital needed to keep his vehicle in tow, shelter it, park it, and pay highway taxes. For each hour of his life invested, he covers only five miles in his car.
'In nations where highways are few, citizens cover such distances on foot. The difference between Americans and these backward, non-industrialised folk is that Americans spend twenty-five per cent of their time each day concerned with getting to and fro, and the walking citizens of other lands spend only five per cent.'
Now this great effort to reach there fast, with speed. has created only problems. It is ridiculous that the backward country people only give five per cent of their time to going to their work and coming back home, and the Americans give twenty-five per cent -- with all the modern techniques, speedy vehicles. This is ridiculous! What is the point of it all?
And this whole thing has happened because of speed -- you have to reach fast.
First, there is nowhere to reach. Second, there is no need to be so fast. Be on a pleasure trip. Let this life be a joyous journey to nowhere -- from nowhere to nowhere. You come from nowhere, you go to nowhere. In the middle you exist. You come out of nothing, you disappear into nothing. In the middle is the flash of being. Enjoy it while it is there. Celebrate it. Don't destroy it in reaching somewhere; there is nowhere to reach. And, more important, there is nobody inside to reach. The traveller exists not, the traveller is a myth.
The pilgrimage is true but the pilgrim is false.
Look into your deep moments of joy and you will understand what I mean. When you are really joyous, there is nobody who is joyous in you; there is only joy. When you are celebrating, there is nobody who is celebrating; there is only celebration. When you are dancing, look within. There is nobody who is dancing, there is only dance. That's what Sufis call FANA -- there is nobody inside. it is all emptiness, it is all pure emptiness.
You create the goal, the goal creates the ego. Then the ego needs higher and greater and bigger goals. And bigger and higher goals create bigger and higher egos, naturally. A worldly man has money as the goal; his ego is not very big. But the spiritual man -- his ego is enormous, because he has a bigger goal. Money is below him, he needs God. Less than that is not going to satisfy him. Power and prestige are below him; he wants nirvana, enlightenment. So you will see more ego, more burning ego, in the spiritual man than in the ordinary, the worldly man. The worldly man is not so egoistic. His goals are very day-to-day things, trivia. With trivial goals you create a trivial ego; with great goals you create a great ego. With no goal, ego disappears -- fana, anatta -- no-self.
So try to understand how you go on creating misery by creating goals, how you go on creating ego by creating goals. It is a vicious circle. And then speed comes into the mind -- then you want to do it as fast as possible. First, there is no goal; second, there is nobody to achieve it; and third, you are creating another misery for yourself -- how to reach there fast. The goal exists not, the seeker exists not, and now there is this idea of speed. That creates more and more anguish. You

cannot sleep, you cannot rest, you cannot love. How can you when there is so much left to be done, when the whole life seems to be a wasteland because the goal has not happened yet? Understanding is conversion, understanding is what Sufis call TOBA -- a return, a hundred-and-eighty-degree turn. You simply see the point, and you laugh, and you can have a cup of tea. That's what enlightenment is -- laughter, and a cup of tea.

The second question:

Question 2
YOU BELIEVE THAT MAN SHOULD LIVE MORE MEDITATIVELY. HOW CAN THIS SOLVE LIFE PROBLEMS OR PREVENT WARS?

First, I don't believe a thing. I am not a believer at all. Never join the word 'belief with me.
It is not my belief 'that man should live more meditatively', it is my understanding that man can live only in meditation -- otherwise there is no life. Meditation is life. Not to be in meditation is not to live. Then you only pretend that you are living; then your life is just a mask. It has no authenticity in it, it has no depth; it is just the surface, the facade.
So first, I don't believe that man should live more meditatively. Second, I have no 'shoulds' and 'should nots'. Never bring those words in where I am concerned. I don't give you any 'should', because all 'shoulds' bring guilt. If I say that you should do this, I am creating guilt in you. If you cannot do it, there will be guilt. You will feel that you have missed something; you will become more miserable. And the 'should' means future. I am not concerned with the future at all. Look at the lilies in the field. They think not of the morrow, hence they are beautiful. Listen to the birds in the trees. They don't think of the morrow, hence they are fantastic, gorgeous. Each moment is so joyful.
I don't give you any 'should'. 'Should' means the future, 'should' means you have to do something tomorrow, or the next moment. 'Should' cannot be related to the present, 'should' brings the future in. My whole concern is with the present -- this moment. I don't give you any dreams. 'Shoulds' are all utopian. They say, 'If you do this, then this will happen.' They are conditions. And I say to you that God is unconditionally given to you. It is a gift. There is no way to earn God, there is no way to become worthy of having God -- God is not a possession. God is a gift, and an unconditional gift. it is available to each and every one, there is no 'should' to be fulfilled.
So even meditation is not a 'should'.
And thirdly, how can you DO meditation? It is not a question of doing. You can be in meditation but you cannot DO it. It is like love. You can be in love, but you cannot do it. Have you ever tried doing love? Then you go on doing something else, and there is no flow, there is no glow, there is no joy. It becomes a duty. You go into empty gestures, impotent movements, but there is no soul in it. You cannot do love. Love is a state, not an act. So is meditation.
Meditation is a state of silence; meditation is a state of no desire; meditation is a state of no past, no future; meditation is a state when you are not doing anything, just cherishing your being. You are just happy that you are, happy that you are breathing, simply happy for no reason at all. In those moments there is meditation.
I cannot say to you that meditation is a 'should', that you should do it. I can only explain to you what meditation is. If you understand me, you will be in meditation. There is no 'should' to it. It you don't understand me, you will not be in meditation. But then too you need not feel guilty. Guilt comes when you do something and you fail. Now meditation can become the sure way to create guilt. If you DO it, you will fail! That's how people are guilty.
They try to make love and it doesn't happen -- they feel guilty. They start thinking, 'I am unloving, I'm trying my hardest and it is not happening.' Naturally they think that something is wrong with them. Nothing is wrong. The only thing wrong is that you are trying to do something which cannot be tried. You are trying to do something which can only be spontaneous -- it comes

when it comes. At the most the only thing you can do is not resist it -- when it comes, don't resist it. When it comes, keep your doors open, that's all. But that is not much of a doing, it is more of a non-doing. You can allow meditation to happen or you can resist meditation and not allow it to happen. 'Should' cannot be made out of it.

I don't give you any commandment; I am not a commander. All commanders are dangerous people; they have destroyed humanity. All commandments have corrupted man because they have created guilt. A 'should' is a goal.

I am simply sharing my understanding with you. I am in no way concerned with improving upon you. I am not trying to fix you. If you want to be fixed you should go to a psychiatrist, a psychoanalyst, a therapist. They are the people who fix you.

But the very idea of fixing a person is insulting. It means you have been taken as a thing. Yes, a car can be fixed in the garage, and when your bathroom is leaking a plumber can fix it -- but man is not a thing. You cannot fix man.

First the priest used to do it, now the psychotherapist is doing it. The priest has failed. The psychoanalyst is failing, not because something is wrong with the priest or something is wrong with the psychoanalyst, no. The whole effort is wrong. You cannot fix anybody. Man is freedom. The idea of fixing him reduces him to a thing, kills his spirit. I don't give you any 'should' and I don't want to fix you. In fact, I am not interested in your spiritual growth at all.

What I am interested in is sharing that which has happened to me. It is not that I have done it, it has happened to me. And because it has happened to me, how can I give a 'should' to you? It happens. I can only make you alert about how it happens. It has nothing to do with you or with your doing. You have to be receptive. Understanding makes you receptive, understanding makes you more relaxed, understanding brings you to a kind of let-go. And in that space, meditation simply IS.

Meditation is a state when you are not trying for anything, not even for meditation. Meditation is a state of non-striving, utter relaxation. There is no goal, nowhere to go, nothing to be done. The sheer joy of being is what meditation is. How can you do it? By doing it you will destroy it.

So I cannot give you a 'should'.

You ask: YOU BELIEVE THAT MAN SHOULD LIVE MORE MEDITATIVELY. No. All that I want to say to you is that meditation is your birthright. It is there waiting for you to relax a little bit -- so that it can sing a song, so that it can become a dance. The flower is there but you are so worried about other things that you can't see it. It has already happened. It happened the moment you were born, it happened the moment you became alive. The moment you entered into existence, meditation bloomed in you.

And sometimes there are moments when you become aware of it. Just hidden beneath the surface of your day-to-day activ-ities, have you not become aware of a substratum deep down where nothing ever happens and all is silent? In the Upanishads they say that life is like two birds sitting on a tree. One bird is sitting high on the top of the tree. unmoving, silent, as if not. Another bird is jumping from one branch to another, from this fruit to that fruit, is fighting, is struggling, is trying to reach, is very tense, tired, frustrated. The Upanishads say that these two birds are you. On the lower branch the one bird goes on jumping, rushing, in a hurry, doing this and that. On a higher branch the other bird goes on sitting, just watching the lower bird and the foolish efforts that he is making. And both are you.

Deep in you, meditation is already the case. So whenever it happens that your day-to-day turmoil is a little bit less.... Maybe you are watching a sunset, and watching the sunset your constant chattering mind has become quiet, the beauty of the sunset has made it quiet. You are in a kind of awe -- the wonder, the mystery, the beautiful sun setting, the night descending, the birds moving back to their nests, the whole earth getting ready to rest, the whole climate of rest. The day is gone, the turmoil of the day is gone, and your mind feels quiet. The bird on the lower branch sits for a moment unmoving. Suddenly there are not two birds any more, there is only one bird. And suddenly you feel great joy arising in you.

You think that the joy is because of the beautiful sunset. That's where you are wrong. The beautiful sunset may have functioned as a situation but it is not because of that. The joy is coming from within. The sun may have helped, but it is not the source. It may have been helpful in creating the situation, but it is not the cause. The joy is coming from you. It is arising in you. It was there; the surface mind had only to settle in a quiet space. And the joy started arising.

Or looking at the moon; or sometimes listening to music -- Beethoven or Mozart; or sometimes playing a flute; or sometimes doing nothing, just sitting on the grass, basking in the sun; or sometimes walking in the rain and the water goes on splashing on you and everything is cool and wet and the smell of the earth and the music of the falling rain -- suddenly the joy is there, the benediction is there. It does not come from the outside, it comes from your innermost core. That's what I call meditation.

Once you have started to understand this, you will be falling more and more into that meditative state. It is not something to do, it is something to understand.

And you ask: HOW CAN THIS SOLVE LIFE PROBLEMS OR PREVENT WARS? I am not worried about life problems and I am not worried about wars. In fact, I am not concerned with society at all. My whole concern is the individual. My whole concern is you. My whole concern is the personal, not the social.

Yes, if more and more people start falling into a meditative state, the society will change, automatically. But that is none of my business, I am not worried about that. If it happens, it happens. If more and more people start living in this meditative state, enjoying this meditative state of non-striving, non-ambition, non-desiring; if many, many people live in this kind of rest, they will create a vibe around themselves. And the society will naturally cool down.

The society goes to war because people are tense, because people are continuously warring within themselves, because people are angry, because people are in a rage, because people are very, very complaining -- they are not happy, they want to destroy. When you are happy you want to create; when you are unhappy you want to destroy. When you are in a kind of rage you become murderers or you become suicidal; when you are in a kind of gratitude you write a song or you paint a picture -- you do something creative. Creativity comes out of happiness; destruction comes OUt of unhappiness.

People are miserable. Millions and millions of people are miserable -- their misery collects like clouds. Have you sometimes seen smoke arising from every roof in an Indian village? That smoke goes on gathering, becomes a cloud, hangs over the village. Everybody has contributed to it. That's what a war is. Rage, violence, ambition, aggression is rising from everybody's roof, from everybody's head, like smoke. Then it collects together, it becomes a great cloud -- that's what war is. Then one day you are all surrounded in darkness, in murder, in killing each other, in rape.

After every ten years a great war is needed, because in ten years we accumulate so much anger that only war can release it. We accumulate so much pus that after each ten years the world has to become mad, neurotic, so we can release our pus and poison.

But I am not directly concerned because that is not the direct thing. Nothing can be done about it directly. That's what politicians go on doing: talking about peace, releasing peace doves. All nonsense! And they go on creating bombs. They talk about peace and they prepare for war. They even say that ridiculous thing: that they are preparing for war so that there can be peace in the world.

I am not concerned directly with the society. I am concerned with the individual because only the transformation of the individual can ultimately bring another kind of society into the world. It cannot be brought directly. Those who try to bring it directly are the politicians. I am not a politician at all.

The new society can come one day, if the new consciousness has come. But it will be a by-product of a new consciousness, not vice versa.

Marx says, 'First the society has to change, then the new consciousness will be born.' I say, 'First the new consciousness has to come, then the society will change.' Consciousness is more valuable. A meditative consciousness has to be released into the world. And you cannot do anything other than become meditative. If you yourself move into that space more and more, you will be creating a kind of energy around you which will help others to become more meditative. When you sit by the side of a meditative person, something in you starts changing immediately. When you sit by the side of a person who is really angry, something in you starts getting disturbed. His anger hits you, provokes your anger. When you sit around a closed person you become closed. His closedness tends to create closedness in you. We are affected by each other because we live in one ocean. It is natural to be affected by each other. When you see somebody laughing, suddenly a smile comes to your face. You may have been in misery, but for a moment you forget. The laughter was so beautiful, so catching, so infectious that you forgot your misery for a moment; you got in tune with the person. The laughter of that person turned you on. You smiled. You will fall back into the trap -- that's another thing -- but ripples around you affect you. So my approach is not towards society. To me society does not exist, because society has no soul. Only the individual exists. The individual has the soul. My approach is towards the individual, my appeal is to the individual. I provoke the individual, I call forth the individual. And if many, many individuals are in the kind of space I call meditation, then by and by there will be no more wars. It is not that we will have to arrange peace protests and we will have to arrange peace marches -- all that is nonsense. Have you ever watched people protesting against war? They look so angry. They are ready to fight with anybody. Every protest of that kind ends in a fight with the police. They start throwing stones, they start burning buses. Every peace march ends in war. And you see the people shouting -- how angry they are!

This is another way to throw off your anger, that's all. They are against war. The angry person needs to be against something -- anything will do -- but he wants to be against something so that he can show his anger and not feel guilty.

I am not in favour of all these things. They are still political. They are part of the same rut; they don't change a thing. They only create an illusion that change is going to come, and it has not come. For five thousand years man has been trying to change society, and society does not change. All that can be done can be done with the individual. Only the individual has the capacity to change because only the individual has the capacity to turn back upon himself.

If many more individuals change, it will be a different kind of society. There will be no war.

And you ask: HOW CAN THIS SOLVE LIFE PROBLEMS? I am not saying it will solve life problems, I am simply saying that if you are in a meditative state, problems will disappear -- they will not be solved; There is no need to solve a problem. The problem is created by a tense mind in the first place.

For example, a man came to me. He was suffering from insomnia. He was a politician, a minister, in some state in India, and he wanted me to give him some meditation so that he could relax and go to sleep. I told him, 'Insomnia is not your problem, ambition is your problem. What do you go on thinking about in the night?'

He said, 'Politics, of course. Politics, you know, is a continuous fight, so I go on thinking about it and that keeps me so hot that I cannot fall asleep.'

So I said, 'It is not a question of meditation to help you. The question is how to drop your ambition, how to understand your ambition.'

But he was not interested in that. He said, 'That is too much, I cannot drop out of politics. I have come just for your blessings so that I can sleep.'

Now he wants to do a miracle. He will create insomnia and I have to bless him so that he can sleep well. And he said, 'I went to Maharishi Mahesh Yogi and he gave me Transcendental Meditation, and he said "Everything will be okay. Your problem will be solved."'

I told him, 'This is foolish. You will be creating the problem continuously. It is not a question of solving it. You go on pouring water onto the roots of a tree and you go on pruning the tree. Stop

watering it, otherwise pruning is not going to help. In fact, pruning may make its foliage more thick. I cannot give you any meditation but I can show you, make you understand, how you are creating your insomnia. Your ambition is the cause. If ambition disappears, insomnia will disappear.'

Life problems are not to be solved. Why they are there in the first place has to be understood. A meditative mind has insight. He can see how he himself creates his problems. And then, naturally, one stops creating them. It is not that one solves them -- they are no longer created. And there are three kinds of problems. The first are those that you create -- they are almost ninety per cent of the problems of your life. You go on creating them and you go on saying that you don't want them -- but you go on creating them. You have to see the absurdity of it, the foolishness of it. Ninety per cent of the problems simply disappear when you are in a meditative state -- because you can see. And by seeing, you stop creating them.

Then there are the second kind of problems -- nine per cent -- those you don't create. They are created by living with people. Through meditation, a few of them will be solved, but a few of them will not be solved because you will not be the source of them. For example, you are jealous of your wife. That will be solved. But if your wife is jealous of you that will not be solved by your meditation. In fact, that is not your problem at all. How can it be solved by your meditation? Your problem will be solved -- you will no longer be jealous. If your wife is jealous, that is her business, she will suffer. But you don't take any responsibility for it any more, and you don't suffer for it. Seeing that it has nothing to do with you, that it does not arise in you, you have transcended it. It is something the wife has to do: she has to become meditative.

So there are problems which arise in other people and are reflected in you, and sometimes because you are not meditative you identify yourself with those problems. They will not be solved by you, they cannot be solved by you, but they have nothing to do with you. You can live in spite of them, beautifully, happily. Once you understand that they have nothing to do with you, you are finished with them.

Ninety per cent will be solved; nine per cent will not be solved by your meditation but will be dissolved because they will not concern you at all. One per cent remains. It has nothing to do with you or with others -- that one per cent is part of existence itself.

Then, if it is part of existence itself... for example, death. It is not a problem -- nobody is creating it, neither you nor others. It is not a problem at all. When ninety-nine per cent of the problems have disappeared, that one per cent will be seen not as a problem but as a mystery. The whole outlook changes; it is a mystery.

There are those kinds of things around us which are mysterious. We convert them into problems because we are problematic. We convert everything into a problem. Even if solutions are given to us, we convert those solutions into problems.

For example, I go on talking about enlightenment to help you understand. You make a problem out of it. You say, 'How to attain it?' You have made a problem. You say, 'What methods to use? What paths to follow?' You have made it a problem.

I was trying to share my understanding, I was trying to share my love, I was trying to share my being, and you have made a problem out of it. Now you are worried, now you will not be able to sleep well. Now you will constantly think, 'When and how am I going to become enlightened? I have not become enlightened yet.' It will create misery.

And you will do many things and all the things will fail. I say ALL. Not a single thing can succeed because enlightenment is not something in which you can succeed. Enlightenment is something which arises in you when you have utterly failed, when you have done all that you can do and there is no more to do -- in that very state the let go happens. It happens because you cannot do anything any more, you have done all -- so you relax. There is no more to do. You get off your trip. In that failure... enlightenment. That utter failure is the door.

I share my understanding with you -- you make a problem out of it. I tell you about meditation and the beauty and the benediction of it, and you immediately make it a desire. Then the problem arises.
One per cent will remain, but that will not be seen as a problem at all. In fact, it will become something immensely valuable. It is a mystery. Birth is a mystery, love is a mystery, death is a mystery, existence is a mystery. There is no way to explain it. It cannot be explained. Its very stuff is made of mystery. You can go on knowing it. The more you know, the more you will feel you don't know. When you become really wise -- when you have known all -- suddenly you will become ignorant. You will say, 'I don't know anything at all.' Ultimate wisdom is innocent of knowledge.
So these are the three kinds of problems: ninety per cent will become simply meaningless because you will not create them. Nine per cent will remain there, will not affect you at all because you have nothing to do with them. And one per cent will remain, but they will no longer be problems, they will be mysteries -- beautiful mysteries to be lived, to be gone through.
In that state, when there is no problem hovering around you, there is joy.

The third question:

THE FAMILY HAS BEEN THE BASIC SOCIAL UNIT FOR THOUSANDS OF YEARS, YET YOU DOUBT ITS VALIDITY IN YOUR NEW world. WHAT DO YOU SUGGEST CAN REPLACE IT?

Man has outgrown the family. The utility of the family is finished; it has lived too long. It is one of the most ancient institutions so only very perceptive people can see that it is dead already. It will take time for others to recognise the fact that the family is dead.
It has done its work. It is no longer relevant in the new context of things; it is no longer relevant for the new humanity that is just being born.
The family has been good and bad. It has been a help -- man has survived through it -- and it has been very harmful because it has corrupted human mind. But there was no alternative in the past, there was no way to choose anything else. It was a necessary evil. That need not be so in the future. The future can have alternative styles.
My idea is that the future is not going to be one fixed pattern; it will have many, many alternative styles. If a few people still choose to have a family, they should have the freedom to have it. It will be a very small percentage. There are families on the earth -- very rare, not more than one per cent -- which are really beautiful, which are really beneficial, in which growth happens; in which there is no authority, no power trip, no possessiveness; in which children are not destroyed; in which the wife is not trying to destroy the husband and the husband is not trying to destroy the wife; where love is and freedom is; where people have gathered together just out of joy -- not for other motives; where there is no politics. Yes, these kinds of families have existed on earth; they are still there. For these people there is no need to change. In the future they can continue to live in families.
But for the greater majority, the family is an ugly thing. You can ask the psychoanalysts and they will say, 'All kinds of mental diseases arise out of the family. All kinds of psychoses, neuroses, arise out of the family. The family creates a very, very ill human being. '
There is no need; alternative styles should be possible. For me, one alternative style is the commune -- it is the best.
A commune means people living in a liquid family. Children belong to the commune, they belong to all. There is no personal property, no personal ego. A man lives with a woman because they feel like living together, because they cherish it, they enjoy it. The moment they feel that love is no longer happening, they don't go on clinging to each other. They say good-bye with all gratitude, with all friendship. They start moving with other people. The only problem in the past

was what to do with the children. In a commune, children can belong to the commune, and that will be far better. They will have more opportunities to grow with many more kinds of people. Otherwise a child grows up with the mother. For years the mother and the father are the only two images of human beings for him. Naturally he starts imitating them. Children turn out to be imitators of their fathers, and they perpetuate the same kind of illness in the world as their parents did. They become ditto copies. It is very destructive. And there is no way for the children to do something else; they don't have any other source of information.

If a hundred people live together in a commune there will be many male members, many female members; the child need not get fixed and obsessed with one pattern of life. He can learn from his father, he can learn from his uncles, he can learn from all the men in the community. He will have a bigger soul.

Families crush people and give them very little souls. In the community the child will have a bigger soul he will have more possibilities, he will be far more enriched in his being. He will see many women; he will not have one idea of a woman. It is very destructive to have only one single idea of a woman -- because throughout your whole life you will be searching and searching for your mother. Whenever you fall in love with a woman, watch! There is every possibility that you have found someone that is similar to your mother, and that may be the thing that you should have avoided.

Each child is angry with his mother. The mother has to prohibit many things, the mother has to say no -- it cannot be avoided. Even a good mother sometimes has to say no, and restrict and deny. The child feels rage, anger. He hates the mother and loves the mother also because she is his survival, his source of life and energy. So he hates the mother and loves the mother together. And that becomes the pattern. You will love the woman and you will hate the same woman. And you don't have any other kind of choice. You will always go on searching, unconsciously, for your mother. And that happens to women also, they go on searching for their father. Their whole life is a search to find dad as a husband.

Now your dad is not the only person in the world; the world is far more rich. And in fact, if you can find the dad you will not be happy. You can be happy with a beloved, with a lover, not with your daddy. If you can find your mother you will not be happy with her. You know her already, there is nothing else to explore. That is familiar already, and familiarity breeds contempt. You should search for something new, but you don't have any image.

In a commune a child will have a richer soul. He will know many women, he will know many men; he will not be addicted to one or two persons.

The family creates an obsession in you, and the obsession is against humanity. If your father is fighting with somebody and you see he is wrong, that doesn't matter -- you have to be with the father and on his side. Just as people say, 'Wrong or right, my country is my country!' so they say, 'My father is my father, wrong or right. My mother is my mother, I have to be with her.' Otherwise it will be a betrayal.

It teaches you to be unjust. You can see your mother is wrong and she is fighting with the neighbour and the neighbour is right -- but you have to be with the mother. This is the learning of an unjust life.

In a commune you will not be attached too much to one family -- there will be no family to be attached to. You will be more free, less obsessed. You will be more just. And you will have love from many sources. You will feel that life is loving. The family teaches you a kind of conflict with society, with other families. The family demands monopoly. It asks you to be for it and against all. You have to be in the service of the family. You have to go on fighting for the name and the fame of the family. The family teaches you ambition, conflict, aggression. In a commune you will be less aggressive, you will be more at ease with the world because you have known so many people.

That's what I am going to create here -- a commune, where all will be friends. Even husbands and wives should not be more than friends. Their marriage should be just an agreement between the

two -- that they have decided to be together because they are happy together. The moment even one of them decides that unhappiness is settling, then they separate. There is no need for any divorce. Because there is no marriage, there is no divorce. One lives spontaneously.
When you live miserably, by and by you become habituated to misery. Never for a single moment should one tolerate any misery. It may have been good to live with a man in the past, and joyful, but if it is no longer joyful then you have to get out of it. And there is no need to get angry and destructive, and there is no need to carry a grudge -- because nothing can be done about love. Love is like a breeze. You see... it just comes. If it is there it is there. Then it is gone. And when it is gone it is gone. Love is a mystery, you cannot manipulate it. Love should not be manipulated, love should not be legalised, love should not be forced -- for no reason at all.
In a commune, people will be living together just out of the sheer joy of being together, for no other reason. And when the joy has disappeared, they part. Maybe it feels sad, but they have to part. Maybe the nostalgia of the past still lingers in the mind, but they have to part. They owe it to each other that they should not live in misery, otherwise misery becomes a habit. They part with heavy hearts, but with no grudge. They will seek other partners.
In the future there will be no marriage as it has been in the past, and no divorce as it has been in the past. Life will be more liquid, more trusting. There will be more trust in the mysteries of life than in the clarities of the law, more trust in life itself than in anything -- the court, the police, the priest, the church. And the children should belong to all -- they should not carry the badges of their family. They will belong to the commune; the commune will take care of them.
This will be the most revolutionary step in human history -- for people to start living in communes and to start being truthful, honest, trusting, and to go on dropping the law more and more.
In a family, love disappears sooner or later. In the first place it may not have been there at all from the very beginning. It may have been an arranged marriage -- for other motives, for money, power, prestige. There may not have been any love from the very beginning. Then children are born out of a wedlock which is more like a deadlock -- children are born out of no love. From the very beginning they become deserts. And this no-love state in the house makes them dull, unloving. They learn their first lesson of life from their parents, and the parents are unloving and there is constant jealousy and fighting and anger. And the children go on seeing the ugly faces of their parents.
Their very hope is destroyed. They can't believe that love is going to happen in their life if it has not happened in their parents' life. And they see other parents also, other families also. Children are very perceptive; they go on looking all around and observing. When they see that there is no possibility of love, they start feeling that love is only in poetry, it exists only for poets, visionaries -- it has no actuality in life. And once you have learned the idea that love is just poetry, then it will never happen because you have become closed to it.
To see it happen is the only way to let it happen later on in your own life. If you see your father and mother in deep love, in great love, caring for each other, with compassion for each other, with respect for each other -- then you have seen love happening. Hope arises. A seed falls into your heart and starts growing. You know it is going to happen to you too.
If you have not seen it, how can you believe it is going to happen to you too? If it didn't happen to your parents. how can it happen to YOU? In fact, you will do everything to prevent it happening to you -- otherwise it will look like a betrayal to your parents. This is my observation of people: women go on saying deep in the unconscious, 'Look, Mom, I am suffering as much as you suffered.' Boys go on saying to themselves later on, 'Dad, don't be worried, my life is as miserable as yours. I have not gone beyond you, I have not betrayed you. I remain the same miserable person as you were. I carry the chain, the tradition. I am your representative, Dad, I have not betrayed you. Look, I am doing the same thing as you used to do to my mother -- I am doing it to the mother of my children. And what you used to do to me, I am doing to my children. I am bringing them up in the same way you brought me up.'

Now the very idea of bringing up children is nonsense. You can help at the most, you cannot bring them up. The very idea of building up children is nonsense -- not only nonsense, very harmful, immensely harmful. You cannot build.... A child is not a thing, not like a building. A child is like a tree. Yes, you can help. You can prepare soil, you can put in fertilizers, you can water, you can watch whether sun reaches the plant or not -- that's all. But it is not that you are building up the plant, it is coming up on its own. You can help, but you can not bring it up and you cannot build it up.

Children are immense mysteries. The moment you start building them up, the moment you start creating patterns and characters around them, you are imprisoning them. They will never be able to forgive you. And this is the only way they will learn. And they will do the same thing to their children, and so on, so forth. Each generation goes on giving its neurosis to the new people that come to the earth. And the society persists with all its madness, misery.

No, a different kind of thing is needed now. Man has come of age and the family is a thing of the past; it really has no future. The commune will be the thing that can replace the family, and it will be far more beneficial.

But in a commune only meditative people can be together. Only when you know how to celebrate life can you be together; only when you know that space I call meditation can you be together, can you be loving. The old nonsense of monopolising love has to be dropped, then only can you live in a commune. If you go on carrying your old ideas of monopoly -- that your woman should not hold somebody else's hand and your husband should not laugh with anybody else -- if you carry these nonsensical things in your mind then you cannot become part of a commune.

If your husband is laughing with somebody else, it is good. Your husband is laughing -- laughter is always good, with whom it happens it doesn't matter. Laughter is good, laughter is a value. If your woman is holding somebody else's hand... good. Warmth is flowing -- the flow of warmth is good, it is a value. With whom it is happening is immaterial. And if it is happening to your woman with many people, it will go on happening with you too. If it has stopped happening with anybody else, then it is going to stop with you too. The whole old idea is so stupid!

It is as if the moment your husband goes out, you say to him, 'Don't breathe anywhere else. When you come home you can breathe as much as you want, but only when you are with me can you breathe. Outside hold your breath, become a yogi. I don't want you to breathe anywhere else.'

Now this looks stupid. But then why should love not be like breathing. Love is breathing. Breathing is the life of the body and love is the life of the soul. It is far more important than breathing. Now when your husband goes out, you make it a point that he should not laugh with anybody else, not at least with any other woman. He should not be loving to anybody else. So for twenty-three hours he is unloving, then for one hour when he is in bed with you, he pretends to love. You have killed his love. It is flowing no more. If for twenty-three hours he has to remain a yogi, holding his love, afraid, do you think he can relax suddenly for one hour? It is impossible

You destroy the man, you destroy the woman, and then you are fed-up, bored. Then you start feeling, 'He does not love me!' And it is you who created the whole thing. And then he starts feeling that you don't love him, and you are no longer as happy as you used to be before.

When people meet on a beach, when they meet in a garden, when they are on a date, nothing is settled and everything is liquid; both are very happy Why? Because they are free. The bird on the wing is one thing, and the same bird in a cage is another thing. They are happy because they are free.

Man cannot be happy without freedom, and your old family structure destroyed freedom. And because it destroyed freedom it destroyed happiness, it destroyed love. It has been a kind of survival measure. Yes, it has somehow protected the body, but it has destroyed the soul. Now there is no need for it. We have to protect the soul too. That is far more essential and far more important.

There is no future for the family, not in the sense that it has been understood up to now. There is a future for love and love relationships. 'Husband' and 'wife' are going to become ugly and dirty words.
And whenever you monopolise the woman or the man, naturally you monopolise the children also. I agree totally with Thomas Gordon. He says, 'I think all parents are potential child-abusers, because the basic way of raising children is through power and authority. I think it is destructive when many parents have the idea: "It is my kid, I can do what I want to do with my kid." It is violent, it is destructive, to have the idea: "It is my kid and I can do whatsoever I want with it."' A kid is not a thing, it is not a chair, is not a car. You cannot do whatsoever you want to ,lo with him. He comes through you but he does not belong to you. He belongs to God, to existence. You are at the most a caretaker; don't become possessive.
But the whole family idea is one of possession -- possess property, possess the woman, possess the man, possess children -- and possessiveness is poison. Hence, I am against the family. But I am not saying that those who are really happy in their families -- flowing, alive, loving -- have to destroy it. No, there is not need. Their family is already a commune, a small commune.
And of course a bigger commune will be far better, with more possibilities, more people. Different people bring different songs, different people bring different life styles, different people bring different breathings, different breezes, different people bring different rays of light -- and children should be showered with as many different life styles as possible, so they can choose, so they can have the freedom to choose.
And they should be enriched by knowing so many women that they are not obsessed by the mother's face or the mother's style. Then they will be able to love many more women, many more men. Life will be more of an adventure.

I have heard....
A mother visiting a department store took her son to the toy department. Spying a gigantic rocking-horse, he climbed upon it and rocked back and forth for almost an hour.
'Come on, son,' the mother pleaded, 'I have to go home to get father's dinner.' The little lad refused to budge and all her efforts were unavailing. The department manager also tried to coax the little fellow, without meeting with any success. Eventually, in desperation, they called for the store psychiatrist.
Gently he walked over and whispered a few words in the boy's ear, and immediately the lad jumped off and ran to his mother's side.
'How did you do it?' the mother asked incredulously. 'What did you say to him?'
The psychiatrist hesitated for a moment, then said, 'All I said was, "If you don't jump off that rocking-horse at once, son, I will knock the stuffing out of you!"'

People learn sooner or later that fear works, that authority works, that power works. And children are so helpless and they are so dependent on the parents that you can make them afraid. It becomes your technique to exploit them and oppress them, and they have nowhere to go.
In a commune they will have many places to go. They will have many uncles and many aunts and many people -- they will not be so helpless. They will not be in your hands as much as they are right now. They will have more independence, less helplessness. You will not be able to coerce them so easily.
And all that they see in the home is misery. Sometimes, yes I know, sometimes the husband and wife are loving, but whenever they are loving it is always in private. Children don't know about it. Children see only the ugly faces, the ugly side. When the mother and the father are loving, they are loving behind closed doors. They keep quiet, they never allow the children to see what love is. The children see only their conflict -- nagging, fighting, hitting each other, in gross and subtle ways, insulting each other, humiliating each other. Children go on seeing what is happening.

A man is sitting in his living room reading the newspaper when his wife comes over and slaps him.
'What was that for?' asked the indignant husband.
'That is for being a lousy lover.'
A little while later the husband goes over to where the wife is sitting watching TV and he gives her a resounding smack.
'What was that for?' she yelled at him.
To which he answered, 'For knowing the difference.'

This goes on and on, and the children go on watching what is happening. Is this life? Is this what life is meant for? Is this all there is? They start losing hope. Before they enter into life they are already failures, they have accepted failure. If their parents who are so wise and powerful cannot succeed, what hope is there for them? It is impossible.
And they have learned the tricks -- tricks of being miserable, tricks of being aggressive. Children never see love happening. In a commune there will be more possibilities. Love should come out into the open a little more. People should know that love happens. Small children should know what love is. They should see people caring for each other.
Here in this ashram, people, particularly Indians, come to me and they say, 'Why is this SO? Sannyasins showing so much love towards each other -- in public?' It offends them. This is one of their problems, their great problems.
Just the other day a magazine came -- a Marathi magazine -- and a man had written an article against me. He said, 'Everything is okay, but I can't understand.... When Osho goes, after his discourse, there is much hugging and kissing -- that is very ugly.'

That is not one man's idea -- that is a very ancient idea, an old idea. The idea is that you can fight in public but you cannot be loving in public. Fight is okay. You can murder, that is allowed. Tn fact, when two persons are fighting, a crowd will stand there to see what is happening. And everybody will enjoy it. That's why people go on reading and enjoying murder stories, suspense stories, detective stories. Murder is allowed, love is not allowed. If you are loving in public it is thought to be obscene. Now this is absurd. Love is obscene and murder is not obscene? Lovers are not to be loving in public and generals can go on walking in public showing all their medals -- these are the murderers and these medals are for murder! Those medals show how much they have murdered, how many people they have killed. That is not obscene.
That should be the obscene thing. Nobody should be allowed to fight in public. It is obscene; violence is obscene. How can love be obscene? But love is thought to be obscene. You have to hide it in darkness. You have to make love so nobody knows. You have to make it so silently, so stealthily... naturally you can t enjoy it much. And people don't become aware of what love is. Children, particularly, have no way of knowing what love is.
In a better world, with more understanding, love will be there all over. Children will see what caring is. Children will see what joy it brings when yoU care for somebody. You can see it happening here. You can see little Siddhartha holding a girl's hand in a great caring, in great love. If they watch, they learn. If they know it happens, their doors open.
Love should be accepted more, violence should be rejected more. Love should be available more. Two persons making love should not be worried that no one should know. They should laugh, they should sing, they should scream in joy, so that the whole neighbourhood knows that somebody is being loving to somebody -- somebody is making love.
Love should be such a gift. Love should be so divine. It is sacred.
You can publish a book about a man being killed, that's okay that is not pornography. To me, that is pornography. You cannot publish a book about a man lovingly holding a woman in deep, naked embrace -- that is pornography. This world has existed against love up till now. Your family is against love, your society is against love, your state is against love. It is a miracle that love has

still remained a little, it is unbelievable that love Still goes on -- not as it should be, it is just a small drop not an ocean -- but that it has survived so many enemies is a miracle. It as not been destroyed completely -- it is a miracle.
My vision of a commune is of loving people living together with no antagonism towards each other, with no competition with each other, with love that is fluid, more available, with no jealousy and no possession. And the children will belong to all because they belong to God -- everybody takes care of them. And they are such beautiful people, these children, who will not take care of them? And they have so many possibilities to see so many people loving, and each person lives in his own way, each woman loves in her own way -- let the children see, play, enjoy. While their parents are making love, let them be there, let them be a part of it. Let them watch what happens to their mother when she makes love -- how ecstatic her face becomes, what glow comes to her face, how her eyes close and she goes deep into herself; how their father becomes orgasmic, how he screams with joy. Let the children know!
Let the children know many people loving. They will become more rich. And I tell you that if these children exist in the world, none of them will read PLAYBOY; There will be no need. And none of them will read Vatasayana's KAMA SUTRA, there will be no need. Nude and naked pictures will disappear. They simply show starved sex, starved love.
The world will become almost non-sexual, it will be so loving. Your priest and your policeman have created all kinds of obscenity in the world. They are the source of all that is ugly. And your family has played a great part. The family has to disappear. It has to disappear into a bigger vision of a commune, of a life not based on small identities, more floating.
In a commune, somebody will be a Buddhist, somebody will be a Hindu, somebody will be a Jaina, somebody will be a Christian, and somebody will be a Jew. If families disappear, churches will disappear automatically, because families belong to churches. In a commune, there will be all kinds of people, all kinds of religion, all kinds of philosophies floating around, and the child will have the opportunity to learn. One day he goes with one uncle to the church, another day he goes with another uncle to the temple, and he learns all that is there and he can have a choice. He can choose and decide to what religion he would like to belong. Nothing is imposed.
Life can become a paradise here and now. The barriers have to be removed. The family is one of the greatest barriers.

The last question:

Question 3
THROUGH THE AGES, INCARNATIONS LIKE JESUS AND BUDDHA HAVE ACCEPTED TO COME AND HELP HUMANITY. IF LIFE IS NO MORE THAN A JOKE, WHY DO THEY TAKE THE TROUBLE?

That too is part of this great cosmic joke. Buddha and Christ -- they are part of this great game, this play, this LEELA. Don't take them seriously, they are not serious people. They are playing a game. It is all a joke.
When I say 'It is all a joke' I simply mean don't take it seriously and don't take it sadly. Let it be fun.
Nobody is a saviour -- neither Buddha nor Jesus -- nobody is a saviour. I am included in it.
Nobody is a saviour. Then what is a Buddha? A Buddha is just a salvation. Not a saviour, a salvation. If you understand him, if you look into him, if you partake of him, your life is no longer a misery. It is a bliss.
Not that Buddha saves you, not that Jesus saves you. Nobody can save anybody. Only you can save yourself. But they are salvations. And the secret of salvation is: be joyful, don't be sad. The secret of salvation is: don't go on creating misery. And the serious face, the long face, is the unreligious face. That's why I say, 'This life is a cosmic joke.' It is not to disparage it, it is not

disrespectful. It is the greatest respect that I can show to it -- that it is a play. That's why Hindus call it LEELA, a play.
Be playful, and in that playfulness is your salvation. And it is you and only you who can save yourself. I can make my heart available to you. I'm not a saviour, I am a salvation.
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Chapter #13
Chapter title: Design within Design
8 September 1977 am in Buddha Hall

A SUFI OF THE ORDER OF THE NAQSHBANDIS WAS ASKED, 'YOUR ORDER'S NAME MEANS LITERALLY "THE DESIGNERS". WHAT DO YOU DESIGN, AND WHAT USE IS IT?'
HE SAID, 'WE DO A GREAT DEAL OF DESIGNING, AND IT IS MOST USEFUL. HERE IS A PARABLE OF ONE SUCH FORM:
'UNJUSTLY IMPRISONED, A TINSMITH WAS ALLOWED TO RECEIVE A RUG WOVEN BY HIS WIFE. HE PROSTRATED HIMSELF UPON THE RUG DAY AFTER DAY TO SAY HIS PRAYERS, AND AFTER SOME TIME HE SAID TO HIS JAILERS, "I AM POOR AND WITHOUT HOPE, AND YOU ARE WRETCHEDLY PAID. BUT I AM A TINSMITH. BRING ME TIN AND TOOLS AND I SHALL MAKE SMALL ARTEFACTS WHICH YOU CAN SELL IN THE MARKET, AND WE WILL BOTH BENEFIT."
'THE GUARDS AGREED TO THIS, AND PRESENTLY THEY AND THE TINSMITH WERE BOTH MAKING A PROFIT, FROM WHICH THEY BOUGHT FOOD AND COMFORTS FOR THEMSELVES.
'THEN, ONE DAY, WHEN THE GUARDS WENT TO THE CELL, THE DOOR WAS OPEN, AND HE WAS GONE.
'MANY YEARS LATER, WHEN THIS MAN'S INNOCENCE HAD BEEN ESTABLISHED, THE MAN WHO HAD IMPRISONED HIM ASKED HIM HOW HE HAD ESCAPED, WHAT MAGIC HE HAD USED. HE SAID, 'IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR, AND GOT THE DESIGN FROM HIM. THIS SHE WOVE INTO THE CARPET AT THE SPOT WHERE MY HEAD TOUCHED IN PRAYER FIVE TIMES A DAY. I AM A METAL-WORKER, AND THIS DESIGN LOOKED TO ME LIKE THE INSIDE OF A LOCK. I DESIGNED THE PLAN OF THE ARTEFACTS TO OBTAIN THE MATERIALS TO MAKE THE KEY -- AND I ESCAPED.'
'THAT,' SAID THE NAQSHBANDI SUFI, 'IS ONE OF THE WAYS IN WHICH MAN MAY MAKE HIS ESCAPE FROM THE TYRANNY OF HIS CAPTIVITY.'

MAN is born without a definition. He knows he is, but he does not know who he is. He comes into the world absolutely undefined, uncategorised, unlabelled; he comes into the world as a freedom. The whole life's task is to define himself, to know who he is.

.Man is the only animal who asks the question, 'Who am I?' Only he can ask, because every other animal has a perfect definition. A rose is a rose and a dog is a dog -- a man is not just a man. A man has much more in him, infinitely more. The rose is a closed phenomenon, defined; a man is open-ended. The rose is predictable, man is not so. One never knows. One may be a sinner today and tomorrow become the greatest of saints -- or vice versa. Man remains open, man remains liquid, man remains flowing. Man is more like a process than like a defined thing. That is man's glory, and his misery too -- because he constantly hankers to know who he is. And again and again he stumbles into the darkness of his being. His being is not illumined -- hence the search, the enquiry.

On this point man has to be understood. because only from this understanding can he start working towards a definition, towards realisation, towards truth.
When I say 'man is born without definition' I mean that man is not born ready-made. What existentialists say is true -- they say that in man, existence precedes his essence. In a tree, the essence comes first, then the existence. The same is true about everything else, except man. Essence comes first -- the seed, the essential programme, the essential design. The blueprint comes first. Then the blueprint unfolds and becomes existence.
In man just the reverse is the case. First he starts existing -- without any blueprint, without any design, without being programmed in any way. He simply starts existing as a nothingness, as nobody. And then, by and by, he has to create his own identity, he has to create himself. He has to work it out, hence the anxiety. One may be able to, one may not be able to -- who knows? One may succeed, one may not succeed... there is no guarantee in man.
A dog is bound to succeed -- he will become a dog. There is no more to it. A peacock has no fear of being a failure. A tiger need not worry, need not suffer from insomnia. He is already that which he can be.
Man is not that which he can be, man is just a beginning -- and the end remains unknown. Man brings no programme into the world, man is not born ready-made. He is born as utter freedom. So the responsibility is great -- because otherwise you will go on missing your own soul. The responsibility is towards yourself. You will never feel fulfilled, you will always remain empty. If you don't start discovering, creating, inventing, if you don't start working for your being, you will remain just an existence without an essence.
That's what is happening to millions of people. They have no souls. They exist, obviously, but their existence has no fulfilment in it, no contentment in it, no joy. This state is the state of existential anguish, tension, misery -- what Buddha calls DUKKHA, utter misery. Blissfulness comes when you have come out of the darkness, you have become defined, you have become illuminated, you have an inner flame and now you know who you are. By knowing this, you have found your home -- otherwise you remain a stranger, always searching for the home and never at home anywhere You remain a traveller you never know rest -- because rest is possible only when you have come home.
So the whole life is a search for the home -- a place where you can rest and relax, a space where you can be yourself, utterly fulfilled in your being. Existence has to become essence. existence has to produce essence.
And when I say 'man has to create himself' I mean that's how he participates in God. Animals live; they don't create. Trees live; they don't create. Even if something comes out of them, it is a natural production -- the fruit will come, the flowers will come. It is only man who creates. There is no necessity.... There was no possibility of predicting that Picasso would do his paintings. A mango tree will produce mangoes but nothing is certain about man. Picasso will produce paintings, or become a Buddha, or a dancer... nobody knows.
Man is a chaos, a creative chaos. He is very nebulous in his being. You cannot demark him, you cannot say exactly what he is. And man goes on changing every day. He is river-like. This is man's dignity. He is the only animal who can create; he is the only animal who participates in God's creativity.
But then there is also a problem. No glory can come without a problem with it. The glory is that you can miss. You may not be able to sing your song, you may not be able to dance your dance -- you may be a failure. So man is constantly surrounded by fear -- fear of failure; fear of remaining nobody; fear of remaining a nothingness, an unfulfilled, yearning nothingness; fear of remaining barren; fear of remaining a desert. Who knows? You can't be certain about it. There is no guarantee in man's existence.
The possibility of failure is ninety-nine per cent. The possibility of success is only one per cent -- hence there is a trembling in man's heart. Every step is in the unknown, with no guarantee, with no security. Every path is taking you into the unknown. You don't know whether it will lead you

to the goal or whether it will just turn into a cul-de-sac. It may reach only to a precipice from where there is no going anywhere. You may have to come back and all the effort may be a wastage. Nobody knows.
One has to move into darkness not knowing where one is going. But one still has to move -- because if you don't move, then too life goes on slipping by. It is better to move than not to move, because with movement there is at least a possibility that you may arrive. With no moving, there is not even that possibility. One has to choose.
And all alternatives look alike. It is as if you are standing at a crossroad -- all roads look alike. It may be this, it may be that, and there is no way to decide a priori that this is going to be right. You have to search and seek. Trial and error is the only method available to man -- that's why many people decide not to choose. That keeps them in a more convenient and comfortable life. It is better to sit on the crossroads and not to choose, not to go anywhere. At least you can avoid being in error.
But just by avoiding being in error, you don't become fulfilled. You may not have committed any error but you have not arrived anywhere. So the people who are very much afraid of making mistakes are the ones who lose this opportunity, this great opportunity, to grow, to be.
Man has to find himself. He has to ask. This cannot be avoided. Those who avoid, avoid at their own risk. 'Who am I?' -- this has to be asked and this has to be asked continuously till the answer arrives from the deepest core of one's being. This is the only religious question.
And, remember, man is not a being because he is not ready-made. He is not a being because he is a process. So man is a bridge. He has to be surpassed, he has to be outgrown -- that is, to find himself he has to go beyond himself. Man is con-tinually trying to transcend himself, to surpass himself.
This is very paradoxical -- the effort to surpass oneself -- but man is a paradoxical being. It is a bridge you have to pass over. You cannot make your house on the bridge. Those who make their houses on the bridge will never reach to the other shore. One has to go on. There are a thousand and one anxieties in going, there are a thousand and one problems, a thousand and one hazards, but in spite of all that, one has to go on. One has to commit many mistakes before one can know what truth is.
That's why man has to be constantly departing from his past. The past is the known, the known you, and the future is the unknown you. And you have always to sacrifice the known you for the unknown you. This is what all great religions teach. This is what they call sacrifice. Sacrifice that which you have known, all that that you have become identified with. Sacrifice the past for the future, the known for the unknown, the settled for the unsettled. This is the only way to grow. If you become too much identified with the past, growth stops. If you become too much entangled with the past, you start moving in circles.
Man is not a pilgrim but a pilgrimage. And obviously there are problems, great problems. Problems don't exist for animals and trees and rocks and rivers, problems exist only for man -- because everything else is defined, everything is settled already by nature itself. Nature has left man unsettled; man has been left to his own efforts, his own endeavours. But these problems have to be understood not as problems, but as challenges not enemies, but as friends -- because it is only through them that one learns, one knows, one becomes.
Because of this search, maps have to be devised, designs have to be devised. Because of this search, you will need guidelines. Remember, a map is just a map, it is not the country that it represents. The map of India is not India. No design is the truth. The design is just a design, but it can help tremendously. A map can help tremendously, knowing perfectly well that the map is not the country. The map does not even resemble the country -- by seeing the map of India you will not be seeing anything of India. The map resembles nothing. The map is just a parallel device; it is a metaphor, a symbolic representation.
But it can be of great help. Those who have gone beyond can create designs for you -- that's the function of a Master. Those who have known, those who have arrived, those who have attained to

their definition, those who are no longer just existential but who have become essences; those who have become souls, crystallised, centred, grounded; those who are -- can give you a few guidelines, a few hints, a few maps.
Sufis call them designs, and there exists a school of Sufis called 'the designers' -- NAQSHBANDI. It is one of the most important Sufi schools. There are others. They are all called by names like this. Another school is called 'the weavers', another school is called 'the boatmakers'. Sufis have such names. Those names are very practical -- they immediately indicate what the school is doing.
NAQSHBANDIS have been designing maps -- what in India we call YANTRA. A YANTRA is called a design by Sufis. You may have seen Indian yantras and you may be puzzled about what they are. Looking at a YANTRA there are only lines, geometrical designs -- but if you know how to decode it, you will be surprised. It is the map of your whole journey. It shows something, but you will have to know the language. The map is in a certain language, it is not available to the public -- because the public can use it in a dangerous way. It hides great power within it. It can be given only to the initiates. All world religions have created their designs, but nothing to compare with the NAQSHBANDIS.
First it has to be understood that a map is a device -- arbitrary. It is neither true nor false. It is simply useful or not useful. It is a utilitarian device. It has nothing to do with truth as such.
Once Buddha was asked, 'Can a Buddha lie? Can a man who is enlightened, lie?' Buddha said, 'He has to -- because he will have to devise maps. Maps are lies -- lies in the sense that they are not truth. They are indications towards truth. Once you have reached, you will throw away the map. It was just useful.' So Buddha has defined truth in a very novel way. He says, 'That which is useful is true.' His definition is very pragmatic, practical, very scientific. So is the attitude of the NAQSHBANDIS.
An ancient parable, a famous NAQSHBANDI parable, is that of a father who called his children out of a building which was on fire. When they ignored him, he called them to come and get the toy cars he had brought for them -- whereupon they came running. He did not have any toy cars but he saved his children's lives.
Now he lied. The children, small children, must have been playing inside the house. They must have become too involved in their play to see that the house was on fire. But the father was outside and he saw the danger and he called them. He shouted. 'Come out!' But they were so involved in their game that they didn't listen. He invented a lie. He said, 'Look! I have brought the toy cars that you have always wanted. So many, and so beautiful! Come on and take your toy cars!' And they all came running out. There were no toy cars, the father was lying -- but he saved their lives.
Now this is a design, this is a NAQSHBANDI, this is a device. It is neither true nor false, but it is useful, tremendously useful. Will you say that when the father lied, he committed a sin? -- because all religions say, 'Be true. Speak the truth.'
It happens many times, because you are all children and the house is on fire and you won't listen. You are so involved in your games. Somebody is involved in money games, somebody in politics, somebody in something else. People are so much involved. To their very end they will remain clouded by their dreams and desires.
And the house is constantly on fire. Because you are living in death, the house is constantly on fire. Any moment you will be gone. But you are so much into your games that the Master has to devise something.

It happened....
A man used to come to a great saint and he would always ask, 'Sir, one thing puzzles me. You are so innocent, so pure, how is this possible? Suspicion arises in my mind that maybe you simply pretend. In this world of corruption, how can one be so pure and innocent and so virgin? How can

one avoid being corrupted by the world? Maybe deep down you still carry the same thing but on the surface you have maintained it, you have maintained it well.'
One day the man came. He again started to say the same thing. And the Master said, 'Listen, there is something more important to be said to you. Just show me your hand.' He looked at his hand, became very sad, closed his eyes and started to cry. The man said, 'What is the matter? Why are you crying, Sir? I have never seen you crying.'
He said, 'I am crying because only seven days are left. Within seven days you will be gone. Your lifeline is cut. Next Sunday you will die. That's why I am crying. Now you can ask whatsoever you want to ask. You wanted to ask something?'
The man said, 'I have forgotten. You have disturbed me very much. Only seven days?'
Now this Master was so loved by people, so much respected, that there was no reason to suspect that he would tell a lie.
The man rushed home, fell ill, didn't move from his bed for seven days, was sinking every day, stopped eating, could not sleep. The relatives gathered. On the seventh day they were just waiting, because the Master had said that as the sun sets, he would die. And there was just half an hour to go. The sun was just coming down, coming down, and relatives and friends and the wife and the children were crying and the man was just sinking into death.
Then the Master came and said to the man, 'I have one question to ask. In these seven days have you committed anything that you used to call sin, impurity, corruption, this and that? Did any idea come into your mind, any worldly idea?'
The man opened his eyes with great difficulty. He said, 'What are you talking about? I am dying! How can a man have any ideas of sin or of the world when he is dying? Only death was there around me. It was coming closer. In these seven days there was not a single worldly desire in me. I was only thinking of God. I was praying, repeating God's name.'
The Master laughed. He said, 'You can get up. You are not going to die! That was only a design to show you why I am pure. Death surrounds me continuously. What does it matter whether it is coming in seven days or seven years or seventy years? It doesn't matter. It is only a question of time. It is coming -- that much is certain -- it Is coming. When death is coming, this becomes very, very clear to your consciousness. Life goes through a great change, a radical change.'
The man started laughing. He said, 'You played a joke!' He was perfectly okay; within minutes he was okay. But he said, 'Master, one thing, how could you lie?'
The Master said, 'It is neither a lie, nor a truth; it is a design, a NAQSHBANDI.'

Maps have been invented to help you. They are arbitrary. Never become too obsessed with a map. Use it if you can; if you cannot, forget all about it. It has nothing valuable in it beyond its use.
Man has been thrown into the world for a certain reason. That has to be understood. Christianity has given the idea to the whole world that man has been thrown into the world as a punishment. That is a very stupid idea. Not only is the idea stupid, it makes even God look stupid, arrogant and mad. He threw man into the world for SUCH a small thing! -- because Adam disobeyed him? Each child disobeys the father, has to disobey the father. In fact, by disobeying the father, he tries to define himself. That is the only way to define himself. Each child has to go against the parents some day or other. If he never goes against the parents he will never be. Then he will be just a sha-dow. He has to rebel; he has to say no. Remember, 'no-saying' is nothing but an effort to define yourself. When you go on saying yes, you lose definition.
Adam and Eve were doing what each child has to do. It is so psychological. God said, 'Don't eat the fruit of this tree, this tree of knowledge.' If you ask the Sufis they will say that this is a NAQSHBANDI, it is a design. God is provoking them to eat the fruit of this tree. He is not prohibiting; in fact, he is provoking. In the Garden of Eden there were millions of trees. If Adam had been left to himself to find the tree of knowledge he might not have found it yet. It was only one tree in those millions of trees; nothing was special about it. It was just an ordinary apple tree. There were millions of apple trees like it but this was poisoned by knowledge.

Why did God say to Adam, 'Don't eat the fruit of this tree?' Christians think that he wanted to discipline Adam, that he wanted him to be obedient. That is not true. Ask the NAQSHBANDIS, because they are the people who know how to design things. They are the designers. They know that God designed the first design. He provoked Adam, challenged Adam. He created the idea and the desire to rebel by forcing an absurd commandment -- 'Don't eat the fruit of the tree of knowledge.' He created a longing in Adam and Eve.

They must have dreamed about this tree from then onwards. They must have gone around the tree again and again. They must have touched the fruit, they must have smelled the fruit, they must have been waiting for the right moment. They must have keen hesitant. Each child is afraid -- they must also have been afraid. Each child is. Many times they must have gone and come back, many times they must have been on the verge of committing disobedience, rebellion, and they must have become frightened -- 'If God comes to know, then what?' But how long can you resist this desire to say no? -- because the whole thing is a design. Once Adam says no to God he becomes himself. By saying no he defines himself.

That's why there is an age when children say no to every-thing. You say anything and they will say no. They are defining themselves. They are saying, 'This is my definition, this is "I am". You keep aloof. Let me be. This is my space. I don't want to do this.'

Just last night a sannyasin came with her small boy, so small, to take sannyas. I looked at the boy, and there was Adam in the boy's eyes. He wanted to say no. His eyes were saying no. His whole body was saying no. And I loved the boy. When I put the mala on his head he threw it away!

It has to be so. The boy has some spirit, Adam's spirit. He was saving, 'How dare you? I am myself. I can't be defined by anybody else.' It was not in so many words -- he had no words -- but in his gesture, his reluctant look, his face, his withdrawing of the body, his throwing away of the mala.

That's what Adam did. He had to do it to be himself. It was a design from God. This interpretation has a beauty. The NAQSHBANDIS say it was a design from God to provoke Adam -- because unless he was provoked, he would never become grown-up. He had to say no to God so he could go on his way into the world. It is not a punishment, not at all. God is not arrogant. When this child threw away the mala, I loved him as I have never loved any other small child. He has some courage. So small, but such great courage! So tiny, but ready to fight with the whole world! God did not punish Adam; God loved Adam. If Adam had followed God, there would have been no world, there would have been nobody here. It is by disobeying God, by saying no, that man became man, attained to his first definition, attained to his first feeling of being himself. God is neither arrogant nor egoistic nor mad. He must have loved and blessed Adam. That's my feeling too. When Adam was going out of the Garden of Eden there must have been a showering of God's blessing on him. Now he is going on his way. That's what every father would like his children to do. One day they should go on their own way; they should seek and search and be. How long can you remain protected? You have to go into insecurity, you have to go into sin, you have to go into the world. It is not expulsion, it is Adam's rebellion. And it is not punishment, it is well-planned and designed. It is by this design that God created the world.

Now Christians have not understood it at all and they have made a very foolish story out of it -- that God condemned Adam.

And then the second part of the story follows naturally. Then Jesus said yes to God and was accepted back again. Now Christians say that because Adam committed a sin of disobedience, the whole humanity suffered. And because Jesus accepted God again, said yes totally, the whole humanity was saved through Jesus.

This too is meaningless. How can you suffer for Adam's sin? And how can you be saved by Jesus being saved? Then where do you come in? What is your responsibility? Then you are just puppets. Adam committed a sin and you suffer. You have not been a participant in it. You don't know anything about Adam -- when he was, whether he ever was or not -- and you are suffering because Adam committed a sin.

This is unjust. Somebody committed a sin thousands of years ago, and you are suffering, you are being punished for it. This is very far-fetched justice! It doesn't look right. And then, two thousand years ago Jesus said yes to God, and was saved; and you are saved in Jesus being saved. So somebody commits a sin and you become a sinner, and somebody becomes a saint and you become a saint. Where do you come in? Then what is your responsibility? Then you are nothing. The whole drama is complete between Adam and Jesus. Whether you are or you are not makes no difference. If there had been no Adam you would not be here, and if there had been no Jesus you would never have been saved. All foolish attitudes. You are neither punished because of Adam nor are you saved because of Jesus. You will be whatsoever you are going to be by your own self, by your own responsibility. You will either miss or get, but it will be your responsibility.

The NAQSHBANDIS say that this was the first NAQSHBANDI, the first design that God created. He created a situation in which Adam rebelled. And since then man has been rebelling. Man has to go into the darkness to come back home. It is not a punishment. Man is not thrown into the world to be punished; man is thrown into the world to learn, to discover, to be.

Robert Frost used to pray every night. I loved his prayer. He used to say to God, 'God, if you forgive me my petitions against you, I promise you that I will forgive you your great sin against me. I promise that I will forgive you your great sin against me and against humanity.'

It is meaningful. If Adam is thought to have committed a sin, it is a small sin. And Adam is a child -- he can be forgiven. But what about God? He provoked him. What about God? He created the whole situation. If Adam's act is thought to be a sin, then it is a small sin, a pecadillo, a very small sin. But what about God? Was he not aware of one very small thing a thing any psychologist knows about? -- that is, if you provoke, if you challenge, you create a situation. He provoked Adam -- that was his great sin. If Adam's sin is a sin, God's sin is greater.

But neither is a sin. I don't call Adam's sin a small sin and I don't call God's sin a great sin. It was simply a design to help Adam to move on his own, to stand on his own.

Have you watched? When trees bloom and the fruit comes and the seeds ripen, every tree tries to send its seeds far away -- with the wind, with the birds. And if the tree sometimes feels that the wind will not be able to take the seed, that the seed is heavy, then it creates devices, NAQSHBANDIS, to send the seed far away -- because if the seed falls underneath the big tree it wi never grow. It has to be on its own; it has to find its own space.

There are trees which grow their seeds with a small bit OF cotton around them. The seed is heavy but the cotton is weightless; the wind can take the cotton away. Then the seed will also go away, far away, and will fall onto some open space where it can become a great tree.

That's what God did with Adam. He tried to push him away -- because you can grow only when you are on your own. One day the child has to be sent to the school, one day the child has to be sent to the hostel, one day the child has to go to the university. He goes crying and weeping. He does not want to leave the family and the familiar. He does not want to leave the past, the comfort, the protection, the security, the safety. He does not want to leave, but he has to be pushed. He has to be thrown into the world. That's what God did. It was a device.

Once you are thrown into the world you will learn on your own. Many times you will fail, that's natural, but by failing again and again, some insight will start arising in you. And that insight will take you back.

Adam came into the world... he had to come. When Adam learns, becomes, attains to his being, he becomes Christ. Christ is nothing but Adam who has become grown-up. Now he can go back home. Now God will welcome him there. He has learned. The world itself is a NAQSHBANDI for people to be.

'Consciousness is not like a thing: solid, complete, full and given.' It has to be learned, it has to be grown, it has to be guarded. You have to be a gardener of consciousness. You have to provide water, space, sun rays, fertilisers. You have to protect this small sprout -- very delicate it is, vulnerable it is, soft it is. It can be crushed by anything.

So remember: 'Consciousness is not like a thing: solid, complete, full and given. It is a process and a self-creation. It is our continual improvisation based on the rejection of what it has been up to this moment.'

This has to be understood. Consciousness grows only if you go on rejecting your past. Ordinarily we cling to the past -- then the consciousness does not grow. Whatsoever you have learned, forget about it. It is finished. You have learned it; you have absorbed it. Whatsoever you have been up to now, drop it so that you can be something more. Never be confined by your past. People who become confined by the past are the prisoners.

That's what NAQSHBANDI Sufis call the prison, the prison of the past. It has to be broken every day. Each moment one has to grow out of it.

'To be is to spurn from one what one has been. In so far as one does not do that, one approximates to a thing and ceases to be a person.' If you don't have any future, if you only have a past, you are a thing, not a person. A person is one who has a future. A person is one who is always unburdened by the past, who goes on dropping the past, who goes on rejecting it. It has been lived already so what is the point of carrying it? It has been known already, it has been experienced already; there is no need to go on repeating it. When a person becomes non-repetitive, when he does not go on repeating the same experience again and again, he grows. Great growth happens.

'Man has the characteristic of self-transcendence.' You have to go beyond whatsoever you think of as yourself. Always and always you have to leave whatsoever you think of as yourself; you have to drop it, you have to renounce it.

This is what I call renunciation, sannyas. That's why I give you a new name when you are initiated -- just to indicate. Again it is a NAQSHBANDI -- it is just to indicate that your past is finished, that that chapter is closed. Start something new, a rebirth. Be born again. It is just a metaphor. If you understand it well, you can make great use of it. And from the moment you become a sannyasin, you have to remember it continuously. Every night when you go to bed to sleep, close your eyes and close the chapter that has passed. Be finished with it. Say to yourself that the past is no more. Consciously, deliberately, drop it, renounce it, so that the next morning you can be fresh again, clean again, young again, innocent again. Only then does consciousness grow.

'Man has the characteristic of self-transcendence.' He is as something to be surpassed. In plain language, man is free -- or rather, man is freedom. Freedom is the essence of man, or, in man existence precedes essence. Man first is, only afterwards is this or that. Man must create for himself his own essence, his own soul, his own being. Man is a continual birth -- by himself, to himself, through himself, for himself.'

This is the task, the life task, that faces everybody. And for this you need maps. All religions are different kinds of maps. And remember never to mix maps. If you are using one map, use it with great alertness, awareness, dedication, commitment. Don't mix it with other maps because different maps have been made by different people with different ideas behind them. They are not planned on the same lines. One map may be a road map, another map may be a railway line, another may be a political map showing boundaries, another may be a religious map showing something else, another may be a geographical map showing something else. All maps are different devices by different people. Don't mix the maps, otherwise you will become confused. If you are using one map, one map is enough.

That's why I am very much against the efforts that go on in the world to synthesise all religions. They cannot be synthesised. It will be as stupid and as foolish as somebody synthesising chemistry and psychology and physiology and physics and biology and history and geography and religion. It will be as absurd. The different religions are different maps showing different territories, different ways.

Yes, there is ultimately one truth, they all arrive at the same goal -- but they start from different standpoints. Their starting points are different. The ultimate arriving point is-the same but there is no need to make a synthesis of the starting points. otherwise you will be confused. So whatsoever

map appeals to you -- listen deeply to your heart -- whatsoever map appeals to you, then be dedicated to it, be committed to it.
Before we enter into the parable, three things have to be understood. There are three pillars of Sufism. This is a NAQSHBANDI, a design, to help you. This is a kind of map. The first is ISLAM, the second is IMAN and the third is IHSAN.
ISLAM means surrender -- surrender of the ego, surrender of the past, surrender of the so-called self you have come to believe you are -- utter surrender. That is the first basic pillar. ISLAM IS a beautiful word. It has many other meanings too, but the basic is surrender, SAMARPAN. The second meaning of ISLAM IS peace. When one surrenders, there is peace -- because when you surrender, all conflict disappears. When you have surrendered to a Master or to a school or to a certain map, you are in a great peace. Now you are not fighting. You have found somebody you can trust. You have found somebody who knows the way. You have found somebody who has the light in him. You can follow. In great trust, peace arises. How can there be conflict when trust has happened, when surrender has happened?.
The third meaning is silence. Peace means that now there is no more conflict in life, no more choosing in life -- this way or that. 'Should I go this way or that? Should I do this or that?' Once you have chosen a Master, peace arises because now he is there to tell you what to do and what not to do. And your commitment is total; your involvement is utter; you need not think about it any more. You can put aside the thinking mind. Peace comes. And silence. .Silence is another dimension of peace.
Have you watched? Sometimes, whenever it has happened to you -- you have surrendered in love to somebody -- suddenly there is great silence inside. Not a thought stirs. Not a ripple arises. Outside there may be great noise -- the traffic, the aeroplane, the train -- but when you are in silence, suddenly even the noise of the train and the aeroplane and the traffic has no distraction for you. Even in them you will find silence. When you are silent, you will find silence everywhere.
In love a very small surrender happens because in love you are in love with somebody who is equal to you. It cannot be a very great surrender. You know the woman you are surrendered to or the man you are surrendered to, but he is just like you.
When you surrender to a Master, you are surrendering to something which is far away and yet close by. A Master is a ladder. The first rung is very close by and the farthest rung is very far away, high in the skies, whispering with the clouds. When you surrender, one part, one end, of the ladder is in your hands and the other end of the ladder is with God. A Master is man-god. He looks like you, exactly like you, and yet he is not like you. He has arrived. He has found. The enquiry is no longer there; the search is no more there. He has no desires left. All is fulfilled.
Islam is the first pillar of Sufism -- surrender, peace, silence.
The second pillar is IMAN. IMAN means trust, faith -- not belief. Belief is in concepts; faith is in presence. If what I say appeals to you and you trust it, that will be belief. If what I am attracts you like a magnet, if it pulls you like some unknown energy source, then it is trust. When you believe in a logical statement, it is belief; when you believe in the presence of a person, it is trust. Trust is personal; belief is conceptual. IMAN means trust.
Sufis say that you cannot work alone. Without a Master it is almost impossible. Without a Master you will be like an accidental being, haphazardly going this way and that. You can drive yourself crazy more easily than you can become enlightened alone -- hence IMAN is needed, trust is needed.
And remember one thing: never for a single moment think, as so many people think, that those who surrender or those who trust, are weak people. No, not at all. Only strong people can surrender and only strong people can trust. Weaklings are always afraid. It is not for the cowards to trust. Trust needs courage; trust means risk. Trust means that now you are opening yourself to somebody totally and you don't know what is going to happen.

He may exploit you, he may destroy you; you are becoming vulnerable. Who knows what this man is going to do to you? You are becoming unprotected; you are taking all guards away. You are opening your armour for this man, and you don't know what is going to happen. A coward, a weakling, cannot do it. So don't think for a single moment that those who surrender are cowards or weak. No, not at all. Just the reverse is the case: only the very strong and powerful people can surrender. IMAN IS for those who are courageous.

The first meaning of IMAN IS faith, trust, SHRADDHA. The second meaning of IMAN IS religion -- not sect, but religiousness. What is religiousness? The dissatisfaction with the visible is religiousness -- dissatisfaction with the visible, with the tangible; dissatisfaction with the world as it is; a discontent with things as they are. With that discontent, with that divine discontent, a great longing arises in you to search for truth, to search for the meaning of life, to search for the source of life: From where does it all come? To where does it all go? What is the foundation of this whole mystery?

That is religiousness. It has nothing to do with any sect -- Hindu, Mohammedan, Christian. A religious man is a religious man -- he is not concerned with being Hindu, Mohammedan or Christian. You can see that quality. When you see a religious man you will not feel that he is a Mohammedan or a Hindu or a Christian, you will simply feel that he is religious. He has a flavour of religiousness around him. His eyes have a shine not of this world and his heart has a beat not of this world. He walks on the earth but his feet do not touch the ground. He is here and not here. He is drunk with something else -- you cannot see what he is drunk with. His alcohol is not visible; his wine is not that which can be bought in the marketplace. He has produced a wine in his innermost core and he is drunk with it. You will see it in the way he walks, the way he sits, the way he talks, the way he relates and communicates. There is a drunkenness.

If you are available to him you may start getting high just by being in contact with him -- a contact-high. Just because he is so turned on, you will start feeling turned on. That is religiousness, that is IMAN -- what Hindus call DHARMA and what Lao Tzu calls Tao and what the Jews call TORAH. That is the most fundamental law of religion -- to be drunk with the unknown, with the invisible; to be drunk with something that is not of this world, not available here; to be drunk with something penetrating from the beyond. And if you have seen Sufis, you will be surprised -- they are the most drunk people in the world.

And the third meaning of IMAN IS commitment, involvement -- not only by thought but in deed too. It is a conversion, it is an initiation. If you feel that the meaning is missing, then just by thinking you are not going to find it. You will have to commit yourself to it in your totality; your thoughts, your feelings, your actions, all will have to be committed to it.

That's the meaning of sannyas too. It is IMAN. YOU are not only supposed to believe in what I say, you are not only to pay lip-service to what I say -- you have to become that, you have to represent that, you have to bring it to aliveness in your being, you have to live it. It should not remain a philosophical thing; it should become your very life. Only then, and ONLY then. one arrives -- otherwise not.

And the third thing is IHSAN. IHSAN means authenticity. sincerity. Unless your effort is sincere, nothing is going to happen. You cannot deceive God. You can deceive everybody, you can deceive even yourself -- but you cannot deceive God, you cannot deceive the whole. There is no way to do that. You have to be authentic. You have to be true.

It happens every day. Somebody comes and wants to become a sannyasin, and I look in his eyes and I look in his heart, and I see it is not going to be authentic. He thinks, 'Why not try it? I am here for two, three months -- I can become a sannyasin. And then when I go back to Chicago, who bothers? I can change the dress, put the mala away in a suitcase. If something happens, good; if nothing happens, nothing is lost. Why not give it a try?'

If you give it a try, nothing is going to happen. Nothing is going to happen because you are not in it. Something is possible only when you are really in it, when you are ready to sacrifice everything to it -- your prestige, your name, and everything.

Just the other night a sannyasin was here. She is really interested in finding out the meaning of life. She has been a sannyasin for one year but she has not used her new name at all. Now she started feeling a little guilty. She told me, 'I have not used the new name at all.' It is not a question of names. If you are not totally in it, then things will not happen, and when they don't happen you will think, 'What was the point of taking sannyas? Drop it, because nothing is happening.' And it is you who are responsible. Things can happen only when you are totally in it, when it is a life-and-death thing.

When the name I have given to you becomes your reality, when the way I have told you to live and be, becomes your only way, then things are going to happen, then nobody can prevent them from happening -- but never before that.

Now I know this sannyasin -- Yama is her name. She is a beautiful woman, really in search -- but half-heartedly. So she cannot go away because half of her heart is with me, and she cannot enter into me totally because half of her heart is still thinking of other things. Now she will be in difficulty; she will be in a kind of schizophrenia -- split.

IHSAN means don't be split. If you don't want to see God. forget about it. Be in The world; let the world be your only reality. One day or other you will be frustrated. Then the search for God will start. But there is no need to go right now. If you are not ripe yet, it is better to remain in the world. The world will make you ripe for God. There is no hurry. If you are really ready, then don't ride on two horses. Then choose. I hat is the meaning of IHSAN -- authenticity, sincerity.

The second meaning of IHSAN is virtue -- inner virtue, not imposed from the outside. When a person is authentic, a kind of virtue arises in him. You can see the authentic person. The truth is very clear in his being. Everything that he does is very clear. He has a direction, a sense of direction, because his is a sincere search. He knows what he is doing so he does only that which is going to help his ultimate goal, and he drops all that which is irrelevant. He will not waste a single moment of his time and energy on anything else.

If you are really a sannyasin then whatsoever you do will be a help towards your goal, your samadhi. If you are playing music, you will play with the idea that it will be part of your meditation. If you are dancing, you will dance to create a more meditative space around you. If you are talking to somebody, you will talk only about things which are going to help; you will not be distracted by rubbish. You will simply say, 'This is not for me. I am not interested in it.' You will read only those books which are going to help. You will not waste your time in reading stupid novels. You will not go to any movie and you will not listen to any radio programme. Your life will become more and more directed, channellised. You have one purpose, and that purpose is continuously there -- like a thread running in everything you are doing. Only then is there a possibility, only then do you become worthy enough. You deserve God's descending into you.

When it is seen that your total effort is directed towards God, that your whole life has become worship, it is IHSAN. It is what Buddhists called SHEELA, virtue.

And the third meaning of IHSAN is totality, wholeness. Whatsoever you do, don't hold back. Go into it utterly, don't remain a spectator -- because it is only by being a participant that one comes to know anything. Spectators simply go on missing.

If you are dancing, dance; and in that moment let the dance become your all. Put all that you have into it. Not even a small part of you should remain a watcher. You should become involved utterly, absolutely. Those few moments, when you are absolutely in something, are the moments when you are closest to God. Those are the moments of bliss and benediction.

These are the three pillars of Islam and Sufism. These three pillars have to be imbibed. And they contain all that is needed for any religious person -- Sufi or not Sufi. These three pillars are very essential. This is a design, a NAQSHBANDI. If you can have ISLAM -- surrender, peace, silence; IMAN -- faith, religiousness, commitment; IHSAN -- authenticity, virtue, totality .. . you have the map.

Now this small story:

A SUFI OF THE ORDER OF THE NAQSHBANDIS WAS ASKED, 'YOUR ORDER'S NAME MEANS LITERALLY "THE DESIGNERS". WHAT DO YOU DESIGN, AND WHAT USE IS IT? '
HE SAID, 'WE DO A GREAT DEAL OF DESIGNING, AND IT IS MOST USEFUL. HERE IS A PARABLE OF ONE SUCH FORM:
'UNJUSTLY IMPRISONED, A TINSMITH WAS ALLOWED TO RECEIVE A RUG WOVEN BY HIS WIFE. HE PROSTRATED HIMSELF UPON THE RUG DAY AFTER DAY TO SAY HIS PRAYERS, AND AFTER SOME TIME HE SAID TO HIS JAILERS, "I AM POOR AND WITHOUT HOPE, AND YOU ARE WRETCHEDLY PAID. BUT I AM A TINSMITH. BRING ME TIN AND TOOLS AND I SHALL MAKE SMALL ARTEFACTS WHICH YOU CAN SELL IN THE MARKET, AND WE WILL BOTH BENEFIT."
'THE GUARDS AGREED TO THIS, AND PRESENTLY THEY AND THE TINSMITH WERE BOTH MAKING A PROFIT, FROM WHICH THEY BOUGHT FOOD AND COMFORTS FOR THEMSELVES.
'THEN, ONE DAY, WHEN THE GUARDS WENT TO THE CELL, THE DOOR WAS OPEN, AND HE WAS GONE.
'MANY YEARS LATER, WHEN THIS MAN'S INNOCENCE HAD BEEN ESTABLISHED, THE MAN WHO HAD IMPRISONED HIM ASKED HIM HOW HE HAD ESCAPED, WHAT MAGIC HE HAD USED. HE SAID, "IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR, AND GOT THE DESIGN FROM HIM. THIS SHE WOVE INTO THE CARPET AT THE SPOT WHERE MY HEAD TOUCHED IN PRAYER FIVE TIMES A DAY. I AM A METAL-WORKER, AND THIS DESIGN LOOKED TO ME LIKE THE INSIDE OF A LOCK. I DESIGNED THE PLAN OF THE ARTEFACTS TO OBTAIN THE MATERIALS TO MAKE THE KEY -- AND I ESCAPED."
'THAT,' SAID THE NAQSHBANDI SUFI, 'IS ONE OF THE WAYS IN WHICH MAN MAY MAKE HIS ESCAPE FROM THE TYRANNY OF HIS CAPTIVITY.'

Man is imprisoned, imprisoned in his own ego. The ego is the prison and if you want to get out of the prison, this is the map: ISLAM, IMAN, IHSAN. If you can manage these three things you have the whole design to get out.
It is a beautiful parable, a simple parable -- but significant.
How can you come out of your present prison -- out of where you are? You will have to ask someone who knows.
The escaped prisoner said,
'IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR.... '

There are always men on the earth who have found the man who has male the locks of the cell door. These are the people we call Masters. These are the people who have encountered God -- who made the first design, who provoked Adam into rebellion. These are the people who have come to see the whole story as it is, who have looked into the whole story of how man enters into the world, why, and how he can go back into the world. Why does Jesus get out of the world, why is he saved and not others? What is the difference? Jesus surrenders, drops his ego... that is the meaning of the Christian cross. He died as an ego, he dies as himself, and is reborn as Christ. Jesus is no more, Jesus dies; Christ is born.
In fact, to use these two words together is not right. To call Jesus 'Christ' is not right -- because they were never together. There was a time when there was Jesus but there was no Christ. Then a time came when there was Christ but there was no Jesus. They were never together. They can't be

together. Jesus is Adam lost in the world -- not knowing how he is caught there, getting more and more entangled in the ego. Christ is the consciousness that has understood, that has become alert and has started moving back towards the home -- a surrendering.
Adam said no. No creates ego, self. Jesus said yes. Yes drops the ego. Yes is ISLAM, surrender, SAMARPAN. BY saying yes, the whole direction of his life changed. He started moving back towards the Garden of Eden, towards God's garden.
'IT IS A MATTER OF DESIGN, AND DESIGN WITHIN DESIGN. MY WIFE IS A WEAVER. SHE FOUND THE MAN WHO HAD MADE THE LOCKS OF THE CELL DOOR, AND GOT THE DESIGN FROM HIM. THIS SHE WOVE INTO THE CARPET AT THE SPOT WHERE MY HEAD TOUCHED IN PRAYER FIVE TIMES A DAY.'

Her idea was that if her husband would be praying on the rug five times a day -- how long could he go on missing? That's why I go on speaking every day. How long can you go on missing? Your head will be touching every day, every day; one day or other you will start looking at the design -- 'What is the matter? What is going on?' One day you will become alert and awake.
'I AM A METAL WORKER AND THIS DESIGN LOOKED TO ME LIKE THE INSIDE OF A LOCK. I DESIGNED THE PLAN OF THE ARTEFACTS TO OBTAIN THE MATERIALS TO MAKE THE KEY -- AND I ESCAPED.'
'THAT,' SAID THE NAQSHBANDI SUFI, 'IS ONE OF THE WAYS IN WHICH MAN MAY MAKE HIS ESCAPE FROM THE TYRANNY OF HIS CAPTIVITY.'

The captivity is of our own making. It is our ego -- and we can drop it.
So meditate over these three words: ISLAM, IMAN, IHSAN.
Sufis: The People of the Path, Vol 2
Chapter #14
Chapter title: A Singular Mess
9 September 1977 am in Buddha Hall

The first question:

Question 1
YOU SAY THERE IS NOWHERE TO GO. TO GO SOMEWHERE IS TO PERPETUATE THE ILLUSION.
AND SOMETIMES I SEE IT....
AND YOU SAY RELIGIOUSNESS IS TO REJECT THE KNOWN AND ONE SHOULD NOT STAND ON THE CROSSROADS BUT DARE, AND COMMIT MISTAKES....
YOU SAY IT IS ALREADY THE CASE -- THE SEEKER IS THE SOUGHT....
AND YOU SAY RELIGION IS SELF-CREATION, CONSTANT REBELLION....
THE COMBINATION AND THE HARMONY OF ALL THESE THINGS BETWEEN THEM IS SINGULARLY MESSY.

That's true. Have you ever witnessed a childbirth? It is messy, singularly messy.
This is the birth of a new consciousness. You are witnessing something rare. It happens only once in thousands of years. Whenever something new is born, it is messy. You can ask the scientists what they say about the birth of the world. It was utterly messy, it was chaos. The cosmos has come out of a chaos.
And before I can create you I have to destroy you. I have to dismantle the old completely. Naturally, when the old is dismantled and the new has not yet been created, there is a period, a transition period, where everything will be messy.

But if the chaos is going to give birth to a star, it has to be welcomed. Order, system, is not always good, is not always beneficial. Disorder is not always harmful. One has to look into each case to determine it. It depends. If destruction is the goal, then destruction is violence. It is ugly. If creation is the goal, then who has eVer been able to create anything without destruction? You have to be destroyed.

And that's my device -- to give you contradictory statements. That is my design. It is a NAQSHBANDI. I contradict myself so much for a certain reason: if you go on listening to me, sooner or later you will stop believing. That is the whole purpose -- because you will know it is meaningless to believe this man. Tomorrow he will contradict himself. Before you are established in a belief he will contradict it. He will not leave you settled in any shelter. Once you know this, slowly, slowly, the mind's old habit of clinging to a certain concept disappears. It can disappear only if you are continuously contradicted.

If I am very consistent I will become your belief, I will become your church, I will become your religion. And I don't want to become your church or your dogma or your religion -- I want to become your salvation. your liberation, your freedom. The goal is utterly different. If you are seeking a kind of belief then you are in trouble.

That is why Anand Veda -- who has asked this question -- is in trouble. He must be seeking some security, some idea. He wants some idea to cling to; he wants a shelter to hide himself behind. He does not want to face the messy life -- life as it is. He wants to prepare, he wants to be prepared to meet life with ideas, ideologies, concepts, philosophies. He wants to go to see God with a fully ready-made mind.

OTHERWISE GOD IS messy. He is utterly chaos. To meet God unprepared is to disappear in him. But that is the only meeting, there is no other. If you are not ready to disappear into that chaos, you will not meet God. God is not a concept.

But you want a concept, you want a clear-cut philosophy so that you can depend on it and you can fight in the name of that philosophy and you can argue in the name of that philosophy.

Now it will be very difficult to argue for me. It is impossible to argue for me. You cannot. Anybody can see that my statements are contradictory -- no great insight is needed to see that. Any stupid person can see that my statements are contradictory. Intelligence will be needed to see that my statements are not about truth, they are devices, designs, to destroy something in your mind. Great intelligence will be needed to see that.

I will not allow you ever to settle with me; you will have to move. Every day I will create and every day I will destroy. Sooner or later the understanding will dawn on you that there is no need to cling. Because you cling, it hurts when something is taken away again. So why cling in the first place? Not clinging is freedom.

These contradictory statements are not meant to be statements about truth -- no, not at all. Truth cannot be said. Nobody has ever said it, nobody will ever say it. It is not possible. Truth cannot be confined to the word. And I am not saying the truth, I am simply creating a space in you -- the space I call the unclinging, unattached mind, the contentless mind. Once that state is there you will know what truth is. I cannot say what truth is but I can create a device, a design, for you in which you will be able to see the truth.

When you listen to me, if you listen as if you are listening to a philosopher, you will miss me. If you listen to me as if you are listening to a theologian, then you will miss me. If you listen to me as if I am a logician, then you will miss me. I use logic only to destroy logic, I use words only to destroy words, I use scriptures only to destroy scriptures. The more silently, intelligently you listen to me, the more this fact will slowly, slowly become very, very clear to you. In that clarity there is vision; in that transparency, in that silence, when not a single idea is there in your mind about truth, truth comes in.

So these statements are contradictory. Contradiction and paradox is my design.

And I am not saying to you, 'Do this, don't do that.' That's how you again create trouble for yourself. You listen to me with a deep desire to do something. So when you hear me saying 'Do

this' -- or you interpret it as if I am saying 'Do this' -- you catch hold of it immediately; you start preparing to do it. And the next moment I say that it is wrong. Then you are at a loss. You were just ready to jump into an action and before you have even acted, it is no longer right.
I am trying to help you to drop all kinds of desires -- including the desire that you have to attain to truth, that you have to attain to nirvana; including the desire that you have to be desireless. Why are you in such a hurry to do something? Why can't you be, simply be? Being is sanity and salvation. The moment you start doing, you get confused, because whatsoever you do -- and I am saying it unconditionally, WHATSOEVER -- it will create more ego in you. Doing creates the doer and ego is the whole problem. The ego has to be dropped and the ego always waits for the opportunity to do something.
When I am trying to explain to you what meditation is, I am doing one thing and you are preparing for something else. I am trying to talk to you; I am simply sharing my insight into meditation, my experience of meditation. I am trying to do just one thing: to make you alert about what this state of meditation is. While I am talking about the state, you are planning inside how to attain it, what to do about it. You exist in a totally different dimension.
I say meditation cannot be done -- one can be in meditation but one cannot do it. It is just like love. You can be in love but what can you do about it? Either it is or it is not. Listening to me, you go on interpreting, reducing everything that I say into how to do it. I am saying to you that if you can simply listen to me, that will bring enlightenment. There is no need to do anything else. lust by hearing it, just by seeing what is transpiring here between me and you, just by being with me, you will become enlightened -- not by doing anything.
But that you don't like very much because that does not give you the ego. If enlightenment happens just by being with me, then who are you? Then what are you? Then what have you done? Then how can you brag about it? It will be a gift. You will have to be thankful for it, you will have to be grateful for it. You cannot go into the world saying that you have done it. How can you say, 'I have done it?' It has nothing to do with your doing or you.
No, you are not much interested in that. You are interested in doing it, achieving it, attaining it, so that you can say that you have attained it. But how can you attain enlightenment? You are the barrier to it, the only barrier.
Enlightenment comes when you are not. It is available right now; it is all around. Enlightenment is the stuff that existence is made of. It is showering in the sunrays, it is singing in the birds, it is dancing in the trees. It is in me, it is in you. You just have to come to a point where you are not doing anything -- and suddenly you see the fact of it, the radiant presence of it. But it happens only when you are not in a moment of doing. Doing, you become concerned; doing, you go outward. Non-doing, you are suddenly inside yourself. Doing is the way to go outside yourself; non-doing is the way to be where you should be, to be where you really are. Doing takes you into the future in time; non-doing allows you to relax into eternity.
Paradox is my way -- so that you will never be able to cling to anything I say. And you will be grateful one day that I was not consistent, because with a consistent man you can be never in that dimension called enlightenment. With a consistent man you will become a follower, with a consistent man you will become very logical, philosophical. You will have beautiful ideas to propound to the world, you will have a good, established, systematic mind. But that has nothing to do with enlightenment. You can become enlightened only with an utterly inconsistent man.
And when you are able to see what I am doing here then you will be surprised that all my statements are inconsistent and yet there is a consistency in my being. And that consistency is that I am continuously paradoxical, consistently paradoxical, consistently inconsistent. That consistency you will see one day.
On the surface I will say many things and each thing will be against other things and you will not be allowed to possess any idea. I am here to take all ideas from you, not to give you more ideas. As it is, you have already more than enough.

The second question:

Question 2
THE THEORY THAT WE HAVE TO PUSH, FORCE AND KICK OURSELVES -- IS.THIS TRUE? I HATE FIGHTING MYSELF.

Look at the question. I go on saying to you that truth is not somewhere else, it is here. You have not to struggle your way towards it. It is through the struggle that you are missing it. You are not to push the river. By pushing the river you will never reach anywhere. You will simply get tired and exhausted.

By pushing the river you are only creating the possibility of your utter failure. You cannot fight with the river. The river is huge -- life's river, the river of existence, is so huge -- and you are so tiny. You are just a ripple in the ocean -- a ripple trying to fight with the ocean, trying to direct the ocean, trying to achieve a private goal. It is simply ridiculous. And all struggle makes you ridiculous; all struggle makes you tired, exhausted, dull, sad, miserable.

But one thing is there in the struggle -- that thing is that you feel you are. The ego feels very good. You are fighting, you are giving a good fight. Maybe you cannot win but nobody can say that you were a coward, nobody can say that you didn't give a good fight. Maybe you cannot win, or who knows, maybe you can win -- the mind goes on thinking in these ways. Maybe others have not won but you may be the exception. Maybe it is left for you to do what others have not done. Give it a good try. The ego will feel good -- you are doing something. The bigger the fight, the bigger the ego will be. The more you push the river the more you feel you are. Against the river you feel 'I am'. The feeling of 'I am' always comes when you are against something. The more you fight and protest, the more you struggle, the more you will feel that you are -- defined, well-defined.

Take the other as an enemy and he becomes your definition; take the other as a friend and your boundaries are no longer clear-cut. When you are sitting by the side of your friend or your beloved, the boundaries are not clear. They are overlapping. You are overflowing into each other. You don't know where you end and where your friend begins. And if the friendship is really deep, something immensely beautiful happens -- egos disappear.

There is an Indian myth. To understand the myth you will have to understand these three words.... First the myth. It is the myth of the creation. It is far more beautiful than any other myth of creation. Hindus say that HE w as alone -- 'he' means God. He was alone but not really alone, because he was two in one. He was man and woman together. He was in a deep loving embrace. But he was also one because there was no boundary. It was not possible to say where he ended and where his beloved began. The man and the woman were almost one in a cosmic embrace, ecstatically lost into each other.

Eternity passed and he started feeling alone. Naturally, when you don't have a definition, then it doesn't matter whether you are two, you feel as if you are alone. He started feeling alone. The aloneness became too heavy so he decided to separate. So he fell into two parts.

The Sanskrit word for falling apart is PAT -- PAT means falling apart, to fall. From PAT comes the Hindi word PATAN -- PATAN means fall. He fell in two. And because of the word PAT, a husband in India is called PATI and a wife is called PATNI. He fell into two parts -- one part became PATI, husband, the other part became PATNI, wife. The words PAT, and PATNI are derived from PAT -- he fell in two.

And since then, the myth says, they have been trying to reach each other again, because now they are feeling very much separated and divorced. Hence the desire for love, the immense desire for love, the search for the other -- to find someone with whom you can be one again.

When you are together with a beloved one you lose identities. You cannot feel who you are because the other is involved, intimately involved, in your being. In love, ego disappears. When you hate, when you fight, when you struggle, ego arises. When you are sitting with your enemy

you are perfectly well-defined because you are not overflowing, he is not overflowing. You don't meet anywhere. There is distance.
So the whole thing is that when you struggle, it is not for truth. When you struggle, it is not for nirvana, enlightenment. When you struggle, the deep urge is to declare yourself -- that you are powerful, that you are against the world, against existence. But then there is trouble also. Once you declare 'I am', there arises a great fear that if 'I am' then there is every possibility that one day 'I may not be'.
You have to understand this. This is one of the basic, fundamental problems each intelligent person has to face. First you try to declare 'I am' and you feel very good that 'I am', that 'I am somebody, someone special.' So for your whole life you try to become special, extraordinary in some way or other: become a famous painter or a poet or a politician; have more money than anybody else has; make a palace to live in so everybody feels jealous; in some way prove that you are special, you are not in an ordinary rut, you are not of the crowd, you are above the crowd; or become an ascetic, renounce the world; or stand on your head and become a yogi -- but do something so that the whole world comes to know that you are not ordinary, you are special. People do so many things so different from each other, but the motive is the same. If you go deeper you will find the same motive. They want to declare to the world 'I am'.
But then a problem arises. First you have to struggle to prove that you are, and then once you have proved it, anxiety comes in. The anxiety is that if you are, you can disappear too. Anything that is, is going towards annihilation. The tree was there yesterday, now it is gone. The flower was there in the morning; in the evening it has gone, withered away. The child was alive and now the child is dead. Everywhere you see that birth is continuously followed by death. - Existence is surrounded by non-existence. Life seems to be always provoking death -- they seem to be parallel.
Once you have defined yourself clearly -- that 'I am this' -- once you have become this, suddenly a great trembling arises in your being when you see that you can disappear, that you will die. How again misery settles in.
First you create the ego, then the fear comes that the ego will disappear. If you don't create the ego there is no fear of death, it is not possible at all -- because if you are not, how can you die? If you are not, then there is no death. Death is always of the ego. Once ego is not there, how can you die?
Just the other night I was reading a case, a very strange case. A child was born in Philadelphia. It was a premature birth, it was a miscarriage. But it was a rare phenomenon -- the child was alive although it should not have been alive according to medical science. It weighed only half a pound, but it was alive.
Now the difficulty was that medical science says you cannot call a child who is born below one pound, alive -- because it never happens. one pound at least to a must -- even the child of one pound is not going to live, but he can be alive for a few days or a few moments. But this child did not weigh even one pound. So the doctor could not give him a certificate of birth. But the child was alive and the child lived for two days. For forty-eight hours the child lived. No birth certificate was issued.. And then the child died. Now, no death certificate could be issued because when the child was never born how can you certify that he is dead? But up to now things were simple.
But then the hospital demanded money from the parents for forty-eight hours of care and medicine and this and that. So the parents said, 'But when the child was never born and it never died, about whom are you talking? What are you talking about? You say you cared for forty-eight hours, but for whom did you care?'
Now it was such a complicated case that the hospital authorities had to keep quiet, to keep mum. They didn't go to the court because it would not have been possible. First the child should have been given a birth certificate, then a death certificate -- then money for those forty-eight hours of care would have been possible.

Death is possible only if the ego is born. If the ego is not there, there cannot be any death. Then life is eternal. Then life has a different quality to it -- a quality of eternity, of immortality. The ego wants to be immortal. That is not possible. You are immortal but the ego cannot be immortal. The ego will have to die -- not one but a thousand and one deaths. And the ego is very, very vulnerable, very delicate. If somebody insults it, there is a death, a small death. If your business goes bankrupt, there is a small death. If something goes wrong, a small thing, there is a death. Small things, and you die many times. The ego is always ready to die because it is a false artefact, it is a pseudo phenomenon. And to keep it alive you will have to keep pushing the river.

So first conflict, struggle, violence, aggression, are needed for the ego to exist. They are the fuel, the food for it. But they create misery. And the greater misery comes when ego has been created -- then fear arises, the fear of death. So the ego simply suffers. The non-ego state is the state of celebration.

You ask me: THE THEORY THAT WE HAVE TO FORCE, PUSH AND KICK OURSELVES -- IS THIS TRUE? That's what I have been telling you -- that it is the most dangerous calamity that has happened to humanity. The idea to force, kick, push, fight -- that is the most dangerous idea that has poisoned humanity. But if you want to have an ego that is the only way. You will have to drink the poison. And you will be suffering and suffering and you will remain in hell, but you will have one good feeling -- that 'I am'.

George Bernard Shaw is reported to have said.... When he was dying somebody asked him, 'Where would you like to go? To heaven or hell?' He said, 'That depends. If I can be first in heaven then I will go to heaven, but I have to be number one. If that is not possible -- because others have reached before, Jesus and Buddha, etcetera -- if they have already occupied important positions, if they are sitting by the side of God already, then I would like to go to hell. But I want to be first anywhere. Even hell is okay.'

He was joking against the whole human mind. What he was saying is true. You look deep in your mind -- where would you like to go? To hell, if you can be made a king there? Or to heaven, if you have to be a servant there? And you will be surprised to find that you agree with Bernard Shaw. Your mind will say, 'What will you do just being a servant? Forget all about it. Hell is far better. You will be the king.' Of course you will suffer but it is worth it. Kings suffer, but it is worth it. Politicians suffer, but it is worth it. Rich people suffer, but it is worth it. Poor people may not suffer that much -- they don't suffer, they cannot afford that much suffering. That much suffering is only possible when you can afford it. Nobodies don't suffer much; there is nothing to suffer. You cannot humiliate them, they are already standing at the back. You cannot throw them further back.

Beggars don't suffer that much. How can a beggar suffer as much as Richard Nixon? It is impossible. Where can you throw a beggar? He is already there -- where can you throw him? He cannot suffer. But he is a beggar, a nobody. That is continuously like a knife in his heart -- 'I am nobody.' The beggar also wants to be somebody. Even if it comes through suffering, it is okay.

One has to look into this dangerous mind -- that it wants to have an ego even though hell is created in getting it. The mind is not ready to be happy and sane and blissful if the ego has to be lost. And you all go on doing the same thing. I watch you doing it every day. For small things you are ready to drop your blissfulness, but you cannot drop your ego. And you are ready to suffer as much as possible, as much as you can tolerate, if it helps the ego. Beware of it.

I am not telling you to force your way; there is no need. Relax. Let go. Start flowing with the stream. Not even swimming is needed; simply let the stream take you. It will take you to the ocean. It is already going to the ocean, you need not push. Push is needed when you start trying to go upstream. When you start going against nature then push, conflict, struggle, is needed. When you are going according to nature there is no need to struggle -- nature is already going that way. Relax with it. And then there is a great song in the heart because all misery disappears.

But with misery you also disappear. You cannot have both. Yourself and bliss, that is not possible. It is not possible because nature does not function that way. You will have to drop one.

Either you drop bliss and you be, or you drop your ego and let bliss be. It is your choice. And that's why I go on saying again and again that to be miserable is your choice.
You come and ask me how to drop the misery. You want to drop the misery without dropping the ego. But that is not possible. And if I say 'Drop the ego' I always see in your eyes that you think I am changing the subject. You think you have come to ask how to drop the misery and I am talking about something else. I am saying 'Drop the ego.' Of course it looks as if it is something else.

Mulla Nasrudin was sitting with a beautiful woman on a full-moon night talking about great things. He was getting very romantic. But women are very earthly, earthbound, very practical. When Mulla was getting really too high the woman said, 'Mulla, your love is okay, but will you marry me?'
Mulla said, 'Listen, don't change the subject.'

That I have seen many times in your eyes. You bring one problem, and I start talking about something else. It is only on the surface that it appears to be something else -- to me it is the cause. You want to drop the misery but you don't want to drop the ego. And misery cannot be dropped. Misery is a shadow of the ego. Only the ego can be dropped. Dropping the ego, the misery disappears. That seems to be too great a price to pay. You say, 'I will think it over.' You are not really interested in dropping the misery. If you are really interested, then just by seeing the fact you will drop the ego immediately.
Sigmund Freud has said that man is naturally miserable. I don't believe in it, but about ninety-nine per cent of people he is right. I cannot deny that. Freud feels that there is no hope for man; man is basically miserable. His misery cannot be transformed. He cannot be made happy. Man's demands are impossible -- that's what Freud means. Man demands the impossible. He wants to have a great ego and he wants to be happy.
It is as if you want the full sun, with no clouds, but still you want the coolness of the dark night, the silence of the dark night. And you want the full sun in the sky, you want it sunny. Now you are demanding impossibilities. This is not possible. You can only pretend. That's what people go on doing. You can pretend. You can sit on the beach on a sunny day and keep your eyes closed. This is a pretension. If you keep your eyes closed you create a darkness inside. You have both -- the night and the day. But this is a pretension. It is really day; the night is just a false illusion you have created by closing your eyes. The impossible cannot be done.
The sane man always looks into his life to see whether he is trying to do the impossible. The moment he sees he is trying to do something which cannot be done in the very nature of things. he drops it. That project is immediately dropped. This I call sanity.
Insane people are those who go on fighting, not looking at the phenomenon at all -- as if they are trying to make a square circle. You can go on trying but it will never happen -- because a circle is a circle and can never be a square. And a square is a square and can never be a circle. You can go on trying but you will be a failure. The whole humanity is a failure -- trying to do the impossible.
And you say: I HATE FIGHTING MYSELF. Now that again is a fight. Hate! First you fight, that is wrong. Then you do a second wrong thing, even deeper -- then you fight against fight because you hate it. I am teaching acceptance, tathata. I am teaching you a total acceptance of life as it is -- everything included. Now again you will see that there is some difficulty.
For example, you see that you go on fighting. Should you accept this too? I say yes. Only by accepting it will it disappear. Through acceptance, things change. You should accept everything, even the fight. What can you do? If you are fighting and pushing the river, you will be creating another problem. If I say 'Don't fight', then you will start fighting your fight. That will be even more subtle. It will be on a deeper level. The fight will remain. When I say 'Drop fighting', I am not saying 'Start fighting against fight'. I am saying 'Accept'. If you feel like pushing the river, push. Don't create a new fight against it. Go on pushing, just seeing the whole nonsense of it. See

that it is stupid, that what you are doing is stupid. The river cannot be pushed back. Go on pushing and go on watching and accept it.
In that acceptance, in that awareness, one day suddenly you will find your hands have stopped. But it is not that you have stopped them -- if you stop them then you have missed. Then again it has been a fight of stopping. First you were fighting with the river, then you started fighting with your fighting -- and you are somehow holding your hands so that they don't start pushing the river again. This will not be a very beautiful state. It will be tense, there will be anguish, and you will be holding yourself You will not be flowing, you will not be streaming with joy, you will be repressing. And at any moment, at any opportunity, you will again start pushing the river. How long can you repress the desire?
So listen to me, listen very meditatively. If you are pushing the river I am not saying stop it, I am simply saying that by pushing the river nothing is achieved. Listen to it. Let this sink into your heart. And if you feel like pushing because of old habits -- you have been pushing for many lives -- -go on pushing, but go on seeing the fact that this is stupid, that you are being stupid. Don't pull away from it, don't try to control yourself. Let it happen -- but with the vision that it is stupid, that it is meaningless, that nothing is going to come out of it. Let it happen -- but with no expectation, waiting for frustration, knowing perfectly well that frustration is coming, that you are wasting your energy, that it is because of old habits. Go on, don't pull back.
And one day you will see that the hands are getting slower and slower. You are not pushing as hard as you used to. And some day, when you have a clear vision, when you are transparent, you will see the whole absurdity. Seeing, there is transformation. Once seen totally, the hands simply stop. Not that you stop them, they stop of their own accord. And when they stop of their own accord there is great grace, there is great beauty.

The third question:

Question 3
YOU HAVE CONVINCED ME. BEFORE ANY QUESTION ARISES, BEFORE ANY ANSWER CAN BE GIVEN, I BELIEVE YOU, HAPPILY.

The question is from Yoga Puja.
It is not a question at all! I am happy, Puja. But just change one word in your mind. Don't call it conviction, call it conversion. That is what you really mean. You have used a wrong word, that's all.
Conviction is logical, intellectual, of the mind. It does not go very deep. And behind each conviction, doubt persists. Conviction does not change anybody. It is a mind thing, how can it change your totality? And conviction is borrowed. I am being very logical about something and you become convinced, but it is because I am being very logical about something. My logic appeals to you, you cannot argue against it, hence con-viction. Conviction is borrowed. We get it all from others. You become a Christian, a convinced Christian, because your parents were Christian. Or you become a convinced Hindu, a staunch Hindu, a mad Hindu, because your parents were Hindus. And so on, so forth.

I have heard....
A Sunday school teacher suddenly stopped reading a passage in her Bible and asked her pupils, 'Why do you believe in God?'
She got a variety of answers -- some full of simple faith, others obviously insincere. The one that stopped her cold came from the son of one of Chicago's best known ministers.
He frowned and answered, 'I guess it just runs in our family.'

That's how you get your convictions.

With me let there be conversion, not conviction; I am not interested in convincing you about anything. Truth is. It needs no conviction. Either you know it or you don't know it. It needs no belief. Beliefs don't help in any way. What you need is not conviction, you need conversion -- conversion of the heart, a hundred-and-eighty degree turn, a total change of your vision, a change of your plane. You start looking at life from another vantage point. That is not conviction, that is conversion. It is not that your idea has changed but YOU have changed.
And that's exactly what Puja means. She has only used a wrong word. She says: YOU HAVE CONVINCED ME. BEFORE ANY QUESTION ARISES, BEFORE ANY ANSWER CAN BE GIVEN, I BELIEVE YOU. Again she is using a wrong word -- 'believe'. But they are related. If you think it is a conviction then you will think it is because you have started believing in me. If you think it is a conversion then it will not be a belief -- it will be trust. Belief is in what I say, trust is in what I am. They are diametrically opposite.
But my feeling about Puja is that she has only used wrong words -- otherwise she means exactly that.
Good, I am happy. If you listen to me from the heart, this is going to happen to everybody. If you listen to me, not with any motive to go anywhere, to achieve anything, but just for the sheer joy of listening -- as one listens to music or as one listens to the sound of a waterfall or this cuckoo -- if you listen to me for no motive at all but just to be here with me, conversion is going to happen, transformation is going to happen. My flame is going to jump into you and light your unlit candle.

The fourth question:

Question 4
OSHO, JUST WHEN THE ASHRAM SEEMS TO BE COMING TOGETHER WE WILL BE MOVING. IS IT YOUR INTENTION THAT WE SHOULD BE LIVING ON A PERPETUAL BUILDING SITE?

Precisely!

The fifth question:

Question 5
IS THERE ANY NECESSITY FOR EVERYBODY TO HAVE A RELIGION OF ONE KIND OR OTHER?

Yes, everybody ought to have a religion of one kind or another. You owe it to yourself to know what church you are staying away from. Otherwise you will feel very miserable. You will miss.

I have heard....
Nurse: 'What church do you belong to?'
Patient: 'None.'
Nurse: 'Well, what church do you go to when you go?'
Patient: 'If you must know, the church which I stay away from the most of the time when I don't go, is the Baptist.'

Or....
Simpkin had been shipwrecked for twenty years on a desert island when finally he was rescued by a passing ship.
'What did you do to keep busy all those years?' asked the captain of the rescue vessel.

'I went into the building business,' replied Simpkin, whereupon he took the captain to a corner of the island and showed him a beautiful synagogue.
'That's incredible!' said the sailing master.
'That's nothing,' said Simpkin. This time he led him to the opposite side of the island and displayed another magnificently constructed house of worship.
'I don't understand,' said the captain. 'You are the only person on the island. Why did you need two synagogues?'
'This one I belong to,' explained Simpkin, 'but the other one I would not set foot inside if they paid me!'

These are your ways to define yourself. These are the ways of the ego to define itself. You are a Hindu or a Mohammedan or a Buddhist. You are Indian, German or Italian. You are a Catholic or a Protestant. These are ways to define yourself, who you are.
In fact, a religious person need not have any religion. A religious person is religionless. A religious person has a quality of religiousness, certainly, but that quality is very indefinable. It is more like a poetry around him, more like a radiance. Yes, in his actions you will see a grace, in his life you will see gratitude, in his behaviour you will see compassion. But he is not Hindu or Mohammedan or Christian. These are very mediocre ways to become religious. These are not the real ways to become religious.
Religion is basically an art: how to live and how to die; how to live and enjoy, and how to die and enjoy; how to live gracefully and how to die gracefully; how to make your whole life -- death included -- a celebration.
Religion has nothing to do with the Bible, the Gita, the Koran; religion has something to do with an alchemical transformation of your being. So whenever you find a really religious person you will not find him as a Hindu, Mohammedan, Christian, Jew -- you will simply find him with an un-known quality present in him, which defines him. But this definition is not of the ego; this definition is just of his life style.
Yes, around Jesus you will find a quality of religiousness, so will you find it around Buddha or around Mohammed or around Nanak. You will find a quality of religiousness, but you will have to watch. You will have to have a certain vision to see it.
It happened in Nanak's life that he came to visit a town in which there were many saints -- Mohammedans, Jainas, Buddhists, Hindus. The town was full of the saints. And, of course, when there are too many saints there is much conflict, controversy. And a new prophet was coming. So the old saints thought, 'This is too much. We are already overcrowded here.' So they called a conference and they sent a message to Nanak -- he was staying just outside the town. The message was: 'It is too crowded here. We are already too many here. Already business is not good because there are only a few clients and many saints. Please go somewhere else.'
And they knew that Nanak's name had reached the town; his fame had reached the town. If he came, even those few clients that they could divide among themselves would be gone. So they did a beautiful thing. They thought about how to send the message so that Nanak did not feel offended. They were worried that he would feel offended -- because it was offensive. Who were they to prevent Nanak from coming? But they were cunning people. They searched in the scriptures and they found a way.
They sent a cup full of oil -- not even a single drop more could be added. It was almost overflowing, on the verge. They sent the cup as a symbol that this town was so full of saints and religions that not a single drop more could be accepted. There was no more space.
Nanak was sitting near a well under a tree with his disciple, and the disciple was singing a song, playing on his instrument. The people came with the cup. Nanak looked at them, understood the message, took a flower from the side of the well, a wildflower, and floated the flower on the oil in the cup. The flower was so small it simply floated. It didn't take any space. No oil came out of the cup. And Nanak said to them, 'Go back and give this cup to the people who have sent you to me.'

The disciple was puzzled. He said, 'I don't understand what is transpiring between you and these people. This cup was very mysterious. What exactly did they mean?' Nanak said, 'They mean that there are too many saints here and there is no space. But,' Nanak said; 'a religious man needs no space. That's my answer. I will not be fighting with anybody. I will not be in any competition with anybody. A religious man needs no space. A religious man is not a businessman. They need not be afraid of me. I will be here just like this flower floating on top of the full cup. And I will be here just like the flower -- one day I will be here, tomorrow I will be gone. They need not be worried about me.'

Now this is religiousness -- non-competitiveness, no conflict with anybody, no aggression. And one knows that one is here just for a few moments. It is a caravanserai -- an overnight stay. By the morning we are gone, just like flowers.

A religious person has nothing to do with organised religion, but he has something to do with the inner poetry, the poetry of life. He has something to do with the inner dance; he has a dancing energy. He is in deep romance with life, he is in romantic love with life. He is immensely grateful for each moment of joy that God goes on giving. And we are not even worthy. We don't deserve it. We have not earned it. It is a gift.

You ask: IS THERE ANY NECESSITY FOR EVERYBODY TO HAVE A RELIGION OF ONE KIND OR ANOTHER?

The second thing: there are not two kinds of religion. Religiousness is one -- although formulations may differ. It is just like you make your house in one way, another makes his in another way and the third one has chosen a third architect to design his house. But the inner thing is one -- that you need a shelter, you need a roof. Somebody cooks in an Indian style, somebody in a Chinese style and somebody in some other style, but the real thing is hunger -- that you need food, that you need nourishment.

So these so-called religions are nothing but different styles of nourishment. You can choose. But that is not important. The important thing is to have refuge in God, surrender -- what Sufis call ISLAM; and commitment -- what Sufis call IMAN; and a transformation of life through trust -- what Sufis call IHSAM.

The sixth question:

Question 6

FOUR YEARS AGO I HAD A READING WHICH SAID THAT MY BLOOD DISEASE WAS GONE DUE TO THE GURU'S BLESSINGS. WHEN I TOLD YOU, YOU SAID, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE.' I REMEMBER FEELING THAT YOUR SAYING THAT MIGHT HAVE BEEN A DESIGN AND NOT A REAL FACT. I ALWAYS ACCEPTED THAT YOUR TRUTHS MAY NOT BE FACTS. DID I MISS BECAUSE OF THIS?

The first thing: truth has no obligation to be a fact. Fact is a lower phenomenon: truth is a higher phenomenon. Sometimes the truth may be factual, sometimes not. The fact cannot be decisive about it. There are higher experiences in life which cannot be contained by facts.

But I can understand. The question is from Chinmaya. The Western mind is too much addicted to facts. Anything that is factual seems to be real and anything that is not factual necessarily seems to be unreal. This is a Western obsession. Truth is sometimes factual, sometimes not -- that's why I say truth has no obligation to be factual. Because of this, the Western scientific mind cannot accept the human soul -- because it is not factual. The body is factual; the soul is truth, not fact. And the way facts are known, truths are not known; the approach has to be completely different. For example, you see a rose. The beauty is truth but not fact. You cannot prove it. There is no way to prove the beauty of the rose. You can prove its colour, you can prove its weight, you can prove its chemistry, but you cannot prove its aesthetics.

But there is something even higher than beauty. Tennyson is reported to have said, 'If I can understand a single flower, root and all, I would have understood the whole existence' -- because the flower contains something which is more than the fact: its hidden reality, its intrinsic reality. But that reality cannot be approached by the gross instruments of scientific experimentation. Truth has to be approached in a different way -- through meditation, through love.

Chinmaya says: FOUR YEARS AGO I HAD A READING WHICH SAID THAT MY BLOOD DISEASE WAS GONE DUE TO THE GURU'S BLESSING. WHEN I TOLD YOU, YOU SAID, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE.'

Cancer is basically a psychological disease; it is basically a disease of the mind, not a physical one. When the mind becomes very tense, so tense that it is intolerable, it starts affecting the body tissues. That's why cancer exists only when civilisation becomes very, very sophisticated. In primitive societies you cannot find cancer. People are not so sophisticated. The higher -- by 'higher' I mean complicated -- the more sophisticated, the more complex a society is, the more cancer will happen.

So when I said to Chinmaya, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE,' I was saying many things. Sannyas is dropping the mind. Sannyas is exactly that -- that you surrender the mind. Sannyas means you surrender all your complexities, obsessions, neuroses. Sannyas means that now you are ready to live a simple, ordinary life. Sannyas means that you are ready to become primal, innocent, childlike.

Cancer has to disappear. Cancer can exist only in a certain neurotic state of mind. If the mind relaxes, sooner or later the body will follow and will relax.

It is because of this fact that scientific investigation has not yet been able to find a cure for cancer. It is almost impossible to find a cure for cancer -- and the day they find a cure for cancer they will create even more dangerous diseases in the world -- because the cure will mean repression. The day they can find strong enough drugs to repress cancer, then some other disease will erupt. That poison will start flowing through some other channel.

That's how it has happened down the ages. Simple diseases, were cured and difficult diseases came into being. You cure one disease, another disease comes in. And the second one is more complex than the first. The first was a natural reaction of the body, the second is an unnatural, abnormal reaction of the body. You repress the second and the third will come and the third will be even more difficult to tackle. And so on, so forth. Now cancer is at the top. If cancer is repressed then even more difficult diseases will erupt in the human body and the human mind.

When I said to Chinmaya, 'FROM THE DAY YOU TOOK SANNYAS YOUR CANCER WAS GONE,' I was not talking about any fact. I was indicating a truth. And if he had trusted me, it would have been gone. But a subtle doubt must have persisted in him. He says: I REMEMBER FEELING THAT YOUR SAYING THAT MIGHT HAVE BEEN A DESIGN AND NOT A REAL FACT. A design is higher than a fact. A fact is a very ordinary thing, a design is a higher thing. But we believe in the very, very lower reality, that's why we go on missing the higher reality. Yes, the colour of the flower is a fact, and the chemistry is a fact -- but the poetry, the beauty, the joy that the flower creates in you when you look at it, the awe that suddenly arises in your heart.... It is not factual, true, but is it untrue because it is not factual? No, it is a higher truth. The higher need not agree with the lower; the lower has to agree with the higher -- this is the Eastern approach. The Western approach is to reduce the higher to the lower; the Eastern approach is to raise the lower to the higher. For example, if you go and watch a lotus growing, it grows out of the dirty mud. If you show the lotus to the Western thinker his approach will be, 'What is it? Nothing but mud.' 'Nothing but' is the approach -- 'Nothing but mud.' And he is factual -- about that there is no doubt. It has come out of the dirty mud, stinking mud. So he says, 'What is the source of it? Reduce it to the source. Go to the cause.' The cause is the dirty mud, so this lotus is nothing but dirty mud.

That's why Freud goes on saying that the experience of samadhi is nothing but sex. The experience of samadhi is a lotus blooming, but he goes to the source. And he is true, true in the

sense that he is factual. He cannot be refuted on that ground. All your so-called mahatmas together cannot refute him on that ground. He is valid as far as factuality is concerned. Samadhi is the flowering of sexual energy, but in the same way as the mud becomes a lotus. Can you really call a lotus just mud, nothing else? Is it not something utterly new? It comes out of the mud, certainly, but can you reduce it back to mud?
The Eastern approach is that even the mud is respectable because a rose may be hidden in it, a lotus may be hidden in it. In the Western mind the lotus becomes condemned because it comes out of mud; in the Eastern mind the mud becomes sacred because it produces a lotus. We look to the ultimate, we don't go backwards. We go forwards. We see the ultimate possibility. The West goes on seeing the source, we see the goal. We are not worried about where it comes from, we are more worried about where it is going. The potential, the ultimately potential, that's what truth is. In the Western mind, man becomes body; in the Eastern mind, man becomes God. In the Western mind, the world is just materialistic; there exists nothing else but matter. In the Eastern mind, there exists nothing but God, but soul. Matter is also soul -- asleep. Matter is potential soul -- one day it will become soul. These are different visions. And if you have to choose, choose the Eastern vision because it has reverence for life, reverence for truth. Fact is an ordinary thing. Don't be too much entangled by the fact.
You say: I REMEMBER FEELING THAT YOUR SAYING THAT MIGHT HAVE BEEN A DESIGN.... When Chinmaya is saying MIGHT HAVE BEEN A DESIGN he means 'might have been a lie'. A design is neither a truth nor a lie. A design is just a creative device. If you trust in it, it works; if you don't trust in it, it doesn't work. It is up to you. You can miss. If the idea arises in you that it may be just a design, what are you saying? You are saying that it may be just a lie. That very idea will be enough to become a barrier. The bridge is broken.
Remember, a design is higher than fact. It is lower than truth but higher than fact. It leads you from the fact tot he truth; it is a bridge between the two. It is neither factual nor true; it is a lead.

Listen to this....
A Bavarian farmer wanted to sell his pig in nearby Switzerland to get a better price. To avoid paying customs he dressed the pig in his black suit with sunglasses and a hat and put it in the back of his Mercedes.
At the border the custom officer looked inside the car, then gave the farmer the sign to drive on. He turned around to his friend and exploded with laughter.
'What happened?' asked his friend.
'There was a guy sitting inside,' he answered, with tears of laughter, 'who looked exactly like a pig!'

This is a design. It worked! The whole point is that it worked. Whether it is a lie or a truth does not matter. It is not factual, that is true; it is not true, that too is there -- it is just in-between. And to be with a Master is to be available to his design.

The last question:

Question 7
YOU SOMETIMES USE THE WORD 'ACCIDENT' OR 'ACCIDENTAL' TO DESCRIBE AN EVENT. ARE THERE ANY ACCIDENTS IN LIFE IN REALITY?

In reality there are only accidents and accidents, and nothing else. The factual world is the world of cause and effect; the world of truth is the world of freedom. Freedom means that causes don't work at all. Freedom means that now everything is accidental, now everything is possible. Nothing is impossible in the world of reality. From the moment you become enlightened everything becomes possible. Now no cause and effect have any hold on you.

But I understand your question. It comes again from the same ideology -- that how can anything be accidental? The world is confined to cause and effect. Everything can be reduced to cause and effect. Nothing happens as a miracle. That is the scientific approach.
That's why men like B. F. Skinner or Pavlov and other behaviourists go on saying that the idea of freedom is just stupid. There is no freedom. Man has no freedom because everything is predestined by cause and effect. If Skinner is right, then Buddha cannot be right. If Skinner is right, then the whole heritage of religion is wrong. Then everything is predestined by cause and effect. You do a certain thing just as a machine does it. You don't have any freedom.
And these men are right about ninety-nine per cent of people. If they watch ordinary people, they will find every support -- that's how they have come to these conclusions.
When I am talking, there is a meeting of two different dimensions. You live in the world which is determined by cause and effect, I live in the world which is of freedom. When I look at you I will talk about cause and effect, when I look into myself I talk about freedom. In the real world, in the world of truth, all is absolute freedom. Nothing is pre-determined. And that's the beauty of it.
That's why in India we have called it MOKSHA. MOKSHA means freedom, absolute freedom.
Man is neither naturally good nor bad. He is free and he becomes good or bad according to how he accepts or denies his freedom. To exist is to be obliged to be free. What is left to us is the way in which we will be free -- and in the end there are just these two ways: to use our freedom against freedom or to use it for freedom.
'Existence is the self's possibility to be or not to be itself.' This is an existentialist statement. I agree with it. Man is freedom. It is not only that man is free -- man is freedom. Freedom is man's essential core, and that is man's dignity. Animals are less free, trees are even less free, rocks even less free. That's how we decide who is more evolved -- according to freedom.
A rock is not very free; a tree is a little more free. It can grow according to some inner vision. It can feel sad or happy. It can make some effort. It can struggle, compete. It cannot leave its ground; in that way it is unfree. It is rooted. Animals are a little more free. They can move; physically they can move. Birds are even a little more free. They can fly into the faraway sky. Man is even more free. He can move not only physically, he can move mentally. His mind can move.
And a Buddha is total freedom because not only his mind but his soul is free. Freedom goes on growing, layer upon layer. It becomes more. When freedom becomes absolute, you have arrived home.
You ask me: YOU SOMETIMES USE THE WORD 'ACCIDENT' OR 'ACCIDENTAL TO DESCRIBE AN EVENT. ARE THERE ANY ACCIDENTS IN LIFE IN REALITY?

One early morning in heaven three men arrived at the same time. St Peter was surprised, as hardly anybody came at this time. So he asked the first, 'How come?'
'Well,' he said, 'I came back home from a journey and found a man's coat hanging up and shoes hanging around, and my wife naked in bed looking very happy. So I searched for the man but could not find anybody and got so furious that I smashed the TV and threw the fridge out of the window. Then I took a gun and killed myself.'
'And you?' St Peter asked the second.
'Well, I was making love to my secretary when she said suddenly, "Ah, my husband!" So I jumped into the fridge to hide. But then the fellow threw the fridge out from the third floor, so I am here!
'I don't know,' said the third. 'I was just waiting for my bus in the morning when suddenly a fridge came out of the blue and brought me here!'
Sufis: The People of the Path, Vol 2
Chapter #15
Chapter title: A Silent Shrine
10 September 1977 am in Buddha Hall

THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH. ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.
HE ASKED, 'HOW CAN I BEST PROFIT FROM THE TEACHINGS OF THE SAGES?'
THE SUFI SAID, 'I AM HAPPY TO BE ABLE TO TELL YOU THAT I HAVE AN INFALLIBLE METHOD WHICH CORRESPONDS TO YOUR CAPACITY.'
'AND WHAT IS THAT, IF I AM ALLOWED TO HEAR IT?'
'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'
'BEFORE, DURING OR AFTER THE LECTURES AND EXERCISES?'
'INSTEAD OF ATTENDING ANY OF THEM.'

MAN is a quest -- not a question but a quest. A question can be solved intellectually, but a quest has to be solved existentially. It is not that we are seeking some answers to some questions, it is that we are seeking some answer to our being.
It is a quest because questions are about others. A quest is about oneself. Man is seeking himself. He knows he is, but he also knows that he does not know who he is. Hence from the very birth a great enquiry starts rising in the innermost core of man. We can repress that enquiry, we can divert that enquiry, we can change that enquiry for substitute enquiries, but he cannot kill it. There is no way to kill it because it is intrinsic to human nature. It is intrinsic to consciousness to know what it is.
That enquiry is man's very nature, and unless it is resolved, man remains searching. Of course, there are nine hundred and ninety-nine ways to go wrong, and there is only one way to go right -- so the search is full of hazards. It is not simple; it is very complex -- and it is very rare that a man reaches. But unless you reach, you will continue in agony, in turmoil. You will remain a cry in the wilderness. You will not know what joy is. Not knowing yourself, how can you be joyous? And you will not know what benediction is. Not knowing yourself, there is no benediction. You will hear words like 'contentment', 'blissfulness', but they will remain words. They won't have any content for you. The content has to be supplied by your experience. They will remain empty words. They will create much noise around you but they will not mean anything.
Search is intrinsic to human nature. But then arises the problem that there are many ways to go wrong, How to find the right path?
This small parable is of immense significance. Each word of it has to be understood.
Carlyle has said, 'The misfortune of man has its source in his greatness. For there is something infinite in him and he cannot succeed in burying himself completely in the finite.'
There is something in man which is higher than man, bigger than man, and there is no way to bury it somewhere in the finite. You can see. You can seek money and power, but each time you succeed, you will find that you have failed. Each time you succeed, the success will bring nothing but the awareness of the failure. Money is there but you are as dissatisfied as ever, or even more so. Power is there and you are as impotent as ever. Nothing makes man more aware of powerlessness than power. Nothing makes man more aware of inner poverty than riches -- because of the contrast. You can see that there are riches outside but inside you are a beggar, still desiring and asking and hankering and searching.
From one side this seems to be a misfortune -- the misery of man. From another side it is his greatness. Carlyle is right when he says, 'The misfortune of man has its source in his greatness.' What is this greatness? This greatness is his capacity to surpass himself, to go beyond himself, to make a ladder of his life, to jump out of himself. Unless that jump has happened, you live in a

wasteland; nothing will ever bloom there. You can make all the efforts possible but the desert will remain a desert; you will not come across any flowers.
Those flowers start happening only when you have started reaching somewhere close to truth. That is the quest. The quest is that man longs to become God. The quest is that man wants to become truth. 'AN-EL-HAQ!' Man wants to feel it -- that 'I am truth.' Nothing less than that will ever satisfy him.

This parable....
THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH.

Go slowly and meditatively.
The first thing to be understood is the meaning of the word 'sage'. Sufis make a great distinction between the word 'saint' and the word 'sage'. And there IS a great distinction. They are not synonymous. Notwithstanding what your dictionaries say. they are not synonymous.
Man can ordinarily have two kinds of character. One is the negative character: the character of the criminal, the character of the anti-social, the character of the rebellious. Another is the positive character: the character of the conventional, orthodox. respectable.
The criminal will be punished, will be thrown into prison if caught. The society will try to destroy him because he is a danger to the society. He is disobedient. He is trying to assert himself and the society does not like that. The society exists by destroying individuals; the society can exist only by destroying individuals. The society has more power if there are no individuals around. If there are individuals then the power is less and less and less. If the whole society consists of individuals then there will be no power in the authorities -- there will be no power in the priest or the politician. So the society tries to crush. uproot, destroy the anti-social. the immoral -- the individual who wants to have his own morality, who wants to do his own thing. The society is very murderous about the negative. And naturally, on the other hand, the society respects the positive.
If you follow the society, the society honours you. So the one, the negative character, becomes criminal, and the other, the positive character, becomes a respected gentleman. If the criminal goes on moving to the logical extreme, then he will become the devil. And if the gentleman goes on moving to the logical extreme, he will become the saint. The saint is one who is for the society, hence the society is for him. And the evil character is one who is not for the society, is only for himself -- so the society is naturally against him. But there is one thing which is common to both: they are half. This has to be understood. This is one of the most important Sufi ideas: both are half, partial.
The saint has only the positive; he is missing the negative. That's why you will find your saints very boring; you will find your saints very flat, dull. You will find that to live with your saints for even twenty-four hours will be a great ordeal. The saint will not have any joy, he will be sad. He will never do anything wrong, he will be always good, but he will not have any song to sing. He will not have any uniqueness about him. He will be just a type, a stereotype. He will not have any unique taste of his own, he will be a conformist. He will be almost dead because the positive is bound to be dead. Unless the negative goes on playing with it, there is no joy. Life is a warp and woof between the positive and the negative. You cannot make the saint whole. Hence Sufis will not say that the saint is holy -- because he is not whole, he is half.
Half of him, the negative part, has been repressed, denied. All connections with the negative part have been cut. The negative is thrown into the unconscious dungeon. The saint has tried in every way not to be even aware of its existence. But it exists. There is no way to drop it. The only way to go beyond it is to absorb it, not to drop it. Let me repeat: the only way to go beyond it is to absorb it. But it needs great intelligence, it needs great understanding, wisdom, meditativeness, to transform the poison into elixir.

The negative is poisonous, but the poison can become medicinal in the right hands. The saint is a little stupid. You will find saints stupid, mediocre. They were not really intelligent people, otherwise they would have transformed their negative, they would have transformed all that is dangerous into a beautiful flowering. The saint will carry the negative in the unconscious.
So if you look through a window into the mind of a saint while he is asleep, you will be surprised. He's doing things which you could not even have thought about him. In dreams the saint will become the negative. There will be a shift, a total shift, from the positive to the negative -- because the negative also needs a little play, a little activity. So you will find that the dreams of the saints are very criminal. That's why saints are very much afraid to sleep. They go on reducing their sleep because it is the only thing where they are without any control. The moment they fall asleep the control is lost. The conscious goes to sleep and the unconscious take possession, and the unconscious is the negative.
And they are very much afraid because in the unconscious are repressed sexuality, murderous instincts, anger, rage, hatred -- all kinds of scorpions and snakes and poisonous beings. They all start bubbling up, surfacing. Saints are very much troubled by sleep, because sleep brings one fact home, and brings it home very clearly -- that the unconscious or the negative has not been destroyed, it is still there. Saints have great nightmares.
The criminal, the anti-social, the rebellious, the negative personality is also half. The negative people are the ones who become great politicians, sometimes great revolutionaries, and release great negative poison on the world. An Adolf Hitler or Josef Stalin or Benito Mussolini or Mao Tse Tung -- these are the negative type people. They are just the opposite of the saint, but in one way almost the same -- they are as half as the saint is. The difference is only one: what the saint has made the unconscious, they have made their conscious, and what they have made their conscious the saint has made the unconscious.
Josef Stalin or Adolf Hitler are not different from Mahatma Gandhi. The only difference is that what is repressed in Mahatma Gandhi is expressed in Adolf Hitler, and what is expressed in Adolf Hitler is repressed in Mahatma Gandhi. Mahatma Gandhi goes on repressing the negative, Adolf Hitler goes on expressing the negative. Adolf Hitler and Mahatma Gandhi are exactly the same type of person. One is just standing on his head doing a sirshasana, a headstand -- but the type is exactly the same. There is no difference. And you will be surprised to know that these great criminals have beautiful dreams, far more beautiful than the saints can ever have, because their repressed positivity comes out in their dreams. In their dreams they become great saints. They do great good things to humanity.
These are the two ordinary types of people: the saint and sinner. They go together. In a world where there are no more sinners there will be no more saints. In a world where there are no more saints there will be no more sinners. They are partners in the same business. They exist together, they help each other. Without the one the other cannot even exist, cannot survive. The sinner gives definition to the saint and the saint gives definition to the sinner.
The sage has a totally different kind of consciousness. It is whole it is not a choice. It is neither positive nor negative, it has absorbed both. It is total acceptance. Whatsoever has been given by God has to be transformed into one unity. Man has not to choose but to accept. And remember, by acceptance I don't mean tolerance. When you tolerate something you have not really accepted it. You say, 'What can be done? It is there, so okay, I will tolerate it. If it cannot be dropped, if it cannot be destroyed, then I will have to tolerate it.' Remember, acceptance is not just tolerance. Acceptance is joyful welcome -- 'What-soever God has given must have some meaning although I may not be able to see the meaning Of it right now. I will have to search for it.' But there is a tacit understanding that whatsoever is given must have some meaning, otherwise it would not have been given in the first place.
With this understanding a sage is born. A sage is a holy man because a sage is whole. He does not deny his sexuality, he does not deny his anger, he does not deny anything at all. He accepts everything with deep understanding, gratitude, welcome. And in that very understanding, in that

very welcoming attitude, things start changing. A great alchemical change happens. This miracle happens in a sage -- anger becomes compassion. Anger plus understanding is equal to compassion, sex plus meditation is equal to samadhi.
There is a part which is carrying all the seeds of meditation, and there is another part which is carrying all the seeds of sexuality. The sinner denies the meditative part and accepts the sexual part; the saint denies the sexual part and accepts the meditative part. But both remain lopsided. The sage accepts both, brings them together -- meditativeness and sexuality -- and watches a great miracle happening in himself, the greatest. As meditativeness and sexuality come close suddenly there is a change -- they become one flame. And that one name has a totally new quality.
It is just like when hydrogen and oxygen meet, you have water. Now this is a miracle -- a miracle in the sense that oxygen does not have the qualities of water, neither does hydrogen. But when hydrogen and oxygen come close, get into a loving embrace, become one unity, suddenly a new quality arises in existence which was not in either of the components. You can drink as much oxygen as you want but your thirst will not go. And you can drink as much hydrogen as you want and your thirst will not go. But water is nothing but H20. Then water has something which is not contained in the parts. Something new has happened: the parts have disappeared into something new. A higher synthesis has been arrived at.
That's what I mean by organic transformation. Whenever two things meet, if there is a real meeting, a third thing is born. When a man and a woman meet and love, a child is born. Now the child will not have the qualities of the father and will not have the qualities of the mother. The child will have his own qualities, the child will be a unique individual. You cannot just reduce the child to the qualities of the parents. You cannot say, 'This quality comes from this parent, this quality comes from that parent -- and the child is just a sum total of it.' No. If the child is just a sum total of the parents then there is no soul. The child must be something more than the sum total of the parents, only then is there a soul.
Water is something more than the sum total of H20.
Only when two opposites meet does this organic trans-formation happen. Man and woman meet, then a child is born. A child cannot be born from a meeting of a man with another man, or a woman with another woman. Similars cannot create
only opposites.
Now meditativeness and love are opposites. Meditativeness needs aloneness, love needs the other. Sexuality and meditation are opposites. Sexuality is a desire, a continuous desire, unfulfilled -- it remains unfulfilled. And meditation is desirelessness. These are opposites. When they meet, suddenly there is a flare-up. Something happens which was not contained in either. The saint is just meditative. He is carrying one part -- hydrogen or oxygen. The sinner is just sexual, he's carrying another part. When the saint and the sinner meet in you, the sage is born. When the polarities meet in you in deep embrace, are lost into each other, lose all definitions, merge, become one, the sage is born in you. The sage is the rarest flowering in existence. The saint is a faraway echo of it, as far away as the sinner.
So Sufis say that the sage is not a saint. You can find many saints, that is very easy. Saints are a social phenomenon. But to find a sage is difficult because the sage is as individual as the criminal and as cosmic as the saint. He is both together. In the sage, God and Devil meet and lose all their identities. That is the highest meeting. There is no higher meeting than that. This moment of meeting within you of the sinner and the saint, of the negative and the positive, is the moment of samadhi.
The sage is no-mind. The sinner is negative mind, the saint is positive mind, the sage is no-mind. The sinner lives in constant duality. He has to fight with his saint, remember it. The sinner has continuously to fight with his saint, because the saint IS there. The sinner is going to kill somebody and the saint says, 'Don't do this, this is not right.' He has to fight. His fight is as arduous as the fight of the saint. The saint has to fight the sinner. If somebody insults him and a great desire to kill him arises, he has to fight with that desire. He cannot do it, he is a saint, he is a

holy man, he is a religious man -- this and that. Both go on fighting. They have to because they live in the duality, and the repressed part goes on taking revenge. It waits for the right moments to assert itself.
In the sage there is silence, there is no duality. The sage becomes a silent shrine. There is no longer any conflict, any antagonism. There is no longer any war going on in him. There is utter peace. That's what Sufis call ISLAM. There is utter peace, silence. Those warring elements have disappeared into unity. The marriage has happened.

THE SUFI SAGE; ABDULALIM...

So when the parable says 'sage' it means an enlightened person, one who has come home.

THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH.

Why he should refuse to teach?
A sage always refuses to teach. The reason? -- because truth cannot be taught. The sage is never a teacher. He is a Master, but he is never a teacher.
First, the truth cannot be taught, it can only be caught. You can catch it like an infection from the Master. You can allow yourself to be close to him, and one day you can catch the truth, but it cannot be taught. It is not a kind of information that can be delivered to you, it is an existential experience. You can partake of it but it cannot be given to you. Nobody can give you truth. And I'm not saying that the Master cannot give you truth because he doesn't have it, no. Even if he has it, he cannot give it. It is not a thing and it is not information. It is not knowledge, it is a lived experience -- you will have to live in the Master with the Master.
It will happen. In a very mysterious way it happens. Strange are the ways of God. Only untruth can be delivered, truth cannot be delivered. So the sage is never a teacher. This is the difference between a teacher and a Master. He is available to give to you, but the giving is very subtle, the giving is very esoteric, it is very occult, it is very hidden. It cannot be given as scientific knowledge is given to you. You cannot make any education out of it. You cannot put it into words, theories, clear-cut principles. It is so vast. The moment you put it into any principle, you can immediately see that something has disappeared from it; it is no longer alive.
Principles are like photographs. A bird on the wing is one thing. If you take a photograph, the photograph shows the bird on the wing -- but it is just a photograph. The bird is no longer flying, everything has stopped. It is not alive.

I have heard....
A beautiful woman told Pablo Picasso, 'The other day I saw one of your self-portraits. It was beautiful.' The woman was a bore and Picasso was fed-up with her -- and she went on and on. And she said, 'It was really beautiful, you have done such a beautiful job. And I loved the painting so much that I kissed it.'
Picasso suddenly became alive and he said, 'What happened? Did the painting kiss you?' The lady said, 'What are you talking about? How can the painting kiss me?' Piccaso said, 'Then it was not me.'

The bird on the wing is alive. The flower on the tree is alive. My hand in a gesture is a bird on the wing, it is alive. You can have a photograph of it but something very essential will be missing from it. It will be only the outline of the hand; the soul will be missing from it.
So it happens with truth. Truth is aliveness. It is eternal life. The moment you put it into words, you have photographs.

So a sage cannot teach the truth, he can only show you where you can go and see the bird on the wing for yourself. He cannot teach you principles, he can only indicate the way. He cannot inform you about truth, he can only inform you about the methods that can clean your heart, that can clarify your mind, that can subdue your inner turmoil, that can help you to stop your constant inner talk so that you are in a silent state of mind and you can see truth -- because truth is all around, just the silence of the mind is needed. The Master cannot teach you but he can inspire you. The Master cannot teach you but he can invoke you. The Master cannot teach you but he can invite you. A Master is a finger pointing to the moon. A Master is not a teacher.
And the second thing: teaching is always general, teaching is always theoretical. Teaching is like the menu: you cannot eat it and you cannot be nourished by it. Teaching is like a porno-graphic photograph. It is not the real woman or the real man. You cannot love it and you cannot be loved by it.
A Master, a sage, can advise you but he cannot teach you. What is the difference? Advice is always personal, it is never general. Advice is from person to person, heart to heart. Advice is always practical, never theoretical. Advice is always experimental, never philosophical. Advice is like food, and teaching is like a menu. Advice is like a real man or a real woman and teaching is just pornographic.
The story says:

THE SUFI SAGE, ABDULALIM OF FEZ, REFUSED TO TEACH, BUT FROM TIME TO TIME WOULD ADVISE PEOPLE ABOUT THE WAY TO PROCEED ON THE PATH.

From time to time he would advise people -- but only when he found that somebody was ready, only when he found that there was a burning desire; only when he saw that there was a quest, not only curiosity; only when he saw that there was a sincere desire to devote oneself, to sacrifice oneself, for the truth; only when he saw that here there was a gambler who could gamble, not a business man who would calculate each step.
Truth is for gamblers because it is for those who can take a risk. It is not for business people.
So only when he found that somebody was really in need would his advice be available. That's why Masters have always moved away from the masses. They create a thousand and one ways to stop the masses from coming to them. They exist only for the few, for those who are really in search. And they create devices so that they become invisible to the masses. For example, you can see that I am here, but I am invisible to Poona people. It is deliberately done. I am here only for those people who need advice, who are really searching on their own. Even if no advice is going to come they will go on searching. They will go on risking their life in the search. But if advice is available then many pitfalls can be avoided.
This is the difference between teaching and advice. Whatsoever I say to you is not a teaching, it is only advice. It is a provocation, it is a seduction, but not a teaching. It is a persuasion but not a teaching. It is encouragement hut not a teaching. It is to give you courage, zest, gusto, so that you can go on with more fervour, with more verve, with more energy, so that you can be more certain that there is hope. All that I say to you is just to create hope in you -- because the path is dark and there are a thousand and one pitfalls. And the path goes on branching in many wrong paths. A Master is needed to keep you on the right track.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.

A few things about this disciple. First, he is not a disciple. He thinks he is a disciple but he is at the most a student. There is the same difference between a teacher and a Master as there is between a student and a disciple. A student is there to collect some information. A student is there

to become more knowledgeable. A student is there to know more, but without risking anything. A student is one who is not ready to pay any price. He wants to remain as he is; he just wants to accumulate more knowledge. He wants to become more intellectual, he wants to become a scholar, he wants to become a pundit, a doctor, but he is not interested in transforming himself. He wants to hold truth in his hand but he is not ready to dissolve himself into truth. He wants to possess truth but he does not want to be possessed by truth.

A disciple is one who wants to be possessed by truth. A disciple cannot think, 'I should possess truth. How can I possess truth?' In fact, the 'I' is the only barrier towards truth. How can 'I' possess truth? Truth is vast, truth is infinite. How can it be possessed by such a small head? It is not possible. You cannot possess the ocean in your fist, but you can drown yourself in the ocean and disappear. That's when a disciple is ready -- when he is ready to drown himself and to disappear. Even if the price is his life, he is ready.

When there is something more valuable than life, you become a disciple, otherwise not. If you can sacrifice your life for something, then you are a disciple. Otherwise you are a student -- just greedy. You want to have some information so that you can use it in your life, so that you can succeed in a better way.

Many people come to me even though I have created so many barriers. Sometimes, somehow, they sneak in and they ask me questions which should not be asked. They ask me, 'If we meditate, what benefit will there be in worldly ways? Will it make us more healthy, more successful? Will it help us to succeed in the world?' Or somebody comes and asks, 'Will it help to make my memory more strong? Will it help my mind to become more intelligent?' They are not interested in meditation as such, they are interested in something else. They think that if meditation can be exploited for that, good. They are students.

A disciple is one who has understood one thing: 'I don't know who I am' -- and that is the most fundamental thing to know first. Anything else is secondary. 'I must know who I am, only then can life have any meaning -- otherwise it can't have any meaning. I can go on working and accumulating things, money, prestige. But how is that going to satisfy me? -- because I don't even know who I am. I must first have absolute feeling of my being, only then can I be on the right track.'

Everybody wants to have bliss, but how can you have bliss if you are not even aware of who you are? One has to be absolutely aware of one's nature, only then is bliss possible. Otherwise you will go on searching for something which may not be at all helpful to your bliss. And you may go on missing something which is just there at the comer, and was absolutely meant for your bliss. But how can you judge? You don't know yourself; you are not aware of your nature. A disciple has only one desire: to know himself. And he is ready to do whatsoever is needed for it to be done. He is unconditionally ready to pay any price.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.

Now he is not a disciple. He thinks he is a disciple. He may be going to many people, so he thinks he is a disciple. But he is not even capable of learning.

The word 'disciple' comes from a root which means: capacity to learn. And he is not capable of learning. What prevents people from learning? What makes people incapable?

A few things.... One, the capacity to learn needs a state of not knowing. You must be innocent like a child, only then can you learn. If you already know, you cannot learn. You must know that you don't know. You must not carry the ego of knowledge -- that 'I know'. The second thing is that a great receptivity is needed because you will have to absorb. Openness is needed. You cannot remain closed, you cannot remain closed with your old prejudices, ideas, concepts, ideologies. Intelligence is needed.

And when I say intelligence, always remember that I never mean intellectuality. Intellectuality is a substitute for intelligence. People who pretend to be intelligent are intellectuals. A real man of intelligence is not an intellectual at all, he is existential. He knows perfectly well that intellect is uncreative, that it cannot create anything. At the most it is a good survival device, but it is uncreative. All that is created is created by something else. That is intelligence. You can call it intuitiveness -- but it is something else. It has nothing to do with your intellect.

In a university your intellect is trained. You are taught how to argue, how to prove, how to discuss, how to debate. You are taught logic. And through logic, intellect arises. Now logic is in itself very illogical because it does not cover all of life. It is very partial. Life is more than logic, it is paradoxical. So once you have got very fixed in your logic you will start losing track of life. You will become more and more of an intellectual and less and less intelligent. An intelligent person accepts logic, and accepts illogic too. An intelligent person always accepts the polarity, he never chooses. He does not say, 'I will choose the negative, or I will choose the positive, or I will choose this and I will deny that.' Intelligence accepts all.

Intelligence has no choice. That's why Krishnamurti goes on defining intelligence as choiceless awareness. And sometimes you can find it. You can find a non-intellectual person who is absolutely uneducated, he may be a primitive man living in a village, but he is of immense intelligence. In his eyes you can see intelligence, radiance; in his acts you can see intelligence. And you can see a university professor behaving very unintelligently, but he may be a great intellectual.

Intelligence means awareness. Intelligence means a kind of presence, instantaneous presence, immediate presence. It happens here every day. I can go on looking at you. Whenever I see an intellectual, I can immediately feel that he is closed in a kind of wall, a transparent wall. He listens and yet he does not listen, because he is constantly thinking about whether it is right or not, constantly thinking whether he agrees with me or not, constantly thinking, yes, no -- choosing. And in that very choosing he is losing, he is missing the whole point.

An intelligent person listens attentively with no idea. There is no need to decide right now. He is immediately with me. It does not mean that he agrees with me. It does not mean that he is agreeing or disagreeing, no. He is simply listening. What is the point of agreeing and disagreeing? -- that can be done later on. And then there is a miracle: if you can listen totally, attentively. in that very listening you will know what is truth and what is not truth. There will be no need to think about it. The very quality of silent listening will make you aware of what truth is. Truth has its own revelation. When it is there you start feeling it is there. When it is not there, a thousand and one arguments cannot prove that it is there. Truth has its own solid presence; you just have to be available to it.

So the capacity to learn means intelligence, innocence, a childlike readiness to go into the unknown, to explore, to be always in a kind of wonder, to feel the mystery of life. This is the capacity to learn which makes a disciple.

And against it is the incapacity to learn: knowledgeability, intellectuality -- or call it stupidity, they mean the same, intellectuality and stupidity are synonymous -- closedness, a prejudiced mind, full of junk, full of the past, no space for the new.

A disciple is a womb -- ready to receive the truth, ready to receive the Master, ready to receive his energy. And remember, with the Master it is always a transfer of energy. Unseen by you, untouched by you, a constant shower of energy is happening. If you are receptive you will be utterly satisfied by it. Your thirst will disappear. But if you are only listening to the words and collecting the words, and proving, disproving, agreeing, disagreeing -- then you are not here, you are not present; you are almost absent. You may be physically here, but you are not psychologically here, not spiritually here at all.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING ANA REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.

Now this too has to be understood.
This matter of mystical experiences
Firstly, down the ages, all over the world, mystical ceremonies have existed. A mystical ceremony is a ritual in which you start by pretending, and later on, by and by, you are hypnotised by your own pretension. Slowly, slowly, the pretension becomes a kind of auto-hypnosis.
For example, if you participate in a mystical ceremony, it will be a ritual in the beginning. Rituals can be of many kinds -- every religion has its own. If you participate in a mystical ceremony which is based on the idea of kundalini energy, serpent-power, you have to first read about what kundalini is. Naturally you have to become acquainted with what kundalini is so that you understand the physiology of the kundalini. You read Gopi-Krishna and people like that. And you know that there are many centres and there is a passage in the spine up which the energy rises. And you know that it goes moving upwards, and where it reaches and what happens -- that it finally reaches to the head and then your whole body is shaken, trembling, and there is great light and there is great joy. These things you read. Naturally a great greed arises in you to have these experiences. And suddenly you see that something is being missed by you; that others are having great experiences and you are missing. That creates a kind of jealousy, competition, greed, desire, longing.
Just a few years ago the pope of the Vatican announced that there were one hundred and sixty-three kinds of sins. And immediately thousands of letters reached the Vatican, saying, 'Please sir, give us the whole list' -- because many felt that they were missing out. One hundred and sixty-three kinds of sins? You will also wonder what you are missing. Maybe you are doing two, three, four, five -- at the most seven. But one hundred and sixty-three? People are really having a good time. Many enquiries arrived -- 'We would like to know what these one hundred and sixty-three sins are.'
People become intrigued when they see that somebody else is having something. A great desire, a great wish arises.
So first you read about kundalini. You become suffused with the knowledge of the centres, their colours, their mantras, their places in the physical body. You visualise them. Then you participate in a ceremony. In the ceremony you see people whose kundalini is rising. Somebody is getting very ecstatic, and you feel very, very deeply depressed that you have never seen such beauty, such experiences. You sit there, you visualise. People are swaying, people are enjoying, tears are flowing, their faces are aglow. Sooner or later you also get into the ritual. You also start swaying. Man is very imitative.
The spiritual seeker has to be very much alert about imitativeness.
First you start swaying, and you know that you are just doing it yourself. Sooner or later you get into it. Your wish becomes a kind of wish-fulfilment, you auto-hypnotise yourself. And there are many people; it is great hypnosis all around you. And you start seeing light inside. Mind is very imaginative, it can imagine anything. And remember, I am not saying kundalini is wrong; remember, I am not saying that light is not seen; and I am not saying that there are no mystical experiences -- no, not in the least. I'm not saying that. But out of a hundred people, ninety-nine go on creating them by imagination -- and that is not true.
The real experience has nothing to do with your imagination. The real experience has nothing to do with your knowledge about kundalini. The real experience has nothing to do with the textbooks about kundalini. And the real experience is always unique. It never happens in the same way to two persons. Those seven chakras are there, but they are not at the same place in everyone. When you see a chart of kundalini it is just a generalised chart. It is almost like.... Here there are one thousand people, and if somebody asks for a man of average height -- the average

height comes somewhere around five feet five inches, or five feet five and a half inches, that is the average height -- you can go on searching for him but you will not find him. Somebody will be five six, somebody will be five-four, somebody will be five-seven. There will be all kinds of people. The average is just a generalised form.

It happens exactly like that. There are seven chakras but they don't exist in the same Places for all people. And there are experiences but they never happen in the same way to two persons -- they happen very, very differently. So there is no need to know the physiology of the kundalini, and there is no need to know the chakras, and there is no need to know what happens finally -- because if you know it you will start hypnotising yourself, and by and by you will start getting into the ritual. And you will create a kind of dream around you. And when there are many people doing the same thing, you tend to fall into the crowd-mind. You start swaying with the crowd. Have you watched it sometimes -- how you fall into the crowd and become one with it? A crowd, a crowd of Hindus, is going to burn a mosque. Or a crowd of Mohammedans is going to destroy a temple. You are a Hindu and you go into the Hindu crowd. You did not really think about burning the mosque, you had never thought about it before, you are not that kind of man; you are not that destructive, not that violent, aggressive. You are a... a nice person. You have never burned anything, anybody. And when you joined the crowd you were not really thinking about doing anything, you were just curious about where this crowd was going. You were just intrigued about what was going to happen. You were just going there as a kind of entertainment, with no idea in particular of doing anything.

Then by and by you get excited by the crowd -- these people rushing around you from all sides, with such great energy, shouting slogans and protesting. Their energy functions on you. Your energy starts being aroused. By and by you see that you are getting excited. There is all this excitement around you -- how can you be aloof? You become excited, and when you reach the mosque or the temple, and when people start burning it, suddenly you find yourself doing things you had not planned. You are burning the mosque or destroying the temple or killing a person. People get carried away by the mass-mind.

Religion is your unique experience. It has nothing to do with the mass-mind. In the mass you lose your identity, but you fall below. In religious experience you also lose your identity, but you go above.

Let this sentence be remembered: religion is a pilgrimage, Sufis say, from unconscious anonymity to conscious anonymity. From unconscious anonymity... that's what happens in a crowd. You become anonymous, unconscious. You lose your ego but you fall below the ego, you become animalistic. That's why it is said that more crimes are committed by crowds than by single individuals.

Friedrich Nietzsche has said, 'Madness in individuals is a rare phenomenon but in crowds it is the general rule.' It is very rare that people become mad individually, but it is almost the rule that crowds become mad. The general excitement is just too much, the fire of it is too much, you start burning with it -- and it is very unconscious. And there is no responsibility any more and there is no problem of conscience -- you are not killing somebody, the crowd is killing him. You are simply participating because you were there. Nobody can catch hold of you and nobody can say to you that 'You killed!' Hindus killed, Mohammedans killed, communists killed. You were not individually responsible.

In a mystical ceremony the same happens. It is an exploitation of the crowd-mind. Beware of it. And about mystical experiences three things have to be remembered. There are three kinds of spiritual experiences. One is pathological, neurotic, psychotic, hysterical. It happens many times that a hysterical person can become a mahatma. He falls into hysteria, foams, becomes unconscious, utters gibberish.... Do you know from where the word 'gibberish' comes? It comes from a mystic named Gibhar, who used to utter nonsense. From Gibhar the English word 'gibberish' has come. He would utter much nonsense, with no meaning, but it was thought that he

was a great mystic. He was simply hysterical. In India you can find such hysterical people being worshipped. They have to be treated; they are simply pathological.
If you are pathological, hysterical, sometimes in a mystical ceremony it happens that you fall into hysteria, and people start thinking that you have gone into samadhi, ecstasy or something and they start worshipping you. And when you come back and you see people touching your feet, holding flowers and garlands and sweets for you... now you have found a trick. Now you can exploit your hysteria. And you will also start believing, because it is so nice to believe that you are becoming a spiritual person. Now their worship will help you to become more pathological. Rather than thinking that this is something wrong, you will think that something great is happening to you. And one can go farther and farther into the mire.
Remember, in the East there are many pathological people who are thought to be mahatmas. And in the West many real mystical people are put into mad asylums because they are thought to be pathological. Both attitudes are wrong. That's why I say this matter of spiritual experience is a delicate one. In the West there are many mystical people who are in the hospitals being treated, being given electric shocks, insulin shocks, because it is thought that they are hysterical.
Just think if Ramakrishna had been born in America. He would have been put into some mad asylum because from the outside his mystical experiences looked almost like hysteria -- he would fall unconscious, his body would become stiff, his mouth would start foaming, his eyes would go up. All this is what happens in hysteria; it is a fit.
This matter is delicate. If Ramakrishna had been in the West he would have been treated. And they have devised such strong methods to treat people that there is every possibility that they would have made Ramakrishna normal. But that would have been a great misfortune.
In the East just the reverse is happening. I have come across many people. Sometimes they would be brought to me with the idea that I would recognise their state. But I saw that they were just hysterical people; this was just hysteria and nothing else. They were neurotic; they needed some therapy. They had fallen below the normal. But to fall below the normal or to go above the normal sometimes looks alike. Only a Master can be decisive about it, otherwise it is very difficult to decide what is what. But there are a few things which can be given to you as indications.
If it is pathological, the person will become more and more sad, dull, listless. If it is pathological, the person will become more and more tense, anxious, worried. If it is pathological, the person will become less and less attentive, will lose presence of mind, will become uncreative. If it is pathological, the person's body will start suffering in many ways. The person will not be of any creative value to the society if it is pathological.
If it is not pathological, the person will have more life, more aliveness, more love, more compassion, more intelligence, more presence of mind. The person will have a glow. He will be drunk with the divine but his drunkenness will have a kind of awareness in it. Utterly drunk and yet utterly aware -- that's how he will be. And he will be creative. His being here on the earth will be beneficial to people.
So the first thing is the pathological. The second thing is the fake. There are fakes who can perform. Seeing that it pays well you can become a performer. You can pretend that something is happening to you. If you see that people come and touch your feet and people think that you have arrived, why not pretend? It is good business. You can start pretending.
Remember, mind is so cunning that it can go on being cunning in every possible way.
The third is the real. But there is one more complexity: sometimes if the real is not under the right guidance he can fall and become pathological. And if the pathological is under the right guidance sometimes it happens that the pathological can become real. So there is further complexity. Sometimes it happens that the fake can become pathological. He started by pretending, but by and by he got into it. Something erupted in him, some energy source ruptured in him, and he became pathological. He started on his own, deliberately, but one day he found that it was no longer deliberate; it was beyond his control. And sometimes it can also happen that under the right

guidance, the fake can become the real -- because if the fake is made aware of what he is doing, and if he is really in search and has chosen just a cheap way of performance, under the guidance of a right Master he may drop his pseudo-ness and start moving towards the real.
And the last thing, remember, the real can sometimes become fake -- because the spiritual experience is such that it happens when it happens. For example, one day it happens and suddenly you are in it, completely gone and lost, utterly blissful. Then people start gathering around you, then people start gathering to see the mystical experience. Then one day they are there and it is not happening. And now your whole prestige is at stake. You can pretend, you can become fake. So complexity becomes double or triple. Right guidance is needed, otherwise you can fall into any trap of the mind.

ONE DAY A DISCIPLE, WHO WAS BOTH INCAPABLE OF LEARNING AND REGULARLY DRIVEN ABNORMAL BY ATTENDING 'MYSTICAL CEREMONIES', VISITED HIM.
HE ASKED, 'HOW CAN I BEST PROFIT FROM THE TEACHINGS OF THE SAGES?'

Now look at the question: HOW CAN I BEST PROFIT...?
The idea is of profit, greed. The idea is to accumulate, the idea is to become more powerful. The idea is not to dissolve, to disappear.
'HOW CAN I BEST PROFIT FROM THE TEACHINGS OF THE SAGES?'

And there is a misunderstanding -- because sages have no teachings. Sages have messages but no teachings. advice but no teachings. Sages open the door to the unknown, but don't supply you with any theories, philosophies, ideologies.

THE SUFI SAID, 'I AM HAPPY TO BE ABLE TO TELL YOU THAT I HAVE AN INFALLIBLE METHOD WHICH CORRESPONDS TO YOUR CAPACITY.'

The man must have been happy. He asked,
'AND WHAT IS THAT, IF I AM ALLOWED TO HEAR IT?'
'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'

Now you will be surprised about this method. Is the sage joking? Is he making the man look foolish, ridiculous? No. The sage cannot do that. It is impossible in a state of compassion. No, he is giving him a method, it looks absurd.
'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'

But that is exactly what Maharishi Mahesh Yogi has given to the West. It is a Transcendental Meditation: 'Close your ears and think of radishes.' Anything can become a mantra. That's why I say there is no need to repeat 'aum', there is no need to repeat 'Allah'. You can repeat 'Coca-Cola'. That will do! And more so, because now Coca-Cola has disappeared from India. There will be more desire for Coca-Cola than for aum. Who bothers about Allah when Coke is missing? Or you can repeat your own name -- that will do.
The great poet, Tennyson, has written in his memoirs that when he was a child, sometimes his parents would not be at home and he would feel very afraid. So not knowing what to do being alone, he would simply repeat his own name -- Tennyson, Tennyson, Tennyson -- just to give him a feeling as if somebody was there, as if his mother was calling him -- Tennyson -- or his father was there. Being so afraid and not knowing what else to do he would repeat his name, and that would help him and soothe him and he would fall asleep. So he found a Transcendental Meditation. And by and by he entered into it, and that became his meditation for his whole life. So whenever he would find any anxiety, any trouble, any fear arising, he would repeat his name a

few times and everything would cool down. Or whenever he would find that he could not sleep, he would repeat his name and fall asleep.
Yes, it is possible -- because 'Allah' or 'Tennyson' or any word will do. The situation is that if you repeat it, if you think only of it, all other thinking disappears. You become focused. In that focusing you become silent. But this is the lowest kind of meditation.
The sage is not ridiculing the man; he is not laughing at the man.
'I AM HAPPY TO BE ABLE TO TELL YOU THAT I HAVE AN INFALLIBLE METHOD WHICH CORRESPONDS TO YOUR CAPACITY.'

He's saying, 'This is where you are. More than that won't do. This will be enough for you. You are very childish, juvenile. Just repeating a name or thinking of something will do.'
Maharishi Mahesh Yogi's meditation is very juvenile; it is very childish; it is for the beginners. Yes, it gives a kind of consolation, it helps to soothe you. It is just like a tranquilliser. And for people who are in search of anything, in a very, very juvenile way.... America in particular is in great search for something to hang on to, because all that is available -- money, power -- has become meaningless. All has become meaningless. They have everything; for the first time a society has become affluent. All is there so there is no hope in it, and everybody is asking, 'What else? What now?' So people are searching. And when people search and there is no long tradition, no long continuity of search.... And America is one of the most childish societies too, because it has existed on the earth for only three hundred years. It has no past to refer to, no past in which to have a context, no SILSILA -- what Sufis call 'continuity of spirituality'. It is the first urge. America is a kind of kindergarten land as far as spirituality is concerned. So any person can go and any person can become a guru. It is so easy to become a guru in America. People are searching for anything -- harmful, meaningful, meaningless -- anything.
There are two gurus, the greatest gurus in America: Maharishi Hashish Yogi and Maharishi Mahesh Yogi. People are trying even hashish to attain to God. There is no sense of direction. This man must have been childish, juvenile. He had been to many mystical ceremonies and many mystical teachers and he had been going from one school to another and collecting a few bits of information from here, a few from there -- and creating garbage inside his mind.
When the sage said, 'You simply stop up your ears and think about radishes,' he was not joking. He was saying exactly what corresponded to this man's capacity. More than that would not be applicable right then. More than that would be dangerous. He had to be broken in to the world of spirituality from the point at where he was.
In America any kind of thing goes -- for the simple reason that people are in search but they don't have any direction and they don't have any reference to the past. Their parents have never searched for spirituality, their parents were in search of money. Their parents were in search of money and they succeeded. And in that very success, everything failed. Their parents had only one thing that was enough to keep them drunk, and that was power. How to have a big house? How to have a big car? How to have more money? -- more power. They were drunk with power. And they had only one thing as their religion and that was work. Work is the American ethos. Work hard so that you can achieve many things in the world. And they succeeded; unfortunately, they succeeded. And now their children are at a loss. Now what? Money is there, house is there, car is there, everything is there -- now it doesn't make any sense just to rush after them when they are there. Why rush after them? They are already available. Something else is needed. Anything will do. Sex will do. Psychedelics will do. Yoga will do. Tantra will do. Anything will do. And any pretender can become a guru.

Listen to this....
A grey-haired lady climbed three flights of stairs, opened a carved mahogany door and walked into an exotically furnished reception room. A gong sounded, and out of a cloud of incense appeared a beautiful brunette Oriental.

'Do you,' she said softly, 'wish to meet with His Omnipotence, the wise, all-knowing, all-seeing guru, Maharishi Naru?'
'Yeah,' said the elderly woman. 'Tell Irving his mama is here from the Bronx!'

It is happening. It is happening for a certain reason. People are in search and they don't know what they are searching for. Any pretender can promise -- he can promise rose gardens, can promise paradise -- and the promise will do. And Americans know how to promise. They know how to advertise. They know how to persuade people to purchase anything. In that they are one of the most skilled people. So now God has become the commodity.
But unless you rise in your capacity to learn, unless you rise in your capacity to seek and search, you can call your search a search for truth, but it will remain something else.
This man was simply stupid, mediocre. unintelligent. He was wasting his time and others' time. But he was collecting information from here and there, and he was enjoying the ego that feels, 'I am becoming knowledgeable.' Now it was by chance that he fortunately stumbled at the door of this sage. The sage said,
'SIMPLY STOP UP YOUR EARS AND THINK ABOUT RADISHES.'
'BEFORE, DURING OR AFTER THE LECTURES AND EXERCISES?'
'INSTEAD OF ATTENDING ANY OF THEM.'

I am reminded of a woman who went to her doctor. The doctor was very much troubled by the woman. Every year she would give birth to a child. She already had one dozen and now the thirteenth was coming. And the doctor said, 'Enough is enough! Now you stop!'
The woman said, 'Now I am also thinking that it is becoming tiring. I am exhausted. Will you suggest something for me that will prevent me from becoming pregnant?'
The doctor said, 'Yes. Drink a cup of hot water.'
The woman said, 'Before or after?'
The doctor said, 'Instead.'
'Neither before, during, or after the lectures and exercises. Drop all those exercises. They are stupid. And drop all those lectures, they are meaningless. The first thing that you have to do is to become a little more collected, calm. To close your ears will be the best thing you can do. You have already allowed your ears to take in too much for you to carry. You are already burdened.'
So 'close your ears' is simply symbolic. 'And don't gather any more information. It is already too much, it is driving you mad!' Close your ears means: there is no need to know about truth. To know about truth is not to know truth, so drop this going round and round in circles, this going about and about. Close your ears. And, of course, he says, 'just think of radishes.' Maybe the man has only that much capacity.
I have heard a Hindu parable....
A man came to a sage and asked what he should do. He was a simple man. The sage asked, 'Do you love somebody?'
The man said, 'No, I am a poor man and, you can see, I am ugly too, so no woman ever agreed to marry. I am unmarried. I am a bachelor. Nobody loves me.'
The sage says, 'Then it will be a little difficult. Still, you think.... Nobody loves you? That's okay, but do you love somebody? Anything will do -- a tree, a dog -- anything.'
The man said, 'I love my buffalo.'
The sage said, 'That will do. You just go home and meditate on your buffalo. See God in the form of the buffalo. Look at the buffalo and feel the divine -- because wherever your love is, from exactly that point one has to proceed. Let the buffalo be the first point of your journey, the departure point. The arrival will always be God, but the departures will differ.'
Somebody loves nature, then that is the beginning of his meditation. Somebody loves music, then that is the beginning of his meditation.

There are people who have no musical ear. If you tell them to make music their meditation, it will be impossible, it will become a barrier. They will never arrive at God. There are people who are completely dead about nature; nature has no appeal for them. These immense colours all around -- this green and red and the leaves and the foliage and the flowers, don't make any sense to them. They have not seen them. They have no eye for it. They are blind as far as beauty is concerned. Then this cannot be their door to the divine.
The advice is very practical. You have to start from where you are, there is no other way to start. Everybody has to start in his own way, and as you grow, better meditations will be given to you. Meditations have to be given according to your capacity. As you start growing, more meditations -- higher, deeper -- will be given to you. And the final stage is that when you have really grown Up, all meditations will be taken away from you. The final stage of meditation is the disappearance of meditation. When meditation has become perfect, you have to drop it. To cling to the meditation at that moment will be the last barrier; you have to drop it too.
Meditation has to become one day so natural -- like breathing -- that you need not do it, it is always there. It is a kind of presence around you, within, without. Asleep, you are meditative; walking, you are meditative; talking, you are meditative; doing this and that, you are meditative. Your meditation never leaves you, it has become your shadow. Then a man has really become a meditator.
Remember this paradox: when meditation has arrived, it has to be dropped. And one has to begin as one's capacity allows.
The Master said, 'The first thing is to stop hearing more about truth. You have already heard much.'

The after-dinner speaker was boring and long-winded. One after another the guests nodded off to sleep at their places. The exasperated and embarrassed master of ceremonies frantically banged his gavel. In his wild banging he hit the snoring man next to him on the head.
'Hit me again,' said the snorer, 'I can still hear the son of a bitch.'

The Master says, 'You have heard enough. You have read enough. You already know more than you need. Close your ears. And your capacity is so low that whatsoever you have heard you will go on misinterpreting. It will never be relevant, it will be always irrelevant -- because your being is very low and your knowledge is very high. They don't meet. Your being will interpret. Your knowledge will be interpreted by your being and it will always be a corruption. It will always be irrelevant and out of context. Maybe the man who was saying it had a context for it, or the book you read it in had a context for it, but in you it will simply become a fragment floating -- unrelated to you, unrooted in you. It will be a burden. It will not enlighten you. It will burden you more; it will not unburden you.'

A man and his wife were standing in front of the gorilla cage at the zoo. Suddenly, the gorilla reached through the bars, pulled the woman into his cage and started to rip off her clothes.
She screamed, 'Herman, what do I do now?'
Herman shrugged his shoulders and replied, 'Tell him you have a headache, dear.'

One thing may be relevant in one context. It is not relevant in all contexts. But the context comes from your being. So never know more than you are. Be more, know less, and you will always be moving in the right direction. Know a little, but do it, absorb it, digest it -- otherwise knowledge can become a kind of indigestion. It can create nausea. You will have to vomit it.
Eat a little, but let it be digested so it becomes blood, bones and marrow.
Sufis are very practical people, very down-to-earth. The sage must have looked into the man and seen that his capacity was very poor. If he had to be helped, he had to start from there. It is not insulting. The sage is not ridiculing. It is out of his compassion that he says, 'You do two things.

One is: stop gathering knowledge -- no more. In fact, unlearn all that you have learned. Close your ears and think of something that you like. Think of something that you love. Think of something with which you can fall en rapport, whatsoever it is. That will be the first glimpse of God in your being. And the journey starts from there.